

STYLE GUIDE

for
Publications of
The Church of Jesus Christ
of Latter-day Saints

Fourth Edition

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Preface

Effective communication and high quality in printed materials depend on conformity to established writing principles. Endnotes, for example, should be set in a certain form; punctuation is governed by a number of principles; italics have particular purposes and should not be used indiscriminately. Although style guidelines are subject to change, the consistent use of such principles provides clarity, high quality communication, and minimal confusion.

The *Style Guide* is not intended to answer all questions of style. Because Church publications generally follow the principles suggested in the 15th edition of *The Chicago Manual of Style* (published by the University of Chicago Press and 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 seems to be of particular

concern, *Chicago's* policy has been restated in this guide. Cross-references in this guide also direct the reader to appropriate sections in the 15th edition of *Chicago* for further information.

The principles presented in this style guide and *The Chicago Manual of Style* are recommended as guidelines for maintaining clarity and consistency. Although variations from these standards should not be based merely on personal preference, specific documents or passages may call for a style different from that recommended. The needs of the particular document or context must be considered, and the principles must be applied judiciously.

In the examples, parentheses are used to enclose additional forms or combinations of the specific example. Brackets are used to enclose information about the example.

- 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* (University of Chicago Press), currently the 15th edition.
- 1.2 The standard reference for the spelling and meaning of words and for end-of-line divisions is the latest edition of the Collegiate dictionaries of Merriam-Webster, currently *Merriam-Webster's Collegiate Dictionary* (11th edition). In case of discrepancies between *Chicago* and *Merriam-Webster's* (especially in capitalization, hyphenation of compounds, or end-of-line breaks), follow the principles recommended in *Chicago*. If further help is needed, consult *Webster's Third New International Dictionary* (Merriam-Webster). In case of discrepancies between the *Merriam-Webster's Collegiate* and the *Third International*, follow the *Merriam-Webster's Collegiate*; it represents the latest thinking on the matter (see *Chicago* 7.1).
- 1.3 For information about vocabulary, correct usage, and general principles of grammar, consult the following works:
 - Roy H. Copperud, *American Usage and Style: The Consensus* (Van Nostrand Reinhold Co., 1980)
 - H. W. Fowler, *A Dictionary of Modern English Usage*, 2nd ed. (Oxford University Press, 1965)
 - Bergen and Cornelia Evans, *A Dictionary of Contemporary American Usage* (Random House, 1957)
 - Theodore M. Bernstein, *The Careful Writer: A Modern Guide to English Usage* (Atheneum, 1968)
 - Wilson Follett, *Modern American Usage* (Hill and Wang, 1966)
 - H. Ramsey Fowler and Jane E. Aaron, *The Little, Brown Handbook*, 10th ed. (Pearson Longman, 2007)
 - William Zinsser, *On Writing Well*, rev. ed. (HarperCollins, 2006)
 - Strunk and White, *The Elements of Style*, 4th ed. (Allyn and Bacon, 2000)
 - Roget's International Thesaurus*, 6th ed. (HarperCollins Publishers, 2001)

Determine the Document's Purpose

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

- 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. To help do this, ask questions such as:

- 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. This presents a challenge to writers, who must 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. Writers should use language, stories, and examples that will minimize translation

problems and be meaningful to people from different cultures.

Gather Information

- 2.5 After determining the document's purpose and defining the audience, gather the information you will need to write the document. Make sure that all the information supports the purpose and will be useful to the readers.

Create a Preliminary Outline

- 2.6 After gathering information, organize it into a preliminary outline. Most writing employs one of the methods of organization listed below. Choose the method that best suits the document's purpose and audience:

- Chronological
- Most important to least important
- Cause and effect
- Comparison and contrast

- 2.7 Make sure that main and subordinate ideas are clearly distinguished and that they relate clearly to the main ideas they support. Main ideas should relate to the main purpose of the entire document.

- 2.8 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

- 2.9 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. This forecasts what the paragraph will say, providing a clear expectation in the reader's mind and helping with comprehension.
2. Limit each paragraph to one central idea, making 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

2.10 Sentences communicate most effectively when they are easy and enjoyable 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 structure that sounds natural when read aloud. Difficult and unusual sentence structures hinder communication. Approximately 75 percent of 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, his insightful blending of the scriptures pertaining to Moses and Martha and Mary into the dynamics of the problems of the ward members being most noteworthy.

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

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. Use active voice rather than passive whenever possible. Active voice is 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, youth learn that these things have great value.

6. Use personal pronouns whenever the level of formality permits. This helps put people into writing, which communicates more clearly and holds readers' interest. For example:

Without personal pronouns: A person being released from a Church calling should be notified before a successor is called 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 call someone else to that assignment. Thank the person for serving.

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 them 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: Instructors should prepare lessons on how the priesthood *is a blessing in* the lives of each member.

Clear action verb: Instructors should prepare lessons on how the priesthood *blesses* each member.

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: We are aware that 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
is responsible to	should
on a regular basis	regularly
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), which are usually cryptic and unclear (see 6.4). For example:

Long noun string: pricing factor analysis

Better: analysis of pricing factors

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. Never 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
administer	manage
aggregate	total
allocate	give, divide
constitute	make up
deem	consider
effectuate	carry out
enter (on a form)	write
herein	here
implement	carry out
indicate	show
initiate	begin
issue	give
per annum	a year
prior to	before
proceed	go ahead
procure	get
promulgate	make, give

provided that	if
render	make, give
represents	is
solely	only
submit	send
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 in the Church.

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: When couples acknowledge their differences, they are 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 are to ensure that home teachers watch over and care for the members they visit.

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

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

Better: Putting ideas into action is a very *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.

General Guidelines

- 3.1 A well-prepared manuscript saves time and expense in the publishing process. A manuscript should be complete (except for internal cross-references and the index) before it is submitted for editing, correlation review, graphic design, adaptation and translation, and other steps in the publication process.
- When submitting a document for editing, do not leave any part of the manuscript unfinished, expecting to complete or revise the copy later. When editing is completed, submit the document to Correlation for review. After Correlation has approved the manuscript for printing, the publication process maintains fidelity to the approved manuscript.
- 3.2 Generally provide an electronic copy of the manuscript. A paper copy may also be provided.
- 3.3 Double-space both the electronic and paper copies of the manuscript, including endnotes, appendixes, bibliographies, and indexes. Leave margins of one inch on the sides and at the top and bottom of every page.
- 3.4 Number the pages of the document.
- 3.5 Type the text of the manuscript in both capital and lowercase letters, never in all caps. See 3.8 for handling heading levels.
- 3.6 If endnotes or footnotes are used, place them at the end of the manuscript. Type them consecutively, beginning on a new page separate from the text. They will be placed as endnotes or footnotes when the pages are formatted.

- 3.7 Do not use text or graphic boxes for charts or diagrams. Place each element of text that goes into a chart or diagram in a separate line or paragraph. Attach to the manuscript a sample of the chart or diagram showing how all the components fit together.

Heading Levels in Manuscripts

- 3.8 Indicate the relationships among the sections and subsections of a document by the style of the headings. For example, give a subsection a less prominent heading than that of the broader section of which it is a part. Use the following pattern to handle heading levels in manuscripts. The headings are arranged in descending order of prominence.

1. ALL CAPS, CENTERED
2. *Initial Caps, Centered, Italicized*
3. Initial Caps, Centered
4. *Initial Caps, Flush Left, Italicized*
5. Initial Caps, Flush Left
6. *First word initial cap, run-in, italicized, followed by a period. Xxxxx*

Select the heading levels to be used in a document from this list in any descending order. Avoid using more than three or four levels of headings.

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

Intellectual Reserve, Inc.

- 4.2 A separate nonprofit corporation, Intellectual Reserve, Inc., holds the copyright to works created and used by the Church.

The Intellectual Property Office

- 4.3 The Intellectual Property Office assists in processing all requests to use copyrighted information in Church materials or programs. The office also gives permission to use materials copyrighted by Intellectual Reserve, Inc. Requests or questions should be directed to:

Intellectual Property Office
50 E. North Temple St., Rm. 1888
Salt Lake City, UT 84150-3011
Telephone: 1-801-240-3958 (3959 or 2935)

Determining Whether Permission Is Required

- 4.4 The legal doctrine of fair use allows writers to use brief prose excerpts from published, copyrighted works if the sources are credited properly (see *Chicago* 4.75–84). When quoting from materials that are not copyrighted by Intellectual Reserve, Inc., no more than 200 words of prose should be quoted. When a prose excerpt is longer than 200 words, permission should be obtained from the copyright holder. Permission is required to use excerpts of copyrighted poetry or music (including lyrics).
- 4.5 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.
- 4.6 Originators should obtain permission to use copyrighted 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 the editing stage, an originator may not have time to obtain permission.
- 4.7 To obtain the permissions needed by the Church, standard Church permission agreements should be used. These agreements may

be obtained from the Intellectual Property Office. If an originator believes that the use of a standard Church permission agreement is not appropriate for a particular project, the originator should contact the Intellectual Property Office for assistance. If the decision is made to seek a nonstandard permission, the originator should remember that permission may be granted only for the first edition or printing of a book. New editions or printings may require additional permission. Printing in non-English languages may also require special permission. Normally this type of limited permission will not serve the needs of the Church.

- 4.8 The originator must inform the copyright holder of the specific ways in which the material is to be used so that the copyright holder can determine what fee to charge and grant permission to serve Church needs. For example, the copyright holder may grant use only in the United States if plans for international distribution or other reuse are not specified.

Responsibilities of Originators

- 4.9 Originators identify items that may require permission and identify the names and addresses of the copyright owners. The originator must identify *primary*, not *secondary*, sources for items requiring permission. For example, when using a poem, citing a compilation of poems as the source is insufficient. The publisher of the compilation is not likely to be the copyright owner or even the first one to publish the poem. The originator should search for adjacent credit lines or for a page or section in which the original owners—other publishers or individuals—have been acknowledged. Books such as *Bartlett's Familiar Quotations* are useful in finding sources but are not acceptable as sources of quotations when permission for a quotation must be obtained.

After finding the original sources, the originator consults with the Intellectual Property Office to determine whether permission is required. If permission is necessary, the originator contacts the copyright owner for permission. Often the originator is in the best position to make contact with the copyright owner because of the originator's knowledge of the details of the proposed use.

The originator gives a copy of the written permission to the editor when the publication is scheduled for production.

name, or the publisher's name to determine who should be contacted for permission.

Selecting from Available Sources

- 4.10 Originators should make every effort 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.

Use of Church-Sponsored Materials

- 4.11 Original material contained in the following works may be used in publications that are sponsored by the Church without obtaining permission. However, Church publications always must give proper credit when using material from these and other sources:

1. All books copyrighted by The Church of Jesus Christ of Latter-day Saints or Intellectual Reserve, Inc. (including *History of the Church*, *Jesus the Christ*, and *Articles of Faith*).
2. All manuals, handbooks, pamphlets, and similar publications prepared for use in priesthood quorums, auxiliaries, family home evenings, and other Church organizations and programs.

When originators want to use any material that exceeds fair use (see 4.4–5) from the *Ensign*, the *New Era*, the *Friend*, or the *Liahona*, they submit their request to the Intellectual Property Office.

- 4.12 The originator contacts the Intellectual Property Office for approval when quoting statements made by General Authorities or relating stories involving them if the source of the material is not a Church publication or an official statement published by the Church.

Use of Privately Owned Materials

- 4.13 Many books, plays, poems, songs, and paintings have been inspired by Church history or doctrine but are not sponsored by the Church. Even in cases in which the Church or one of its auxiliaries has commissioned a work, the artist has sometimes retained certain rights. In such cases the Church has no authority to use the work without the copyright owner's permission.

The originator should always check the source document for a copyright notice, the artist's

Publishing Information

- 4.14 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 the document has no formal title page, ensure that the name of the Church appears on the document, such as on the inside front cover or outside back cover. Some small documents may need to bear only the Church logo.

English Approval Date

- 4.15 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 4.16–4.20.

Copyright Notices

- 4.16 Church style continues to require a copyright notice even though it is no longer required by law (see *Chicago* 1.16). Include the following copyright notice on all materials published by the Church, including printed, audiovisual, software, and Internet items. Center the copyright notice with no periods at the end of the lines. Capitalize only the first word of each line and proper nouns:

© 2009 by Intellectual Reserve, Inc.
All rights reserved
Printed in the United States of America

English approval: 8/08

The year included in the copyright notice should be the year in which the document is printed.

Because of space constraints, some types of items may require modifications to this standard notice; see 4.18–20.

Place the copyright notice on the verso of the title page, which is the copyright 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.

- 4.17 If a copyrighted document undergoes revision (for example, a new edition is prepared), the copyright notice should contain the dates of the original edition and the new edition, as well as the dates of the intervening editions. The English approval date should be the approval date of the latest edition.

- 4.18 When printed items have limited space for the copyright notice, the elements of the standard notice can be run together and the abbreviation “USA” used:

© 2009 by Intellectual Reserve, Inc. All rights reserved. Printed in the USA. English approval: 9/08

Place a period only between elements that are run together on the same line, not at the end of a line.

For forms and other printed items with very limited space, the following abbreviated notice may be used:

© 2009 IRI. All rights reserved. Printed in the USA
9/08

The Intellectual Property Office must give approval for the use of a copyright notice that is abbreviated any further.

When a document containing the abbreviated copyright notice is published as a new edition, the copyright notice should include the original date of publication and the new date, as well as the dates of any intervening editions. The English approval date should also be updated:

© 2005, 2007 IRI. All rights reserved. Printed in the USA. 9/07

- 4.19 On labels for sound recordings (compact discs and audiocassettes), the symbol (P) (the letter P in a circle) must be used in addition to the copyright symbol. The standard copyright notice with the elements run together should be used.

^(P)© 2005 by Intellectual Reserve, Inc. All rights reserved. Printed in the USA. English approval: 5/03

- 4.20 Photographs or paintings contained 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. The following are examples of such notices:

Photo from the New Media Bible. © 1976 by the Genesis Project, Inc. Reprinted by permission

Painting courtesy of Brigham Young University Museum of Art

© 1994 by Stefan Hallberg. Used by permission
The Birth of Jesus, by Carl Bloch. Used by permission of the National Historic Museum at Frederiksborg in Hillerød, Denmark

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

© 2007 by Intellectual Reserve, Inc. All rights reserved. Printed in the USA. English approval: 9/06

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

Bar Code

- 4.21 In the lower right corner on the outside back cover, most printed items bear a bar code with an item number and language code directly below it. The name of the language (in English) is included directly above it. The designer prepares the bar code. The editor checks to make sure that the number on the bar code corresponds to the item number and language code.

Small items for one-time use—such as invitations, tickets, or programs—and items that are not carried by Church Distribution Services may not carry a bar code. On such items, the product distribution number should be included with the copyright notice.

© 2009 IRI. All rights reserved. Printed in the USA
9/08. PD50011029

Church Logotype

- 4.22 The approved Church logotype must appear on all official Church printed items. Products of some Church entities, such as the Genealogical Society of Utah or the Thrasher Research Fund, do not include the Church logotype. (Check with the Intellectual Property Office to be sure.) If possible, the logotype should be placed on the back cover of the item. The logotype should be set at a size that can be read easily, but it should be small enough so that it does not dominate an item.

For guidelines about how to use the approved Church logo, see *Introduction to Church Name and Logotype Production Specifications* (35656) and *Church Name and Logotype Guidelines for Departments and Organizations* (35655).

Registered Trademarks

4.23 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 TM or R 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 the Intellectual Property Office 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 the following statement:

Other trademarks are the property of their respective owners.

5.1 While grammar and word usage are not the main focus of style guides such as this one, this section presents a few grammar and usage issues that commonly arise in Church writing. For further information, see section 5 of *Chicago* and the books listed in 1.3 of this style guide.

Nouns Used as Modifiers

5.2 Nouns may be used as modifiers but should be used sparingly. If possible, use an existing modifier over a noun, or use the noun in its possessive form:

- regional meeting [*not* region meeting]
- servicemen's group
- teacher's supplement
- translator's copy

In certain situations, a noun is preferred as the modifier:

The scripture story was very effective in teaching the children.

The noun *scripture* is used as a modifier to mean *taken from the scriptures*, as in "scripture verse," "scripture passage," or "scripture story."

The adjective *scriptural* is used to mean *relating to or according to the scriptures*, as in "scriptural teaching" or "scriptural reasoning."

Be careful to use the adjectives *historic* and *historical* correctly:

Liberty Jail has been made into a Church historic site.

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."

When using nouns as modifiers, do not create noun strings more than two or three words long, and avoid using nouns more than two or three syllables long (see 2.10, item 9).

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* 5.51).

When possible, rewrite sentences to avoid using *he, him, or his* to refer to both males and females. The following approaches may be helpful:

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

Use of 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. Rewrite the sentence in the second person, addressing the audience as "you," using the imperative mood:

Use of 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 pronoun: Ask the student to express his opinion on the subject.

Better: Ask the student to express an opinion on the subject.

Use of 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 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.

Agreement of Pronouns and Antecedents

5.4 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:

Incorrect: As the 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: The choir is writing their own music.

Correct: The choir is writing its own music.

Or: The choir members are writing their own music.

Incorrect: If any one of the sisters needs a ride to church, they can call Trudy.

Correct: If any one of the sisters needs a ride to church, she can call Trudy.

O and Oh (Chicago 5.197; 7.47)

- 5.5 The vocative *O*, “a form of classically stylized direct address, is always capitalized and is typically unpunctuated” (Chicago 5.197).

Hold not thy peace, O God of my praise.

O Lord God Almighty, hear us in these our petitions.

The interjection *oh* is used to express emotions such as surprise or wonder. It is capitalized “only when beginning a sentence or standing alone” (Chicago 7.47), and it is usually followed by a comma.

The scenery is so beautiful, but, oh, I can’t describe it!

Oh, how blessed we are to live in this last dispensation!

That and Which (Chicago 5.202)

- 5.6 Use *that* “restrictively to narrow a category or identify a particular item being talked about.” Use *which* “nonrestrictively—not to narrow a class or identify a particular item but to add something about an item already identified. . . . *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 5.202).

Any building that is taller must be outside the state.

Alongside the officer trotted a toy poodle, which is hardly a typical police dog.

Who and Whom (Chicago 5.202)

- 5.7 *Who* and *whom* can be both interrogative pronouns (used in asking questions) and relative pronouns (used to refer to a noun or pronoun in the main clause).

When *who* and *whom* function as relative pronouns, determine the case by looking at how the pronoun functions *within its own clause*. (Do not worry about how the clause containing *who* or *whom* functions as part of the sentence.) Use *who* when the pronoun functions as the subject of its clause and *whom* when it functions as the object. Watch out for *be* verbs, which take the subject form.

We will appoint whoever presents the best information.

You can give my textbooks to whoever wants them.

I need a financial planner whom I can rely on.

I will give the job to whoever you think can be safely recommended.

I will give the job to whomever you think you can safely recommend.

Who do you want to be?

Whom do I contact for help?

Usage and Spelling of Church Terms

- 5.8 The following list identifies the preferred usage and spelling of terms that have a distinctive meaning in Church writing. The list is not exhaustive:

agency [*not* free agency]

all-Church [*modifier*]

antemortal

anti-Mormon [*modifier*]

baptistry

chalkboard [*preferred over* blackboard]

Church-service [*modifier*]

Churchwide

closed-captioned [*before a noun*]

closed captioned [*all other instances*]

deacon-age; teacher-age; priest-age [*modifier*]

disfellowship (-ped, -ping)

disfellowshipment

early-morning seminary

family home evening

fast and testimony meeting [*not* fast meeting]

fast offering [*noun*]

fast-offering [*modifier*]

fellowman; fellowmen [*not two words*]

fireside [*noun*]

flannel board [*noun*]

flannel-board [*modifier*]

friendship (-ped, -ping)

fulness

Gentile [*noun*]

gentile [*adjective*]

groundbreaking [*noun and modifier*]

high councilor	premortal existence [<i>not</i> preexistence]
home evening	recommend [<i>noun</i>]
home-study seminary	record keeping [<i>noun</i>]
home-teach [<i>verb; avoid using this form</i>]	record-keeping [<i>modifier</i>]
home teacher	regional conference [<i>not</i> region conference]
inservice [<i>modifier</i>]	released-time seminary
latter day(s) [<i>noun</i>]	role play [<i>noun</i>]
less-active [<i>modifier</i>]	role-play [<i>verb</i>]
local unit budget allowance	role-playing [<i>modifier</i>]
mission field	seer stones
multiregional; multistake; multiward [<i>modifier</i>]	sharing time
non-Latter-day Saint [<i>first dash is an en dash (see 6.15)</i>]	temple grounds; Salt Lake Temple grounds
nonmember	tithe payer; full-tithe payer; non-tithe payer; part-tithe payer
non-Mormon	tithe-paying
part-member [<i>modifier</i>]	tithing in kind [<i>noun</i>]
phase 1 [2 or 3] languages	tithing-in-kind [<i>modifier</i>]
postmortal	ward-sponsored
pre-earth	watchcare
	wordstrip
	worshipped, worshipping

6.1 Punctuation should promote understanding and prevent misunderstanding. Thus, in choice and placement of punctuation marks, the primary aim should be to clarify meaning.

Typographic Considerations (See *Chicago* 6.5, 6.7, 6.12)

6.2 Place punctuation that immediately follows italic typeface in italics. Place punctuation that immediately follows bold typeface in bold. Also place ellipsis points that follow an italicized or bold mark of punctuation in italic or bold type. However, quotation marks and superscript numbers that follow an italicized or bold mark of punctuation should remain in roman type.

Question marks and exclamation points are an exception to these guidelines. They should appear in italic or boldface type only if they are part of the text being set in italic or boldface type:

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 italic.*]

Please type or print all information. Attach additional copies of the last page as needed.

“All class members should read the last book on the list, *The Savior, the Priesthood, and You*.”¹ [*The period is italic and the quotation mark and the superscript number are roman.*]

“I went to the *greatest show*.” [*The period is italic and the quotation mark is roman.*]

“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 in italic type to avoid an awkward space between the period and the ellipsis points.*]

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 end the sentence, in italic type. Superscript numbers following the sentence should be in roman type:

“*This is My Beloved Son. Hear Him!*”² These words are among the most important in all religious history.” [*All quotation marks in the first sentence are italic. The superscript number is roman.*]

6.3 Place parentheses or brackets in italic type only if all the enclosed material is in parentheses or brackets or if the first and last items are both

italic. Never place one parenthesis or bracket in italic type and the other one in roman.

(*express violations*)

[it was *unforeseen*]

(*inappropriate was used for outrageous*)

6.4 “As long as no confusion results, commas may sometimes be omitted for aesthetic reasons at the ends of lines set in large display type (the kind of type used for title pages, chapter or article openings, subheads, and other elements different from the body text)” (*Chicago* 6.12).

Comma (See *Chicago* 6.18–56)

6.5 “The comma . . . indicates the smallest break in sentence structure. It denotes a slight pause. Effective use of the comma involves good judgment, with ease of reading the end in view” (*Chicago* 6.18).

6.6 “When a conjunction joins the last two elements in a series, a comma . . . should appear before the conjunction” (*Chicago* 6.19). This comma, called the serial comma, helps to 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 involve internal punctuation, they should be separated by semicolons” (*Chicago* 6:60):

The following should attend: stake presidency counselor; high councilors; all Melchizedek Priesthood quorum presidencies, group leaders, assistants, and secretaries; and all bishopric counselors responsible for single adults.

The family moved many times, living in Chicago, Illinois; Murray, Kentucky; St. Louis, Missouri; and New Orleans, Louisiana.

Colon (See *Chicago* 6.63–69)

6.7 “A colon introduces an element or a series of elements illustrating or amplifying what has preceded the colon” (*Chicago* 6.63). In running text, a complete sentence should precede a colon. (For the use of colons in lists, see 6.27–30.)

A colon “is *not* normally used after *namely*, *for example*, and similar expressions. Nor is it used before a series introduced by a verb or a preposition” (*Chicago* 6.68).

Church employees should be careful to (1) arrive to work on time, (2) become familiar with personnel policies, and (3) abide by dress standards.

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

6.8 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* 6.64).

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

We quote from the address: “Church members should perform temple ordinances for deceased ancestors.”

Question Mark (See *Chicago* 6.70–75)

6.9 “An indirect question never takes a question mark” (*Chicago* 6.72):

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

6.10 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 region?

Hyphen (See *Chicago* 6.81–82)

6.11 For using the hyphen with prefixes in compound words and in word division, see 7.14–16, the current edition of *Merriam-Webster’s Collegiate Dictionary*, and *Chicago* 7.33–45, 82–90.

Use the hyphen “to separate numbers that are not inclusive, such as telephone numbers, social security numbers, and ISBNs” (*Chicago* 6.82). In telephone numbers, place a 1 (one) before the area code:

1-801-240-2150

En Dash (See *Chicago* 6.83–86)

6.12 Use an en dash to separate inclusive numbers (see also 16.19 for handling scriptural references):

History of the Church, 4:33–43

John 14:14–15

John 14:14–21:2

6.13 Use an en dash to join the name of a city or state “to the name of a university that has more than one campus” (*Chicago* 6.86):

Brigham Young University–Hawaii

BYU–Hawaii

Brigham Young University–Idaho

BYU–Idaho

6.14 To prevent ambiguity, an en dash is used in certain situations instead of a hyphen to form compound words. For information, see 7.15–16.

6.15 A hyphen may be used in place of an en dash if a word processor or typewriter does not have an en dash.

Em Dash (See *Chicago* 6.87–94)

6.16 Use em dashes sparingly. Often a comma, a colon, or parentheses will indicate the relationships within a sentence more accurately and effectively than a dash. No spaces should separate the dash and the words it separates.

Two consecutive hyphens may be used as an em dash if a word processor or typewriter does not have an em dash.

Parentheses (See *Chicago* 6.97–103)

6.17 “Parentheses usually set off material that is less closely related to the rest of the sentence than that enclosed in em dashes or commas” (*Chicago* 6.97).

6.18 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* 6.14, 103.)

Complete sentence that is 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.)

Parenthetical matter that is included within a sentence or is part of the preceding sentence: While the disagreement between the two men seemed trivial at the time (their colleague, Westover, has discussed its origins in more detail), it ultimately destroyed the organization.

Moroni taught the ancient Saints about the same spiritual gifts (see Moroni 10:8–18).

However, include an exclamation mark or a question mark within the parentheses if needed:

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

Brackets (See *Chicago* 6.104–8)

- 6.19 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* 6.104). Any material added to a quotation must be enclosed in brackets (see *Chicago* 11.68–69).

“Present were 40 brethern [*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 on [August] the third.”

“Temperance is an important principle in this revelation [the Word of Wisdom] to the Prophet.”

- 6.20 Use brackets “as parentheses within parentheses” (*Chicago* 6.106):

(You may want to ask someone to sing “Did You Think to Pray?” [*Hymns*, no. 140].)

(A colon separates chapter [or section] and verse in scriptural references.)

Because this type of construction is usually awkward, try to avoid it.

Slash (See *Chicago* 6.111–19)

- 6.21 Do not use the slash in running text in place of the words *and* or *or*. Do not use constructions such as *and/or* or *he/she*. Do not use the slash in place of commas, colons, or dashes.

Reserve the slash for separating lines of poetry run together in text and for indicating fractions.

Quotation Marks (See *Chicago* 6.120)

- 6.22 Always place a period or a comma before the final quotation mark. Always place a colon or a semicolon after the final quotation mark. Place a question mark, a dash, or an exclamation point before the final quotation mark only when it is part of the quoted material (see *Chicago* 6.8–9, 75, 79).

An apostrophe at the end of a word “should never be confused with a closing single quotation mark; punctuation always follows the apostrophe” (*Chicago* 6.8).

- 6.23 Generally use quotation marks to set apart internal dialogue (see *Chicago* 11:47):

I thought, “I could resolve that problem by myself.”

“How unfortunate,” I thought.

However, if using quotation marks in such situations is awkward, the quotation marks need not be used:

Sooner or later, the question, what comes after this life? enters everyone’s mind.

- 6.24 When a paragraph begins with a drop cap and the first word is part of a quotation, the opening quotation mark may be omitted unless there is danger of confusion. However, to help the reader, try to include the quotation mark whenever possible or rewrite the paragraph so that it does not begin with a quotation. If the opening quotation mark is used, it “may be set in regular text size” (*Chicago* 11.41). Always include the opening quotation mark if the quotation consists of more than one paragraph.

Lists (See *Chicago* 6.124–30)

- 6.25 Short, simple lists should usually be run into the text, “especially if the introduction and the items form a complete grammatical sentence” (*Chicago* 6.124). 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 syntactically alike—that is, all should be noun forms, phrases, full sentences, or whatever the context requires” (*Chicago* 6.125). Unless numerals or letters serve a purpose—such as showing the order in which tasks should be done or suggesting chronology or relative importance of the items—they may be omitted.

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.

- 6.26 In a list that is run into 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 into 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 require internal commas, in which case all the items should be separated by semicolons” (*Chicago* 6.126).

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

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

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

- 6.27 For lengthy enumerations, set each listed item on a line by itself. Capitalize the first letter in each item. Align runover lines in the enumerated text with the first word following the numeral or the bullet.

If the items each complete the introductory phrase or stand as an independent sentence, conclude them with a period. Use a colon at the end of the introductory phrase or sentence:

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.

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

- 6.28 Use the following style for outlines (see *Chicago* 6.130).

- 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 Use the first listing of a word in *Merriam-Webster's Collegiate Dictionary* (11th edition, or the latest edition of Merriam-Webster's Collegiate dictionaries) as the accepted standard for spelling in Church publications. For additional assistance, use *Webster's Third New International Dictionary*. (See *Chicago* 7.1.)

Ligatures

- 7.2 Use the spelling *Judea*, not *Judaea*, in text. This is an exception to the rule stating that the first spelling listed in the dictionary should be used. Also do not use the ligature in the spelling of *Arimathea*. In quotations, however, preserve the spelling of the quoted source. Do not recreate the ligature in the spelling of the word; just use the letters *ae*. For other words with spellings derived from ligatures, follow the first spellings listed in the latest edition of *Merriam-Webster's Collegiate Dictionary*.

Plurals (See *Chicago* 7.6–16)

- 7.3 Add an *s* to create the plural of “capital letters used as words, abbreviations that contain no interior periods, and numerals used as nouns” (*Chicago* 7.15):

the 1990s
 CTRs
 vol., vols.

“To avoid confusion, the plural of single lowercase letters is formed by adding an apostrophe before the *s*. The *s* is roman even when the letter is italic. Capital letters do not normally require an apostrophe in the plural” (*Chicago* 7.65).

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

He brought home one A and two Bs.

Possessives (See *Chicago* 7.17–30)

- 7.4 Use an apostrophe and an *s* to form the possessive of (1) all singular nouns and (2) plural nouns not ending in *s* (see *Chicago* 7.17):

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 proper nouns, well as for letters and numbers (see *Chicago* 7.18):

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
 ZCMI's legacy
 1983's record rainfall

“The possessive is formed without an additional *s* for a name of two or more syllables that ends in an *eez* sound” (*Chicago* 7.20):

Aristophanes' comedies
 Ramses' tomb
 R. S. Surtees' novels
 Xerxes' army

- 7.6 Some terms that are not strictly possessive are formed like possessives (see *Chicago* 7.26). The word “of” is implied in such terms, as in “an outing of fathers and sons”:

bishop's youth committee
 fathers and sons' outing
 the prophet's calling
 readers' theater
 servicemen's group
 six months' leave
 two dollars' worth
 a year's supply

Compound nouns that contain an *s* plural form, such as *records examiner* or *standards event*,

should not be confused with the possessive case.

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

deacons quorum
elders quorum
the high priests group leader

- 7.8 Generally use the singular possessive form in titles of documents:

an auditor's guide
Bishop's Guide
a leader's handbook
A Parent's Guide
a teacher's supplement
the translator's copy of the triple combination

Word Division (See *Chicago* 7.33–45)

- 7.9 Generally divide words at the division points indicated in *Merriam-Webster's Collegiate Dictionary* (11th edition). 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-crazy]

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

1. No more than two lines in a row should end in hyphens.
2. When a word is divided, there must always be 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 into the first line if possible. Diphthongs are treated as single vowels" (*Chicago* 7:36):

parti·pate (*not* partic-ipate)
genera·tion (*not* gener-ation)
aneu·rysm (*or* an-euryism)
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* 7.37):

dis·pleasure (*not* displea-sure)
lat·ter-day (*not* lat-ter-day)
th·anks-giv·ing (*not* thanksgiv-ing)

5. "Proper names 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 with one or more middle initials should be broken after the initial or initials" (*Chicago* 7.40):

Brigham / Young (*not* Brig-ham Young)
Boyd K. / Packer (*not* Boyd / K. Packer)

These guidelines may need to be modified when necessary to avoid unsightly line breaks or to prevent misreading. (For example, the word *women* should not be divided.)

Italics (See *Chicago* 7.49–63)

- 7.10 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 upon judicious and sparing use. "Good writers use italics for emphasis only as an occasional adjunct to efficient sentence structure. Overused, italics quickly lose their force" (*Chicago* 7.49). Lengthy passages in italics can also be difficult to read and can weaken the reader's interest.

- 7.11 Use italics to set off titles of works. Do not italicize titles of the standard works and their parts (see 8.52, 8.54–55; 9.1).

- 7.12 Use italics for unfamiliar foreign words. Set "foreign words and phrases familiar to most readers" in roman type (*Chicago* 7.54). If a foreign word is listed in *Webster's*, do not set it in italics. While commonly used Latin words and abbreviations are not italicized, the word *sic* is italicized (see *Chicago* 7.56):

One of his favorite treats was *Apfelkuchen*.

She had always had that *je ne sais quoi*, which made her stand out in any crowd.

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

- 7.13 Use italics for words used as words and letters used as letters (see *Chicago* 7.62–63):

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

Place the letter *x* beside each correct answer.

- 7.14 Also use italics for stage directions (see *Chicago* 11.49):

[*Brother Johnson turns to the class.*]

- 7.15 Use italics in lesson manuals to indicate the exact words or phrases to be written on the chalkboard or on wordstrips:

Write *Acts 8:3* on the chalkboard.

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

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

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

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

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

Compound Words (See *Chicago* 6.85, 7.82–90)

7.16 “Probably 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* 7.82).

7.17 Use the following general guidelines when determining when to hyphenate compound terms:

1. A compound modifier that is used before a noun should be hyphenated if ambiguity would be likely without a hyphen:

fast-offering collection
long-suffering friend
flower-filled garden
third-floor apartment
much-needed clothing
well-read client

2. A compound modifier, whether an adjective or an adverb, that is used before the noun it describes should be hyphenated if the term is hyphenated in *Webster's*. If the term is not in *Webster's*, it should not be hyphenated if the words are unambiguous without the hyphen, often because the words are a readily recognized unit:

fast and testimony meeting

home evening program
high council adviser
real estate agent
health care expenses
fast-food restaurants
open-heart surgery
up-to-date proposal

3. A compound modifier, whether an adjective or an adverb, that follows the noun or verb it modifies should not be hyphenated except when the compound includes the words *self* or *all* or when ambiguity is likely. This guideline should be followed even when the modifier is hyphenated in *Webster's*.

The store's selections were up to date.
The video program was closed captioned.
A virtuous life is lived step by step.
We should look at the two options side by side.
The program was well defined.
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 or a hyphenated word (see *Chicago* 6.85):

Aaronic Priesthood–Young Women committee
a quasi-public–quasi-judicial body

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* 7.87).

highly developed philosophy
wholly involved member
lovingly conveyed message

7.18 “Compounds formed with prefixes are normally closed, whether they are nouns, verbs, adjectives, or adverbs” (*Chicago* 7.90, item 3). A hyphen should be used, however, 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. . . . Before an open compound, an en dash is used”:

non-English-speaking members of the Church
[hyphenated compound with prefix]
mid-20th-century history
post–Mormon Battalion period [open compound with prefix]

pre-western migration period

but: non-Latter-day Saint [both hyphenated and open terms with prefix; use an en dash]

3. "To separate two *i*'s, two *a*'s, and other combinations of letters or syllables that might cause misreading, such as anti-intellectual, extra-alkaline, pro-life":

anti-inflammatory

co-worker

pro-choice

re-creation

semi-invalid

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* 7.90, item 3).

Names and Terms

General Principles of Capitalization

- 8.1 “Chicago generally prefers a ‘down’ style—the parsimonious use of capitals. Although proper names are capitalized, many words derived from or associated with proper names (brussels sprouts, board of trustees), as well as the names of significant offices (presidency, papacy), may be lowercased with no loss of clarity or respect” (*Chicago* 8.2).
- 8.2 “Many proper names combine a given name with a generic (or descriptive) term (Albion College, the Circuit Court of Lake County, President Bush). After the first mention, an official name is often replaced by the generic term alone, which (no longer strictly a proper name) may safely be lowercased” (*Chicago* 8.3):

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

Bishop Peck is very busy with tithing settlement interviews. Please make appointments with the bishop by contacting the executive secretary.

Church Positions and Offices

- 8.3 Lowercase positions in the Church unless they precede a personal name or are used in place of a personal name (see *Chicago* 8.21, 29):
- 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 (second); bishop’s (second) counselor
 - counselor in the Primary presidency (first)
 - deacons quorum adviser
 - district president
 - elder
 - elders quorum president
 - executive secretary
 - high councilor
 - high priest
 - meetinghouse librarian
 - president of the Young Women
 - priest; teacher; deacon
 - Primary president
 - prospective elder

Relief Society secretary
ward single adult leader
stake president; President Brown; “How are you, President?”
ward clerk

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?”

- 8.4 Capitalize the names of the callings of General Authorities and the names of those offices that are held by General Authorities by virtue of their positions as General Authorities:

a General Authority; the General Authorities; the 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)
(Acting) President of the Quorum of the Twelve (Apostles) (*but: a member of the Quorum of the Twelve Apostles*)

The senior member of the Quorum of the Twelve serves as the President [or Acting President] of the Quorum.

Senior President of the Seventy; seven Presidents of the Seventy; a member of the Presidency of the Seventy
member of the Seventy; a member of the First (or Second) Quorum of the Seventy
emeritus member of the First Quorum of the Seventy
Area President, Area Presidency (First Counselor in the Area Presidency)
Presiding Bishop
Second Counselor in the Presiding Bishopric
Patriarch to the Church [*before 1980*]

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

Church Historian
Commissioner of the Church Educational System
Executive Director

- 8.5 Capitalize the name of an Area Seventy’s calling as follows:

Area Seventy [*not: Area Authority Seventy*]

8.6 Capitalize the names of the general presiding priesthood bodies of the Church:

- the First Presidency; the Presidency
- the Council of the First Presidency and Quorum of the Twelve (*not* the Council of the Twelve)
- the First (Second *or* Third) Quorum of the Seventy; the Quorums of the Seventy; the Presidency of the Seventy; the Seventy
- the Presiding Bishopric; the Bishopric

8.7 Lowercase all other general Church administrative titles, even if the position happens to be held by a General Authority at a particular time:

- director for temporal affairs
- first counselor in the Primary general presidency
- general president of the Primary; Primary general president; Sister Lant
- general president of the Sunday School; Sunday School general president; Brother Osguthorpe
- managing director

Church Buildings

8.8 Capitalize the names of the following buildings and places at Church headquarters:

- Assembly Hall
- Beehive House
- Conference Center
- Joseph Smith Memorial Building
- Lion House
- North Visitors' Center (on Temple Square)
- Salt Lake Tabernacle; the Tabernacle
- Salt Lake Temple Square; Temple Square
- South Visitors' Center (on Temple Square)

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

- Church Administration Building; the administration building [47 East South Temple Street]
- Church headquarters
- Church History Library; the library
- Church History Museum; the museum
- Church Office Building; the office building [50 East North Temple Street]
- Family History Library; the library
- 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 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
- transient services office; Las Vegas Nevada Transient Services Office
- visitors' center; Mesa Arizona Temple Visitors' Center

8.10 Because they do not carry the force of proper names, do not capitalize such terms as *meeting-house*, *chapel*, and *temple grounds*:

- the Columbia New York Second Ward meeting-house (chapel)
- the St. George Utah Temple grounds; the temple grounds in St. George

8.11 Lowercase references to rooms in religious structures:

- celestial room; Los Angeles California Temple
- celestial room
- chapel
- children's meeting room
- classroom
- cultural hall
- high council room
- Relief Society room
- sealing room
- telestial room
- but*: Holy of Holies; Nauvoo Room [*in the Joseph Smith Memorial Building*]

8.12 Capitalize plural generic terms that precede or follow two or more names of Church buildings, public places, or topographical divisions (see *Chicago* 8.57):

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

Temples

8.13 The following are the official names of the temples:

- Aba Nigeria Temple
- Accra Ghana Temple

Adelaide Australia Temple	Houston Texas Temple
Albuquerque New Mexico Temple	Idaho Falls Idaho Temple
Anchorage Alaska Temple	Johannesburg South Africa Temple
Apia Samoa Temple	Jordan River Utah Temple
Asunción Paraguay Temple	Kansas City Missouri Temple
Atlanta Georgia Temple	Kona Hawaii Temple
Baton Rouge Louisiana Temple	Kyiv Ukraine Temple
Bern Switzerland Temple	Laie Hawaii Temple
Billings Montana Temple	Las Vegas Nevada Temple
Birmingham Alabama Temple	Lima Peru Temple
Bismarck North Dakota Temple	Logan Utah Temple
Bogotá Colombia Temple	London England Temple
Boise Idaho Temple	Los Angeles California Temple
Boston Massachusetts Temple	Louisville Kentucky Temple
Bountiful Utah Temple	Lubbock Texas Temple
Brisbane Australia Temple	Madrid Spain Temple
Buenos Aires Argentina Temple	Manaus Brazil Temple
Calgary Alberta Temple	Manhattan New York Temple
Campinas Brazil Temple	Manila Philippines Temple
Caracas Venezuela Temple	Manti Utah Temple
Cardston Alberta Temple	Medford Oregon Temple
Cebu Philippines Temple	Melbourne Australia Temple
Chicago Illinois Temple	Memphis Tennessee Temple
Ciudad Juárez Mexico Temple	Mérida Mexico Temple
Cochabamba Bolivia Temple	Mesa Arizona Temple
Colonia Juárez Chihuahua Mexico Temple	Mexico City Mexico Temple
Columbia River Washington Temple	Monterrey Mexico Temple
Columbia South Carolina Temple	Montevideo Uruguay Temple
Columbus Ohio Temple	Monticello Utah Temple
Copenhagen Denmark Temple	Montreal Quebec Temple
Córdoba Argentina Temple	Mount Timpanogos Utah Temple
Curitiba Brazil Temple	Nashville Tennessee Temple
Dallas Texas Temple	Nauvoo Illinois Temple
Denver Colorado Temple	Newport Beach California Temple
Detroit Michigan Temple	Nuku'alofa Tonga Temple
Draper Utah Temple	Oakland California Temple
Edmonton Alberta Temple	Oaxaca Mexico Temple
Frankfurt Germany Temple	Ogden Utah Temple
Freiberg Germany Temple	Oklahoma City Oklahoma Temple
Fresno California Temple	Oquirrh Mountain Utah Temple
Fukuoka Japan Temple	Orlando Florida Temple
The Gila Valley Arizona Temple	Palmyra New York Temple
Gilbert Arizona Temple	Panama City Panama Temple
Guadalajara Mexico Temple	Papeete Tahiti Temple
Guatemala City Guatemala Temple	Perth Australia Temple
Guayaquil Ecuador Temple	Philadelphia Pennsylvania Temple
Halifax Nova Scotia Temple	Phoenix Arizona Temple
Hamilton New Zealand Temple	Portland Oregon Temple
Helsinki Finland Temple	Porto Alegre Brazil Temple
Hermosillo Sonora Mexico Temple	Preston England Temple
Hong Kong China Temple	Provo Utah Temple

Quetzaltenango Guatemala Temple
 Raleigh North Carolina Temple
 Recife Brazil Temple
 Redlands California Temple
 Regina Saskatchewan Temple
 Reno Nevada Temple
 Rexburg Idaho 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
 Seattle Washington Temple
 Seoul Korea Temple
 Snowflake Arizona Temple
 Spokane Washington 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
 The Hague Netherlands Temple
 Tokyo Japan Temple
 Toronto Ontario Temple
 Trujillo Peru Temple
 Tuxtla Gutiérrez Mexico Temple
 Twin Falls Idaho Temple
 Vancouver British Columbia Temple
 Veracruz Mexico Temple
 Vernal Utah Temple
 Villahermosa Mexico Temple
 Washington D.C. Temple
 Winter Quarters Nebraska Temple

Whenever possible, use the full, official name of a temple. However, if it is necessary to use a shortened name, such as in the text of a talk that has already been given, capitalize the name:

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

Contact the Editing Section for the official names of temples that have been announced recently.

- 8.14 Do not capitalize the word *temple* when it is part of the name of an ancient temple:

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

Places and Historic Sites

- 8.15 The following list shows the spellings of some places referred to in Church documents (the list is not exhaustive):

Adam-on-di-Ahman
 Bountiful, land of
 Deseret, state of
 Endowment House
 Garden of Eden [*but*: the garden]
 Garden of Gethesemane
 Granite Mountain Records Vault
 Hill Cumorah
 Holy City [*Jerusalem*]
 Holy Land
 Liberty Jail
 New Jerusalem
 Northern Kingdom
 Sacred Grove
 Salt Lake Valley [*but*: the valley of the Great Salt Lake]
 Sea of Galilee
 Southern Kingdom
 Tower of Babel
 Waters of Mormon
 Zion

- 8.16 Capitalize terms such as *historic site* or *visitors' center* when they are part of the official name of a Church site (the following list is not exhaustive):

Carthage Jail
 Cove Fort Historic Site
 Hill Cumorah Visitors' Center
 Historic Johnson Home
 Historic Kirtland Visitors' Center
 Joseph Smith Birthplace Memorial
 Kanesville Tabernacle
 Liberty Jail Historic Site
 Mormon Handcart Visitors' Center
 Mormon Pioneer Memorial Monument
 Mormon Trail Center at Historic Winter Quarters
 Nauvoo Visitors' Center
 Peter Whitmer Farm

Polynesian Cultural Center
Sacred Grove
San Diego Mormon Battalion Historic Site
Smith Family Farm

For the official names of other Church sites and visitors' centers, visit www.lds.org/placestovisit.

General Church Funds

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

General Missionary Fund; the missionary fund; the fund

Humanitarian Aid Fund; the fund

Perpetual Education Fund

Thrasher Research Fund

Church Organizations

- 8.18 Capitalize official names of general organizational units of the Church (such as corporations, councils, departments, and divisions):

Church Board of Education

Church Educational System

Corporation of the President

Correlation Executive Committee

Curriculum Department

Latter-day Saint Charities

Latter-day Saint Student Association

Missionary Executive Council

Office of the Presiding Bishopric; Presiding Bishopric's Office

Priesthood Executive Council

Salt Lake Mormon Tabernacle Choir;
Tabernacle Choir

but: Relief Society general board

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

the Church's educational system

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

Georgetown Branch; the branch in Georgetown; the branch

Provo Utah Third Ward; the third ward; the ward

Raleigh North Carolina Stake; the Raleigh stake; the stake

Salt Lake East Millcreek Stake; the East Millcreek stake; the stake

Sweden Stockholm Mission; the Swedish mission; the mission

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

bishopric; Columbia Ward bishopric; ward bishopric

bishopric youth committee

elders quorum; the Georgetown Branch elders quorum

high council

high priests group leadership

priesthood executive committee

service member group

single adults

stake presidency; Salt Lake Taylorsville Stake presidency

ward council

young single adults [*ages 18 through 30*]

- 8.21 The capitalized designations *Young Men* and *Young Women* are organizational terms. Do not use them alone to refer to individuals. They will be most clearly understood if used as modifiers.

Ward leaders should arrange for the needs of the Young Men and the Young Women organizations.

The young women of the Church have great potential. (*not:* The Young Women of the Church have great potential.)

- 8.22 To avoid confusing references, capitalize titles of official Church courses of study and classes, but lowercase such words as *class*, *course*, or *course of study* (see *Chicago* 8.92):

Sunbeam class; Sunbeams

CTR (*or* CTR 4, 5, 6, *or* 7) class; CTRs

Valiant (*or* Valiant 8, 9, 10, *or* 11) class; Valiants

Gospel Doctrine class

Teaching the Gospel course

Personal Progress [see 16.23 for information about the booklet titled *Young Women Personal Progress*]

Use initial caps to identify the Teachings for Our Time class or lesson, which is taught on the fourth week of each month in priesthood quorums and Relief Society meetings. Do not use quotation marks or italics. When referring to the article in the *Ensign* that gives instructions about this class, give a complete source citation to the *Ensign*.

Teachings for Our Time lessons; Teachings for Our Time class

(See "Teachings for Our Time," *Ensign*, May 2009, 131)

Church Meetings

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

annual (*or* semiannual) general conference; general conference
bishopric meeting
bishopric youth committee meeting
children's sacrament meeting presentation
family home evening
fast and testimony meeting
general Relief Society meeting
enrichment meeting
mission presidents' seminar
opening exercises; Mutual opening exercises
priesthood interview [*not* personal priesthood interview]
priesthood meeting
regional conference
Relief Society meeting
sacrament meeting
solemn assembly
stake conference; La Crescenta California Stake conference
ward council meeting
but: Mutual [*weekly meeting of the Young Men and the Young Women*]

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

Days of '47 parade
New Beginnings
Priesthood Preview

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

179th 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

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

Hill Cumorah Pageant [*but*: the Cumorah pageant]
Nauvoo Pageant

Awards

8.26 Capitalize the names of awards and prizes (see *Chicago* 8.89):

the Young Womanhood Recognition (*not* Young Womanhood Recognition award)
the Duty to God Award
the Eagle Scout Award
the Faith in God Award
the Nobel Peace Prize; the Nobel Prize

When referring to the certificates given with such awards, lowercase the word *certificate* unless the word is specifically included on the document as part of the title:

Duty to God certificate

Time Zones

8.27 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 daylight saving time (see *Chicago* 8.96).

The broadcast will take place on 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:

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

The international time standard is referred to as Coordinated Universal Time and is abbreviated UTC:

Broadcast live via satellite:

Mountain daylight time: Saturday, October 6, 2007, 10:00 a.m.
Coordinated Universal Time: Saturday, October 6, 2007, 1600

Kinship Names

8.28 "Kinship names are lowercased unless they immediately precede a personal name or are used alone, in place of a personal name" (*Chicago* 8.39):

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.]
 We always enjoyed visiting our aunt Susan.
[Appositional use; see Chicago 8.23.]

- 8.29 Capitalize the words *brother* and *sister* when they are used in the religious sense and occur before a proper name:

My seminary teacher is Brother Johnson.
 We will help you, Sister Frandsen.

Lowercase the words 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

- 8.30 Capitalize names and titles of the members of the Godhead (see *Chicago* 8.98–99). 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 Comforter
 the Creator
 the Deity
 the (Eternal) Father
 Father in Heaven
 the Firstborn
 the Godhead
 God the Father
 the Good Shepherd
 Heavenly Father
 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
 the Omnipotent
 the Only Begotten (Son)
 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
 the Son (of God)
 His Son, Jesus Christ
 the Son of Man
 the Son of Righteousness
 the Spirit [see 8.36]
 the Spirit of Truth [*the Holy Ghost*]
 the Supreme Being
 the Word

Lowercase modifiers when they are general and descriptive rather than part of a title:

the only God
 the true and living God

- 8.31 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 [Christ] 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 the more general reference.

- 8.32 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 Spirit that has been present during this meeting.

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.

In references to Deity, lowercase the relative pronouns *who*, *whom*, and *whose*.

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

(God's) fatherhood
godlike, godly, godhood
messianic hope, messiahship
(Jesus's) sonship

Exceptions:

Christlike, Christian
God-fearing, God-given

- 8.34 Capitalize the words *God* and *Deity* when used as the name or title of members of the Godhead, but lowercase them in all other general references to the station of godhood and 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.

- 8.35 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:

While His body was in the tomb, the spirit of Christ visited the spirits in paradise.
The Spirit of Christ is given to all persons so they can know good from evil.
The spirit of God is clothed in a physical body.
"The Spirit of God like a fire is burning!"
The spirit of the Most High is composed of the same elements as the spirit of man.
The Spirit of the Most High moved upon the face of the earth, exhorting people to repent.
We should abide by the spirit of the law as well as the letter.
We must live by the Spirit if we are to know the things of God.
She exhibited a bitter spirit when confronted with her wrongdoing.
There was a beautiful spirit at the meeting, and all were benefited by attendance.
The man attributed his insight to the spirit of revelation.

To avoid confusion with the individual spirit of the prophet Elijah, capitalize the *s* in the phrase "the Spirit of Elijah" when referring to the Church's interest in family history work:

In response to the Spirit of Elijah, the hearts of the children have turned to their ancestors.

Distinguished Religious Persons

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

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

- 8.37 Capitalize names and titles of "prophets, apostles, saints, and other revered persons" and groups (*Chicago* 8.100):

Alma the Younger (*or* 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 young prophet)
the Lawgiver [*Moses*]
the Mormon Battalion
Mother Eve
the Psalmist
the Sons of Thunder; Boanerges
the Three Nephites
the Three Witnesses
the Wise Men
Zion's Camp

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

Also, 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
Johnston's army
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 (2,000 sons of Helaman)
the (lost) ten tribes
translated being
the twelve disciples
the twelve tribes of Israel

- 8.38 Capitalize the term *king* when it precedes a name and is used as part of the name, but lowercase it when it is used alone or follows a name:

King Benjamin, Benjamin the king

Capitalize the term *Pharaoh* when it precedes a name or is used alone in place of a name:

Queen Hatshepsut was also known as Pharaoh Hashepsowe-meryetre.

They rejoiced together, and Pharaoh invited Jacob and his family to live in Egypt.

Lowercase the term *pharaoh* when it is preceded by a modifier or used in a generic sense:

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.

- 8.39 Lowercase references to Satan and his followers:

the anti-Christ
the devil
the father of lies
the son of the morning
a false Christ
a son of perdition
the Gadianton robbers; Gadianton's band

Exceptions include those references used as proper names:

Lucifer

Perdition

Satan

Saint(s)

- 8.40 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 righteous people who are not necessarily members of the Church:

The Saints left Nauvoo 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.

- 8.41 Capitalize the phrase "Latter-day Saints," lowercase the *d* in the word *day*.

- 8.42 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

- 8.43 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 simple 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.

- 8.44 Capitalize *church* when it is used in place of the specific, fuller title 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.

The 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 (of the worldwide Church, of this Church).

Joseph Smith was the first President of the restored Church.

Joseph Smith was the means of restoring the Church of Jesus Christ.

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

Statistics relating to Church expansion in this century are amazing.

“O My Father” is a popular Church hymn.

Luke was an important Church historian.

This is expected of all Church members.

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

President David O. McKay was considered by many national figures to be one of the great church [ecclesiastical] leaders of the world.

We attend church [worship service] regularly.

Our church [building] is located only three blocks from our house.

A church [religious organization] is important in an individual’s life.

Even in references to the Church, lowercase the word *church* when it is not specifically substituting for the fuller title but carries the broader meaning of religious organization:

The Church is not the only church [religious organization] on the face of the earth.

Priesthood

- 8.47 Capitalize the formal designations of the priesthood and its appendages:

the Aaronic Priesthood

the Holy Priesthood, after the Order of the Son of God

the Levitical Priesthood

the Melchizedek Priesthood

- 8.48 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

- 8.49 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

- 8.50 Capitalize and set in roman type the titles of the standard works (see *Chicago* 8.111):

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* the Bibles and copies of the Book of Mormon]

- 8.51 Lowercase general terms referring to the standard works and derived adjectives (see *Chicago* 8.111–12):

biblical

the holy scriptures

holy writ

scriptural

the scriptures

the standard works

the translator’s copy of the Book of Mormon

the triple combination

- 8.52 Capitalize and set in roman type official designations of versions and translations of the Bible (see *Chicago* 8.112):

Douay Version

Joseph Smith Translation [*not* Inspired Version] (*but*: Joseph Smith’s inspired translation *or* revision)

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*: LDS edition of the King James Bible)

Do not use the shortened reference in text; use it only where abbreviated forms are needed.

New English Bible

Revised Standard Version

Septuagint

- 8.53 Capitalize the names of books within the standard works (see *Chicago* 8.113). Capitalize the terms *gospel* and *epistle*. Lowercase the word *book* (even if it is printed in the scriptures as part of the title) to maintain consistency and to

avoid confusion between the Book of Mormon and the book of Mormon:

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; the Fourth Gospel; John's Gospel
1 Corinthians; the First Epistle to the Corinthians; Paul's First Epistle to the Corinthians
3 John; the Third Epistle of John; John's Third Epistle
Revelation; the book of Revelation; the Apocalypse
Mormon; 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

In text references to citations within books of scripture, lowercase such terms as *verse*, *chapter*, and *section*, even when preceding a number (see *Chicago* 8.190). 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

8.54 Lowercase and set in roman type references to the front and back matter in the standard works (see *Chicago* 8.189):

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, 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"
"Testimony of the Prophet Joseph Smith"

Capitalize and set in roman type references to the following study aids 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 (found online in English and in the triple combination in some non-English languages)

8.55 Capitalize and set in roman type divisions and sections of the Bible (see *Chicago* 8.114):

the Apocrypha
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

8.56 Capitalize named scriptural selections and prayers "as well as scriptural terms of special importance" (*Chicago* 8.115):

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 [*D&C 88*]
the Sermon on the Mount; the sermon; Christ's Sermon on the Mount
the Word of Wisdom [*D&C 89*]

8.57 Lowercase terms that refer to parables, miracles, and scriptural accounts that have a descriptive name (see *Chicago* 8.115):

the allegory of the tame and wild olive trees
the miracle of the loaves and fishes
the parable of the unjust steward (*or* of the good Samaritan); the parable; the unjust steward (the good Samaritan)
the prophecy on war [*D&C 87*]
the vision of the three degrees of glory [*D&C 76*]

8.58 Capitalize and set in roman type the names of other sacred or highly revered works (see *Chicago* 8.111):

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

8.59 Generally, lowercase adjectives derived from the names of sacred books (*apocryphal, biblical, scriptural*). However, a few derived adjectives retain the initial capital (see *Chicago* 8:111):

- Koranic (Qur'anic)
- Mishnaic
- Pentateuchal
- Talmudic
- Vedic

Religious Terms

8.60 Lowercase most religious terms, including references to religious ordinances, principles, doctrines, and events (see *Chicago* 8:116–19):

- apostleship, the holy (*but*: an Apostle)
- baptism
- celestial kingdom
- confirmation
- covenant
- dispensation (of Abraham, of the meridian of time, of the fulness of times)
- endowment
- faith
- fast Sunday
- gathering of Israel
- gift of the Holy Ghost
- the gospel; the restored gospel
- heaven
- immortality
- initiatory ordinances
- the iron rod
- the judgment bar
- justice
- kingdom of God
- latter days
- the law of the fast (*or* of consecration, of sacrifice)
- the laying on of hands
- mercy
- meridian of time
- Mosaic law; law of Moses
- oath and covenant of the priesthood
- obedience
- ordination
- plan of salvation
- priesthood keys
- the promised land; the land of promise

- repentance
- Sabbath day
- the sacrament (of the Lord's Supper)
- savior on Mount Zion
- sealing
- setting apart
- the united order

8.61 Capitalize "religious events and concepts of major theological importance" to emphasize their unique nature and to avoid ambiguity (see *Chicago* 8:116):

- 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); Adam's Fall
- the Feast of Tabernacles
- the First Resurrection
- the First Vision (of Joseph Smith); his First Vision
- the Flood
- the Grand Council (in Heaven)
- the Judgment; Judgment Day; Final Judgment
- the Last Supper; the Lord's Supper
- the Lord's Prayer
- the Martyrdom (of Joseph Smith)
- the Millennium
- the Nativity
- Passover, (Feast of the)
- Pentecost, (day of)
- the Redemption
- the Restoration (of the gospel)
- the Resurrection (of the Savior)
- the Second Coming (of Christ); Christ's Second Coming
- the Transfiguration

Lowercase such a term when the context in which it occurs indicates that it is being used as a common noun:

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

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:

- millennial
- pentecostal

8.62 Lowercase "objects of religious use or significance" (*Chicago* 8:119):

the ark (of Noah)
the ark of the covenant
the brass plates
the brazen serpent
the gold plates
the golden calf
the large plates of Nephi
phylacteries
sanctuary
the seer stone(s)
the stick of Joseph (*or* of Judah)
the tree of knowledge of good and evil

Capitalize such terms when they are used as proper names:

the Liahona
the Rameumptom
the Urim and Thummim

Titles of Works

Italics and Quotation Marks in Titles

- 9.1 Italicize references to the titles of the following types of works: books, pamphlets, periodicals, newspapers, plays, collections of poems, long poems (generally those of book length), movies, DVDs, videocassettes, audiocassettes, television and radio programs, paintings, drawings, statues, pictures, and long musical compositions such as operas. (See *Chicago* 8.178, 191, 193, 196, 202–6.)

For the Strength of Youth (pamphlet)
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)
Rebekah at the Well (painting)
Christus (statue)

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* 8.180):

the *Ensign*
the *New Era*
the *Church News*
the *Liahona*
the *Elders' Journal*
the *Deseret Morning News*

- 9.2 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 (speeches and dissertations), and single episodes in television programs. (See *Chicago* 8.187, 191, 195–96, 202–5.)

Jeffrey R. Holland, "Whom Say Ye That I Am?" *Ensign*, Sept. 1974, 6–7
"I Am a Child of God," *Hymns*, no. 301
David A. Bednar, "Marriage Is Essential to His Eternal Plan," *Worldwide Leadership Training Meeting*, Feb. 11, 2006, 17

Helen Hunt Jackson, "October's Bright Blue Weather," in *The Best Loved Poems of the American People*, sel. Hazel Felleman (1936), 366

John Smith, "History of My Life," John Smith Papers, Church History Library, Salt Lake City, Utah, 1

- 9.3 Treat references to works available online in the same way as printed matter. "Books or book-length works are italicized; articles, poems, short stories, and the like are set in roman and enclosed in quotation marks" (*Chicago* 8.198).

Elder Neil L. Andersen's address to young adults, titled "Hold Fast to the Words of the Prophets," can be found on the Church Educational System's Web site.

- 9.4 Capitalize the titles of forms, certificates, recommends, and similar documents, and set them in roman type with no quotation marks. Lowercase such words as *form*, *report*, and *recommend* when they follow a title unless the word is specifically included on the document as part of the title:

Subscription Order Form (34266)
Recommend to Perform an Ordinance form (32595)
Baptism and Confirmation Certificate (35920)

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.
Young men and young women who plan to perform baptisms for the dead must each have a limited-use recommend.
Complete the pedigree chart and family group record included at the end of this manual.

Do not make the titles of forms plural by adding an -s. Create plurals by adding such words as "copies of" before the title or "forms" after the title:

Make sure that you have ordered enough Career Assessment and Plan forms (31485).

Set references to the titles of the component elements of forms in quotation marks, and follow the capitalization of the original:

Fill in box 3, "Given name."
Fill in the box titled "Your relationship to 3."
Fill in the "Date Blessed" column.

- 9.5 Many Church-produced videocassettes or DVDs contain several separate, independent productions. In addition to italicizing the title of the videocassette, italicize the title of each film:

The videocassette *Come unto Me* (53146) contains several movies, including *Man's Search for Happiness*, *Morality for Youth*, and *In His Holy House*.

When a film on a videocassette or DVD has several segments, place the titles of segments in quotation marks:

Play segments 11 and 12, "Serving Others with Love" and "The Power of Compassion," from the videocassette *Family Home Evening Video Supplement* (53276).

Punctuation and Capitalization in Titles

- 9.6 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, and add a colon between the title and subtitle. If the original has a dash between the title and subtitle, retain it. If a date at the end of a title appears on a line by itself, set it off with a comma. (See *Chicago* 8.175.)

Capitalize the first word of a subtitle. Note that a subtitle is separated from a title by a colon. 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* 8.173).

A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, Century 1

Doctrinal New Testament Commentary, Volume 1: The Gospels

Stand Ye in Holy Places: Selected Sermons and Writings of President Harold B. Lee

Florence—a City of Beauty

"A quotation used as a book title is not enclosed in quotation marks" (*Chicago* 17.60). If a quotation is only part of the title, use quotation marks to set off the quotation.

- 9.7 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," all "nouns, pronouns, verbs, adjectives, adverbs, and some conjunctions" (see rule 4).
2. "Lowercase the articles *the*, *a*, and *an*."
3. "Lowercase prepositions, regardless of length, except when they are stressed (*through* in *A*

River Runs Through It), are used adverbially or adjectivally (*up* in *Look Up*)" or "are used as conjunctions (*before* in *Look Before You Leap*)."

4. "Lowercase the conjunctions *and*, *but*, *for*, *or*, *nor*."
5. "Lowercase the words *to* and *as* in any grammatical function, for simplicity's sake."
6. Lowercase "the part of a proper name that would be lowercased in text, such as *de* or *von*." (*Chicago* 8.167.)

- 9.8 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."
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."
4. "Do not capitalize the second element in a hyphenated spelled-out number (*twenty-one*, etc.)."
5. "Break a rule when it doesn't work." (*Chicago* 8.170.)

English-Speaking People

Less-Active Members

Medium-Sized Classrooms

Twentieth-Century Literature

Preparing for the Twenty-first Century

but: Twenty-First-Century History (*if first were lowercased, it would look inconsistent*)

but: Run-ins and Take-offs (*lowercase short or unstressed elements*)

Titles of Artwork in Church Publications

- 9.9 Church-produced pictures for use in Church and family settings are found in both the meetinghouse library system and in the *Gospel Art Book*. Meetinghouse library pictures are listed in the *Church Materials Catalog*.

When Church publications instruct readers to use such pictures, look for the pictures in both the *Church Materials Catalog* and the *Gospel Art Book*. Some pictures are listed in both documents, and some are listed in just one.

When referring to a picture, use the title in the *Church Materials Catalog* if the picture is found there. If the picture is found only in the *Gospel*

Art Book, use the title in the index of that book. Set the title in roman type and use initial caps.

In source citations, use one of the following formats, depending on where the picture title is listed:

Both sources: Prepare to display the picture Abraham Taking Isaac to Be Sacrificed (62054; *Gospel Art Book* [2009], no. 9).

Church Materials Catalog: Prepare to display the picture The Prodigal Son (62155).

Gospel Art Book: 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. The kit has been discontinued.

- 9.10 The artists' titles of all pictures used in Church publications, including the pictures mentioned in 9.9, are found in TeleScope. When pictures are used as illustrations in Church publications, use the artists' titles in captions or lists of visuals. (These titles may be different from the titles in the *Church Materials Catalog* and the *Gospel Art Book*.)

Set artists' titles in italic type (see 9.1).

Rebekah at the Well, by Michael Deas

Noah's Preaching Scorned, by Harry Anderson

Spellings of Computer Terms

- 10.1 Use standard industry spellings for the following computer terms:

database
dialog box [*but: dialogue in any other context*]
double-click
drop-down
e-mail
file name
Internet
intranet
offline
online
pop-up [*adjective*]
pull-down [*adjective*]
sign in, sign out [*verb*]
sign-in, sign-out [*noun or adjective*]
user name
webcast [*noun*]
Web site [*noun and adjective*]
World Wide Web

Disks using a magnetic medium for recording information are usually spelled with a *k*. Disks 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 both elements in the terms *e-mail*, *e-learning*, and similar terms:

The Church's New E-Learning Course
Update of the Ward's E-Mail List

For other terms, follow the spellings listed in *Merriam-Webster's Collegiate Dictionary*.

Names of Computer Software

- 10.2 Capitalize the names of computer software and programs, placing those names that are acronyms in all capitals (see *Chicago* 7.81):

FamilySearch
Member and Leader Services (MLS) software

Web Site Addresses

- 10.3 In running text, normally lowercase a Web site address (also known as a URL or Uniform Resource Locator). Prefixes such as "http://" and "www" are not required.

ldscatalog.com
ldsces.org
lds.org/gems
lds.org/temples
mormon.org
familysearch.org
providentliving.org

The following are exceptions to the above rule:

1. "LDS" is capitalized when it appears as "LDS.org" but not in any other instances (such as ldsces.org, lds.org/gems, or www.lds.org).
2. In rare instances it is acceptable to include "www" if necessary to alert readers that a Web site address is being given.
3. In longer, more complex addresses, it is acceptable to capitalize some letters for ease of reading. Examples include FreeBookofMormon.org or ThomasSMonson.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 lds.org/JesusChrist.

Test all Web site addresses in a Web browser to ensure that they are functional and accurate.

For Church Web site addresses, normally use a subdirectory format (lds.org/temples or lds.org/gems) instead of a subdomain format (temples.lds.org or gems.lds.org).

Do not underline a Web site address or use parentheses or angle brackets around it. (However, Web site 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 boldface type unless it is part of step-by-step instructions on how to get to a specific piece of Web content (see 10.6).

- 10.4 If a Web site address appears as part of a heading or title, capitalize the first letter of the address and any acronyms that appear at the beginning of the address:

Church Unveils New Mormon.org Site
Redesigned BYU.edu Site Launched
Open House Photos Available on LDS.org/temples

- 10.5 In running text, if appropriate for the context and audience of a document, it is permissible to give the Web site name without the three-letter extension. In such cases, the name of the site or section of the site should be set in roman type, and the name should be capitalized as in a title:

Provident Living Web site
Joseph Smith Web site
Gospel Library section of LDS.org

Web Site Navigation Instructions

- 10.6 Use the following guidelines when describing how to get to pages that are several levels inside a Web site.
- 10.7 Use roman type and initial capitals to refer to the names of computer screens:
1. When you sign in to the Patriarchal Blessing Submission System, the first screen that appears will always be the Patriarchal Blessing Recommends screen.
 2. On this screen, click **Add Recommend** to open the Select Ward Member screen.
- 10.8 Use boldface type to indicate (1) fields, boxes, or menus the user needs to locate, (2) text the user needs to enter, or (3) links the user needs to click. Boldface type provides quick, easily identifiable reference points for people who are reading the printed instructions while using their keyboard.

LDS Maps enables people worldwide to find the nearest Church services. To use LDS Maps, go to **lds.org** and click **About the Church**, then **LDS Maps**.

Many official Church resources are available to help young women and their leaders with Personal Progress. To view a list of these resources, go to **lds.org** and click **Serving in the Church**, then **Young Women**, then **Personal Progress**, then **Resources, Videos, and Music**.

Use these same guidelines in numbered, step-by-step instructions, which is the style often used in computer help documents:

1. From the **Serving in the Church** menu, select **Primary**, then **Sunday Primary**, then **Music in the Friend**.
2. Under the heading **Friend**, select **Topic**.
3. Then you can select the **Sheet Music** icon for the song you would like, bringing up the song's lyrics and printable sheet music.

When the use of boldface type creates a stylistic problem in a document, quotation marks may be used instead to set off individual elements.

Eventually, Church Internet sites will implement shorter Web addresses for Web pages, such as meetinghouse.lds.org or personalprogress.lds.org. When this happens, it may be preferable to simply provide the address, rather than listing the steps to arrive at the page.

Web Site and E-Mail Addresses in Text

- 10.9 Whenever possible, set off a Web site address by placing it on a separate line to avoid breaking the address, and begin the following text as a new paragraph:

More information can be found at the following Internet site, which contains a searchable database of over 100 cemeteries scattered throughout Utah:
history.utah.gov/research_and_collections/cemeteries/index.html

More cemeteries are added periodically to this project. The standard search is for surname, given name, dates, and places.

A Web site address may be run into the text if spacing does not allow for the address to be set off on its own line, such as in publications that use narrow columns and refer to Web addresses frequently:

The Church's Web site can be located at lds.org.

If an address needs to be run into 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 Web site at chicagomanualofstyle.org/CMS_FAQ/qatopics.html, which answers frequently asked questions about style.

Better: The *Chicago Manual of Style* sponsors a site, which answers frequently asked questions about style, at chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

- 10.10 Lowercase all the elements in an e-mail address unless parts of the address are case sensitive. E-mail addresses may be run into the text because they are usually much shorter than Web site addresses:

Inquiries can be sent by e-mail to history@quicknet.com.

However, an unusually long e-mail address may be set off from the text on a separate line, similar to a Web site address.

- 10.11 If it is necessary to break a Web or e-mail address at the end of a line, do not use a hyphen because a hyphen could be misinterpreted as

part of the address. Whenever possible, break the address following a slash:

The *Chicago Manual of Style* sponsors a site, which answers frequently asked questions about style, at chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

If a break in a Web or e-mail address needs to be made near a dot, place the dot at the beginning of the next line to avoid the appearance of a period at the end of the preceding line:

The *Chicago Manual of Style* sponsors a site, which answers frequently asked questions about style, at chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

If a break in a Web or e-mail address needs to be made within a word or term, break the address following a syllable without adding a hyphen:

The *Chicago Manual of Style* sponsors a site, which answers frequently asked questions about style, at chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

Integrity in Quoting (See *Chicago* 11.1–7)

- 11.1 Do not quote material at any great length unless permission is obtained as specified in chapter 4 of this style guide.
- 11.2 Whenever either 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 merely paraphrased.
- 11.3 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 necessary for syntax or clarity. If the 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* 11:8–10)

- 11.4 The following changes may be made within a quotation “to make the passage fit into the syntax and typography of the surrounding text” (*Chicago* 11.8):
 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. “The final period may be omitted or changed to a comma as required, and punctuation may be omitted where ellipsis points are used.”
 4. “Original notes and note reference marks may be omitted unless omission would affect the meaning of the quotation.”
 5. “Obvious typographic errors may be corrected silently (without comment or *sic*; see 11.69) 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* 11.8).

When quoted material includes a footnote or endnote, the source citation information may be put into brackets following the quote. This information should usually be included but

may be omitted as the situation requires. The superscript number should not be included in the quoted material.

- 11.5 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 that is being quoted from the Book of Mormon, Doctrine and Covenants, or Pearl of Great Price contains italics, preserve the italics. However, if only the italicized portion of the text is quoted, change it to roman.

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).

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).

Relationship to Text (See *Chicago* 11.11–14, 36)

- 11.6 In Church publications, generally make quotations part of the text by enclosing them in quotation marks within the body of the text (see *Chicago* 11.12):

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).

- 11.7 When more than one paragraph is being quoted, 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* 11.36). Do not combine the first paragraph with the introductory phrase or sentence:

During the depths of Joseph Smith’s imprisonment, the Lord taught him the powerful principles recorded in section 121 of the Doctrine and Covenants:

“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—

“Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

“That he may know that thy faithfulness is stronger than the cords of death” (D&C 121:41–44).

- 11.8 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 must be considered to avoid violating the writer’s intention.

When scriptures are run together, lowercase the first word of a verse that is part of the preceding sentence:

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).

Not: 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* 11.8, 15–19)

- 11.9 “When a quotation is used as a syntactical part of a sentence, it begins with a lowercase letter even if the original is a complete sentence” (*Chicago* 11:16). 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).

- 11.10 “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* 11.18):

After declaring that “the powers of heaven . . . may be conferred upon us,” the Lord warned: “But when we undertake to cover our sins, or to gratify our pride, . . . the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or

the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks” (D&C 121:36–38).

Introducing Quotations (See *Chicago* 6.53, 11.20–21)

- 11.11 The significance and effectiveness of a quotation can easily be lost when the quotation is not 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. The quotation should not be expected to carry the message alone. The text before and after should bear much of the burden, and quotations should provide clarification and support.
- 11.12 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* 11.21).

- 11.13 Generally use a colon to introduce quoted material that is “longer or more formal” (*Chicago* 6.53). A more formal introductory phrase may include words such as *thus* or *the following* (see *Chicago* 11.20):

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.”

In one of the most powerful testimonies ever recorded, Joseph Smith and Sidney Rigdon wrote the following: “And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!” (D&C 76:22).

When the introductory statement is a complete sentence, either a period or a colon may be used between it and the quotation. A colon emphasizes the relationship between the introduction 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).

- 11.14 When introducing a quotation by a General Authority, usually use the title of his current position rather than the title he held at the time he made the statement:

Nearly two decades ago, President Gordon B. Hinckley 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 on the importance of giving an honest day's work, President N. Eldon Tanner explained: . . .

When introducing a quotation made by a former member of the Seventy, explain that the person made the statement while serving as a member of the Seventy:

While serving as a member of the Seventy, Elder Marion D. Hanks said: . . .

Sometimes a talk or article given or prepared by someone serving as a member of the Seventy may not be published until nearly a year after he has been made emeritus or released. In such cases, Church magazine bylines should provide a short explanation of when the author served as a member of the Seventy:

Elder Joe J. Christensen
Served as a member of the Seventy from 1989 to 1999

Ellipses (See *Chicago* 11.51–61)

- 11.15 Indicate the omission of "a word, phrase, line, paragraph, or more from a quoted passage" by three ellipsis points. "Ellipsis points are three spaced periods" (*Chicago* 11.51).

"The priest's duty is to . . . administer the sacrament" (D&C 20:46).

- 11.16 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 has been deleted (see *Chicago* 11.54).

- 11.17 If the end of one paragraph and the beginning of the next quoted paragraph are omitted, use ellipsis points both at the end of the first paragraph and at the beginning of the next. Also follow this pattern if one paragraph is quoted completely, then one or more paragraphs are omitted, and then the beginning of the next paragraph is omitted (see *Chicago* 11.60).

- 11.18 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 may be used after the closing bracket.

- 11.19 "Where necessary for fidelity to the original and ease of reading, [three ellipsis points] may be preceded or followed—depending on where the omission occurs—by a comma, a colon, a semicolon, a question mark, or an exclamation point" (*Chicago* 11.55):

"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).

- 11.20 Do not include a space between the opening quotation mark and the ellipsis point in the following situation:

"The Lord is my shepherd; I shall not want. 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 23:1–2, 4).

Include a space between the closing quotation mark and the ellipsis point in the following situation:

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, and finally he was murdered in Carthage jail."

- 11.21 Capitalization after ellipsis points is governed by the context of each individual 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 a sentence.

Italics Added

11.22 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 quotation (see *Chicago* 11.70):

“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 addresses, the phrase “emphasis added” may be used. However, use the phrase “italics added” in other contexts.

Phrases Ending with *Amen*

11.23 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.

Numerals or Words

- 12.1 In text spell out numbers from one through nine and use numerals for all other numbers:

five wards
 eight stakes
 76 missionaries
 101 elders
 500
 1,200

but: ten tribes, twelve Apostles

- 12.2 This general rule also applies to ordinal numbers:

Provo Utah 10th Ward
 179th Annual General Conference
 third article of faith [*but*: tenth article of faith;
 thirteenth article of faith]

- 12.3 Large round numbers—hundreds, thousands, hundred thousands, and millions—may be spelled out, depending on the context, whether they are used exactly or as approximations:

The Church has over 13 million members.
 A millennium is a period of one thousand years.
 4,000 or four thousand

- 12.4 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.

- 12.5 “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 only 3 and 4 stories high.

Physical Quantities

- 12.6 When physical quantities are mentioned in nontechnical material, follow the general rules for the numbers and spell out the designations of such things as distance, length, area, and temperature (see 12.1; *Chicago* 9.14):

Within 30 minutes the temperature dropped 20 degrees.

The car was going 80 miles an hour.

Fractions and Percentages

- 12.7 Spell out common fractions:

I have completed almost three-fourths of the work you assigned to me.

Approximately two-thirds of the members of our stake attended stake conference.

If a quantity consists of a whole number and fraction, express the number in figures. Use true fractions ($1\frac{3}{4}$), not numbers joined by a solidus ($1\ 3/4$). (See *Chicago* 9.15–16.)

The $8\frac{1}{2}$ - x 11-inch paper is kept on the shelves under the printer.

- 12.8 Use numerals to express percentages. Use the word *percent* rather than the symbol % (see *Chicago* 9.19).

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

Money

- 12.9 When amounts of money are mentioned in text, either words or currency symbols can be used. The general rules for spelling out numbers should be followed. (see 12.1; *Chicago* 9.23–24):

75 dollars

\$75

nine dollars

\$9

The 20 million dollars was quickly spent.

Prices ranged from \$.45 to \$10.00.

“Zeros are included after the decimal point only when they appear in the same context with fractional amounts” (*Chicago* 9.24).

12.10 “In contexts where the symbol \$ may refer to non-U.S. currencies, these currencies should be clearly identified” (*Chicago* 9.25).

- U.S. \$20
- U.K. \$20
- Can. \$20
- Aus. \$20
- N.Z. \$20

Parts of a Book

12.11 “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* 9.30).

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

Dates

12.12 “Years are expressed in numerals” (*Chicago* 9.33):

In 1830 the true Church was organized on the earth, never to be taken away.

12.13 “In informal contexts the first two digits of a particular year are often replaced by an apostrophe (not an opening single quotation mark)” (*Chicago* 9.34):

- the days of '47
- the spirit of '76

12.14 In source citations and running text, write dates by month, day, and year (see *Chicago* 6.46). Use cardinal numbers even though they are pronounced as ordinals. However, when a day is mentioned without the month or year, use an ordinal number (see *Chicago* 9.35).

- On June 28, 2002, he entered the missionary training center.
- On May 6 she celebrated her hundredth birthday.
- They complied with the requirements in April 2002.
- The information should be submitted by the 25th of each month.

12.15 Lowercase references to particular centuries. Spell out references to centuries up through the ninth century, and put references to later centuries into figures:

- the eighth and ninth centuries
- the 21st century
- mid-19th century
- the 1800s (the 19th century)

12.16 “Decades are either spelled out (as long as the century is clear) and lowercased or expressed in numerals. No apostrophe appears between the year and the *s*” (*Chicago* 9.37):

- the eighties
- the 1980s and 1990s
- the first (*or* second) decade of the 21st century

Telephone Numbers

12.17 Use hyphens in telephone numbers (see *Chicago* 6.82). Place a 1 (one) before the area code:

- 1-801-240-2150

Inclusive Numbers

12.18 “An en dash used between two numbers implies *up to and including*. . . . If *from* or *between* is used before the first of a pair of numbers, the en dash should not be used” (*Chicago* 9.62–63):

- pages 145–49
- Matthew 1:21–25
- from 1820 through 1830
- between 20 and 30

For the rules describing how to abbreviate inclusive numbers, see *Chicago* 9.64.

Letters from the Presiding Councils

13.1 Letters from the First Presidency, from the President (or Acting President) of the Quorum of the Twelve, and from the Presiding Bishopric all use the same format except for the signature block. This format is as follows:

Make the margins of a letter 1- to 1.25-inches wide, and justify the right-hand margin. Use 12-point Times New Roman type (or 14-point type for a short letter). Double-space between each element of the letter following the addressee block, including the salutation and the subject line. Single-space the text within each element. Margins and spacing, however, may be adjusted according to the length of the letter. For example, the spacing between the date and the addressee block or the spacing between the body and the closing may be adjusted to fit a letter on one page.

Center the date two line spaces below the last line of the letterhead. Write the date by month, day, and year. Four line spaces below the date, begin the addressee block at the left margin (for punctuation, see 9.5).

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

Begin the salutation at the left margin and below the addressee block. Place the subject line below the salutation and indent it .25 inch. 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.

Place the body of the letter in a modified block form, indenting the first line of each paragraph .25 inch.

Signature Blocks for Letters from the Presiding Councils

13.2 The signature block for letters from each of the presiding councils have specific requirements, as outlined below.

Letters from the First Presidency

13.3 Begin the closing of the letter at the center of the page below the body. Five line spaces below the closing, place the first of the three signatures. Separate the signatures of each member of the First Presidency by four line spaces. One line space directly below the last signature, center the designation "The First Presidency."

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
47 EAST SOUTH TEMPLE STREET, SALT LAKE CITY, UTAH 84143-1000

October 14, 2008

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

Dear Brethren:

Typing Format for Letters from the First Presidency

This letter demonstrates the typing format for letters for the signature of the First Presidency. Make the margins of a letter 1- to 1.25-inches wide, and justify the right-hand margin. Use 12-point Times New Roman type (or 14-point type for a short letter). Double-space between each element of the letter following the addressee block, including the salutation and the subject line. Single-space the text within each element. Margins and spacing, however, may be adjusted according to the length of the letter. For example, the spacing between the date and the addressee block or the spacing between the body and the closing may be adjusted to fit a letter on one page.

Center the date two line spaces below the last line of the letterhead. Write the date by month, day, and year. Four line spaces below the date, begin the addressee block at the left margin.

Begin the closing of the letter at the center of the page below the body. Five line spaces below the closing, place the first of the three signatures. Separate the signatures of each member of the First Presidency by four line spaces each. One line space directly below the last signature, center the designation "The First Presidency."

Sincerely yours,

The First Presidency

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

- 13.4 Begin the closing of the letter at the center of the page below the body. Four line spaces below the closing, align the signature name followed by the title.

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

October 14, 2008

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

(Instruction line)

Dear Brethren:

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

This letter demonstrates the typing format for letters for the signature of the President or Acting President of the Quorum of the Twelve Apostles. If an instruction line, such as "To be read in sacrament meeting," is needed, center it two spaces below the addressee block. 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, align the signature name followed by the title.

Sincerely,

Boyd K. Packer
President
Quorum of the Twelve

Letters from the Presiding Bishopric

- 13.5 Begin the closing of the letter at the center of the page below the body. Two line spaces below the closing and aligned with it, place the designation "The Presiding Bishopric" in capital and lowercase letters. Four line spaces below the designation, place the name of the Presiding Bishop. Separate the names of each of the members 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 84100-1000

October 14, 2008

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

Dear Brethren:

Typing Format for Letters from the Presiding Bishopric

This letter demonstrates the typing format for letters for the signature of the Presiding Bishopric. Begin the salutation at the left margin and below the addressee block. Place the subject line below the salutation and indent it .25 inch. Do not use *Re* or *Subject* at the beginning of the subject line. Underscore the subject line, and place it in initial capital and lowercase letters.

Place the body of the letter in a modified block form, indenting the first line of each paragraph .25 inch.

Begin the closing of the letter at the center of the page below the body. Two line spaces below the closing and aligned with it, place the designation "The Presiding Bishopric" in capital and lowercase letters. Four line spaces below the designation, place the name of the Presiding Bishop. Separate the names of each of the members of the Bishopric by three line spaces.

Sincerely,

The Presiding Bishopric

H. David Burton

Richard C. Edgley

Keith B. McMullin

Notices from Church Headquarters

- 13.6 To prepare a notice and have it approved, follow the instructions provided on the back page of the Request for Approval by Communications Review Committee form, obtained from the Correlation Evaluation Division of the Correlation Department.

The format for a notice is in an approved Word template available from the Publications and Media Project Office in the Curriculum Department. This template contains the official Church logo and uses 9-point Arial type for the "Date," "To," "From," and "Subject" lines.

Make the margins of a notice from Church headquarters 1- to 1.25-inches wide, and justify the right-hand margin. Use 12-point Times New Roman type, or use 14-point type for a short notice.

Use initial capital and lowercase letters for the date (by month, day, and year), the addressee, the office and organization from which the notice comes, and a title or description of the contents of the notice. Include the department name in the office and organization information and, if desired, a telephone number: "Curriculum Department (1-801-240-2420)."

Notice

Date: Month day, year

To: Addressee can be groups or areas (Church leaders, areas, specific country or countries, or selected leaders in a specific area)

From: Church headquarters office or organization (phone number if appropriate)

Subject: Brief Subject

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

To prepare a notice and have it approved, follow the instructions provided on the back page of the Request for Approval by Communications Review Committee form, obtained from the Correlation Evaluation Division of the Correlation Department.

The format for a notice is in an approved Word template available from the Publications and Media Project Office in the Curriculum Department. This template contains the official Church logo and uses 9-point Arial type for the "Date," "To," "From," and "Subject" lines.

Make the margins of a notice from Church headquarters 1- to 1.25-inches wide, and justify the right-hand margin. Use 12-point Times New Roman type, or use 14-point type for a short notice.

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"

Place the body of the notice in a modified block form, indenting the first line of each paragraph .25 inch. Double-space between paragraphs, and single-space text within elements, such as the text within a paragraph. (The first-line indent and the extra space between paragraphs are built into the template.) Margins and spacing may be adjusted according to the length of the notice.

Addressee Lines for Correspondence from Church Headquarters

13.7 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

13.8 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

- 14.1 Address members of the First Presidency of the Church and the President (and Acting President) of the Quorum of the Twelve as “President.”
- 14.2 Address members of the Quorum of the Twelve as “Elder,” not “Apostle.”
- 14.3 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.”
- 14.4 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.”
- 14.5 Address members of Area Presidencies as “Elder.” Do not use the term “President.”
- 14.6 Address members of the Presiding Bishopric as “Bishop.” When individuals are released from the Presiding Bishopric and called to the Seventy or to the Quorum of the Twelve Apostles, address them as “Elder.”
- 14.7 If past Patriarchs of the Church (not stake patriarchs) are mentioned in text, refer to them as “Elder.”
- 14.8 Address emeritus members of the First Quorum of the Seventy as “Elder.” Address released members of other Quorums of the Seventy (including Area Seventies) as “Brother.”
- 14.9 Address members of temple, mission, stake, and district presidencies as “President.”
- 14.10 Address bishops of wards as “Bishop” and presidents of branches as “President.”
- 14.11 Address general auxiliary presidents as “Brother” or “Sister.”
- 14.12 Address stake patriarchs as “Brother.”
- 14.13 Address missionaries in the field as “Elder” or “Sister.”
- 14.14 When there is doubt about how to address someone, use “Elder,” “Brother,” or “Sister.”

Abbreviations

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

In some specialized documents not intended for general distribution to Church members, abbreviations may be appropriate, but in such cases 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 list of abbreviations and the words they stand for, see *Chicago* 15.45.

Punctuation of Abbreviations

- 15.2 Use periods with abbreviations that appear in lowercase letters and with abbreviations containing two capital letters, whether full capital or small capital letters. Use no periods with abbreviations containing three or more capital letters (see 15.6 for an exception to this guideline):

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

- 15.3 Do not omit the period in an abbreviation used with other punctuation:

Do they really expect us to be there at 4:00 a.m.?
 The great span of time covered by the Book of Mormon—primarily the thousand-year period beginning around 600 B.C.—provides many examples of the results of righteousness and transgression.

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

Augustus was born in 63 B.C.

Names and Titles

- 15.4 "Initials standing for given names are followed by a period and a word space. A period is

normally used even if the middle initial does not stand for a name (as in Harry S. Truman)" (*Chicago* 15.12):

W. W. Phelps
 Parley P. Pratt
 Stephen L. Richards

Use a period after the *L* in Stephen L. Richards's name even though it was not used during his lifetime. With living General Authorities, honor their preferences for the spelling of their names.

- 15.5 If the abbreviations *Jr.* or *Sr.* are used with a person's name, do not set them off with commas (see *Chicago* 6.49):

Joseph Smith Jr. was the first President of the Church.
 Joseph Smith Sr. was the Prophet's father.

- 15.6 "Periods are added to abbreviations of all academic degrees" (*Chicago* 15.21):

B.A.
 Ph.D.
 M.F.A.
 M.D.

Geographical Terms

- 15.7 When place-names contain terms such as *Fort*, *Mount*, or *Saint*, spell out these terms except for names beginning with *Saint* (see *Chicago* 15.32):

Fort Duchesne
 Mount Timpanogos Utah Temple
 St. George
 St. Louis Missouri Temple

Designations of Time

- 15.8 Set in small caps the abbreviations A.D. and B.C. with no space between the two letters. A.D. precedes the year number, and B.C. follows it (see *Chicago* 15.41):

Father Lehi departed from Jerusalem about 600 B.C.
 Moroni wrote his farewell message about A.D. 421.

- 15.9 Set in lowercase letters the abbreviations *a.m.* and *p.m.* with no space between the letters (see *Chicago* 15.44):

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.”

- 15.10 Do not abbreviate references to time zones, such as “mountain standard time.” See 8.28 for further information.

The Standard Works

- 15.11 In text, do not abbreviate the titles of the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

- 15.12 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* 15.48):

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 own account of his First Vision is found in Joseph Smith—History 1:14–20.

- 15.13 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.

In endnotes, spell out references to the Doctrine and Covenants. In parenthetical source citations, abbreviate such references (D&C).

(1 Thessalonians 1:8)

(Joseph Smith—Matthew 1:46)

(D&C 76:10)

1. Doctrine and Covenants 76:10

- 15.14 Do not abbreviate references to the Joseph Smith Translation of the Bible, whether in text or in source citations.

- 15.15 When space is limited or other conditions preclude spelling out names of books in scriptural 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.
2 Timothy	2 Tim.

Titus	Titus
Philemon	Philem.
Hebrews	Heb.
James	James
1 Peter	1 Pet.
2 Peter	2 Pet.
1 John	1 Jn.
2 John	2 Jn.
3 John	3 Jn.
Jude	Jude
Revelation	Rev.

Book of Mormon

1 Nephi	1 Ne.
2 Nephi	2 Ne.
Jacob	Jacob
Enos	Enos
Jarom	Jarom
Omni	Omni
Words of Mormon	W of M
Mosiah	Mosiah
Alma	Alma
Helaman	Hel.
3 Nephi	3 Ne.
4 Nephi	4 Ne.
Mormon	Morm.
Ether	Ether
Moroni	Moro.

Doctrine and Covenants

Official Declaration 1	OD 1
Official Declaration 2	OD 2

Pearl of Great Price

Moses	Moses
Abraham	Abr.
Joseph Smith—Matthew	JS—M
Joseph Smith—History	JS—H
Articles of Faith	A of F

- 16.1 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.

Editions and Printings

- 16.2 Except in specialized cases (such as studies of manuscripts or of a work whose later editions have been corrupted), use the most recent edition of a document. Use as the date of publication the first printing of that edition. Do not confuse editions with printings. Because new printings are only reprints of previous printings, the various printings of a single edition are not significant in quoting or in citing sources. Different editions, however, may contain text discrepancies and different pagination. (See *Chicago* 1.22.)

The confused terminology in some Church books regarding editions and printings makes it unclear which “editions” should be consulted and cited. The list of books in this chapter provides guidance in resolving this confusion among books most frequently quoted in Church publications (see 16.27).

Form of Source Citations

- 16.3 In Church materials, either parenthetical citations or endnotes may be used, depending on the needs of the document.
- 16.4 When determining what information to include in source citations, generally follow the pattern shown below. Omit the place of publication and name of the publisher (see *Chicago* 17.98). Omit the abbreviations *p.* and *pp.* for page numbers, except in cases where ambiguity may result (see *Chicago* 17.133):

Parenthetical Source Citations

(Spencer W. Kimball, *The Miracle of Forgiveness* [1969], 17)

(Joseph Fielding Smith, *Doctrines of Salvation*, ed. Bruce R. McConkie, 3 vols. [1954–56], 2:13)

(“The Living Christ: The Testimony of the Apostles,” *Ensign*, 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.

However, 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

- 16.5 When using parenthetical citations, do not repeat information 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)

When using endnotes, all source citation information should be included in the note, regardless of what is contained in the text. 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.

- 16.6 When a source 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 the First Presidency and Quorum of the Twelve Apostles (pages 10–15).

- 16.7 Do not include the name of the author in a source citation when the author’s name appears in the book’s title. The author’s name must be retained in bibliographic entries (see *Chicago* 17.31):

(*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 295)

- 16.8 Do not include the titles of Church leaders in source citations:

(Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3 vols. [1966–73], 1:427)

When the name occurs outside the strict citation form, however, use the person's title:

(For further information on this passage, see Elder Bruce R. McConkie's comments in *Doctrinal New Testament Commentary*, 3 vols., 1:427.)

- 16.9 In references to Church curriculum materials—including manuals, handbooks, and pamphlets—include a word or brief phrase describing the type of document if the title does not clearly describe the document's use. If the title does include this information, only the year of publication is needed (see 16.20).

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)

(*Preparing for Exaltation* [Sunday School teacher's manual, 1998], 61)

(*Church History in the Fulness of Times*, 2nd ed. [Church Educational System manual, 2003], 52)

Endnotes

1. *Faith in God for Boys* (guidebook, 2003), 8

2. *Young Women Personal Progress* (booklet, 2001), 30

If the official title includes the dates of use, omit the date of publication to avoid confusion.

(*Church Materials Catalog 2008*, 145)

- 16.10 When more than two authors or editors are listed on the title page, give only the name of the first person listed, followed by the phrase "and others," not the abbreviation *et al* (see *Chicago* 17.29):

(Randolph Quirk and others, *A Grammar of Contemporary English* [1972], 139)

- 16.11 Place an editor's or compiler's name *before* the book title when a book is a compilation of materials from many different authors. "The abbreviation *ed.* or *eds.*, *comp.* or *comps.*, or *trans.* follows the name" (*Chicago* 17.41).

(in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [1965–75], 3:19)

- 16.12 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.* (See *Chicago* 17.42.)

(*The Words of Joseph Smith*, comp. Andrew F. Ehat and Lyndon W. Cook [1980], 63)

(Heber J. Grant, *Gospel Standards*, comp. G. Homer Durham [1941], 17)

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

- 16.13 Make full reference to a nonscriptural source when first noted in each chapter (or similar unit). Shorten subsequent references in the same chapter by listing only the last name of the author, a shortened title, and the page number (see *Chicago* 16.41–50). If the author is a General Authority, his full name should be used in shortened citations. 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* [2000], 8).

later in chapter: We know that "love is the basic essence of goodness" (Gordon B. Hinckley, *Standing for Something*, 9).

In subsequent references to a magazine article, retain the author's last name, a shortened version of the article title, and a page number (use the full name of a General Authority). For example, first and subsequent references would appear similar to the following:

(Joseph Fielding Smith, "Adam's Role in Bringing Us Mortality," *Ensign*, Jan. 2006, 52)

(Joseph Fielding Smith, "Adam's Role," 53)

The first and subsequent references to a talk from a conference report would be:

(in Conference Report, Apr. 1986, 51–52; or *Ensign*, May 1986, 40)

(in Conference Report, Apr. 1986, 53)

In subsequent references to a Church hymn or song, retain the title:

("I Am a Child of God," *Hymns*, no. 301)

("I Am a Child of God")

Punctuation of Parenthetical Source Citations

- 16.14 Punctuate a parenthetical source citation as though it were a part of the final sentence of the quotation. Place the source citation after the closing quotation marks, and place the period after the closing parenthesis. This applies to the source citation of any quotation that is run into the text, regardless of whether the quotation consists of a part of a sentence or of one or more sentences. (See *Chicago* 11.79–80.)

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* 11.80):

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 Harold B. Lee’s question, “Are you priesthood bearers aware of the fact that we need no such publications to be forewarned, if we were only conversant with what the scriptures have already spoken to us in plainness?” (in Conference Report, Oct. 1972, 128; or *Ensign*, Jan. 1973, 106).

If a quotation completes a sentence that is a question or an exclamation, place the question mark or exclamation point following the closing quotation marks, and place a period after the parenthesis. Where possible, avoid this situation by recasting the passage or sentence:

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

16.15 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*, 158).

If the parenthetical cross-reference relates to the material in a group of sentences or exists independently of the preceding sentences, treat it as an independent sentence:

. . . the eternal nature of the priesthood. (See also *Discourses of Brigham Young*, 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 at first of the fulness, Jesus “received grace for grace” (D&C 93:12).

16.16 When a parenthetical cross-reference includes only a page number, generally spell out the

words *page* or *pages*. The abbreviations *p.* or *pp.* may be used when there is limited space, tabular information, or a similar consideration.

It may be instructive to compare the length of books in the Book of Mormon and the time periods they covered. Refer to the chart “Book of Mormon Pages and Time Periods” in the appendix (page 241).

Block Quotations

16.17 “The source of a block quotation 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* 11.81).

President Ezra Taft Benson taught:

Today the Church needs missionaries as never before! 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

16.18 “Biblical references are given in numerals only; chapter and verse are separated by a colon with no space following it” (*Chicago* 9.30). Follow this rule even if the original spells out the numbers or uses roman numerals:

4 Nephi 1:3 (*not*: Fourth Nephi, 4th Nephi, IV Nephi)

2 Corinthians 13:1

3 John 1:11

16.19 Use a colon to separate chapter (or section) and verse in scripture references. 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 non-consecutive 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

When a book of scripture has only one chapter or when a chapter has only one verse, cite the chapter and verse in the standard way:

Enos 1:18
Doctrine and Covenants 13:1

16.20 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 may be used in subsequent references. For example, if Ether 3 had been quoted several times, 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).

Quoting the Words of Church Presidents

16.21 When quoting the words of latter-day Church Presidents in Church materials, cite the quotations from the sources listed below. These guidelines are presented in order of preferred use. Use guideline 1 if possible, then if necessary, go to guideline 2, then 3, then 4:

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 16.23). Do not cite part of a quotation from one of these books and part from another source.
2. Cite the quotation from a Conference Report, *Ensign*, or *Improvement Era* (see 16.26 and 16.35).
3. Cite the quotation from a major published compilation of the words of a Church President (see 16.30).
4. Cite the quotation from an original source other than the Church magazines 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 the quotation from *History of the Church*. If the quotation is not in *History of the Church*, cite it from an original source.

Sample Citations: Scriptures

16.22 (Matthew 7:1)
(Omni 1:14)
(D&C 76:22–24)
(D&C 120:1)
(Matthew 7:1, footnote a; from Joseph Smith Translation)

Use this citation format when the Joseph Smith Translation can be found in the footnote for the verse cited.

(Matthew 6:33, footnote a; from Joseph Smith Translation, Matthew 6:38)

Use this citation format when the Joseph Smith Translation is in the footnotes but the reader must look for a verse that is different from the verse cited.

(Joseph Smith Translation, Matthew 16:27–29, in Bible appendix)

Use this citation format when the reader must look for the Joseph Smith Translation in the appendix.

(Joseph Smith Translation, Matthew 6:10)

Use this citation format when the Joseph Smith Translation is not included in the Latter-day Saint edition of the King James Version of the 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 summary)

Use this citation format when quoting from or referring to the introductory material that precedes any chapter of scripture except scripture from the Doctrine and Covenants.

(Doctrine and Covenants 78, section introduction)

Use this citation format when quoting from or referring to the historical material that precedes a section of the Doctrine and Covenants.

(Doctrine and Covenants 78, section summary)

Use this citation 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 and Pearl of Great Price]

(Bible Dictionary, “Cities of Refuge”)
(Topical Guide, “God, Eternal Nature of”)
(Topical Guide, “god”)

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 online. Use this citation format.

Sample Citations: Leadership Materials

- 16.23 (*Handbook: Stake Presidents and Bishops* [2010], 15)
(*Administering the Church* [2010], 15)
 (“Duties of the Bishop,” section 2 of *Handbook: Stake Presidents and Bishops* [2010], 9)
(First Presidency letter, May 8, 2009)
(*Information for Priesthood and Auxiliary Leaders on Curriculum* [2000], 2)
 (“General Announcement,” *Bulletin*, 1987, no. 2, p. 3)

Treat the year as a volume number followed by issue and page numbers (see *Chicago* 17.166). For clarity, use the abbreviations *no.* and *p.*

Sample Citations: Curriculum Materials

- 16.24 (*Teachings of Presidents of the Church: Brigham Young* [1997], 83)

When it is necessary to use a shortened title for a book in this series, follow this style: *Teachings: Brigham Young*.

(*The Presidents of the Church* [Sunday School teacher’s manual, 1996], 83)

(*Young Women Manual 2* [1993], 79)

When the full title clearly describes a manual’s use, no other description is needed than the year of publication (the copyright date).

(*Primary 3: Choose the Right B* [1994], 147)

(*Old Testament: Gospel Doctrine Teacher’s Manual* [1996], 30)

(*Gospel Principles* [2009], 59)

(*Teaching Guidebook* [2001], 10)

(*Duties and Blessings of the Priesthood: Basic Manual for Priesthood Holders, Part B* [1993], 98–99)

(*The Latter-day Saint Woman: Basic Manual for Women, Part A* [1995], 47–50)

(*Walk in His Ways: Basic Manual for Children, Part B* [1993], 22–29)

(*Church History in the Fulness of Times*, 2nd ed. [Church Educational System manual, 2003], 52)

(*Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. [Church Educational System manual, 2003], 159)

(*Doctrines of the Gospel: Student Manual*, 2nd ed. [Church Educational System manual, 2004], 51)

(*Family Home Evening Resource Book* [1983], 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) on the spine of the manual.

(*True to the Faith: A Gospel Reference* [2004], 61).

When referring to this book and the following four books, the subtitle can be included in the title or not, depending on how much information the particular audience needs about the book.

(*Preach My Gospel: A Guide to Missionary Service* [2004], 163)

(*Teaching, No Greater Call: A Resource Guide for Gospel Teaching* [1999], 127)

(*Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* [1996], 22)

(*Providing in the Lord’s Way: A Leader’s Guide to Welfare* [2004], 8)

Sample Citations: Pamphlets and Booklets

- 16.25 (Gordon B. Hinckley, *Cornerstones of a Happy Home* [pamphlet, 1984], 2)

(*For the Strength of Youth* [booklet, 1990], 14)

(*Young Women Personal Progress* [booklet, 2001], 14)

(*Aaronic Priesthood: Fulfilling Our Duty to God [Deacon]* [2001], 10)

(*Aaronic Priesthood: Fulfilling Our Duty to God [Teacher]* [2001], 4)

(*Aaronic Priesthood: Fulfilling Our Duty to God [Priest]* [2001], 14)

In running text, avoid the parenthetical use of *deacon*, *teacher*, and *priest* as part of the title:

For the Strength of Youth, *Young Women Personal Progress*, and the *Aaronic Priesthood: Fulfilling Our Duty to God* guidebooks for deacons, teachers, and priests help young men and young women understand what Heavenly Father wants them to be.

Use the following style when referring to the guidebooks in a general way:

Priesthood leaders and parents should study the Aaronic Priesthood guidebooks for deacons, teachers, and priests.

Sample Citations: Hymnbooks

16.26 (“I Know That My Redeemer Lives,” *Hymns*, no. 136)

When referring to a hymn found only in an edition earlier than 1985, provide the year of publication.

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.

(“I’ll Praise My Maker While I’ve Breath,” *Hymns* [1948], no. 254)

(“God Loved Us, So He Sent His Son,” *Hymns: Simplified Accompaniments*, 70–71)

(“I Am a Child of God,” *Children’s Songbook*, 2–3)

Sample Citations: Books

Conference Reports

16.27 Do not italicize the term *conference report* in a source citation. It is not a formal title, such as those that appear on a title page. Identify conference reports of general conferences by the date (month and year) when the conference was held.

(Gordon B. Hinckley, in Conference Report, Apr. 1983, 65; or *Ensign*, May 1983, 46)

For references to conference addresses delivered since the April 1962 conference, include a cross-reference to the address in the conference issue of the *Ensign* or the *Improvement Era*.

(Marion G. Romney, in Conference Report, Apr. 1961, 117)

For references to conference addresses delivered before 1962, do not include cross-references.

(Dallin H. Oaks, in Conference Report, Oct. 1995, 31; or *Ensign*, Nov. 1995, 25)

When a general conference is held in March and April or in September and October, cite the April or October date only.

(Harold B. Lee, in Conference Report, Munich Germany Area Conference 1973, 112)

Worldwide Leadership Training Meetings

16.28 (Bonnie D. Parkin, “Parents Have a Sacred Duty,” *Worldwide Leadership Training Meeting*, Feb. 11, 2006, 17)

Use this citation format when the addresses are published in a booklet.

(Jeffrey R. Holland, “Teaching and Learning in the Church” [worldwide leadership training meeting, Feb. 10, 2007], *Ensign*, June 2007, 89)

Use this citation format when the addresses are published in the Church magazines.

(Bonnie D. Parkin, “Parents Have a Sacred Duty,” 17)

Use this shortened format for repeated references to the same source, whether the addresses are published in a booklet or a magazine.

Books about Church History

16.29 (Joseph Smith, in *History of the Church*, 4:570)

Generally the text in *History of the Church* should be attributed to Joseph Smith. However, the history also contains letters or statements from other people; in these cases, their names would be used instead.

(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, *History of Joseph Smith by His Mother*, ed. Scot Facer Proctor and Maurine Jensen Proctor [1996], 145)

(James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints*, 2nd ed. [1992], 59)

(Relief Society, *A Centenary of Relief Society, 1842–1942* [1942], 43)

(Relief Society, *History of Relief Society, 1842–1966* [1967], 12)

BYU Speeches of the Year

16.30 (Spencer W. Kimball, “Be Ye Therefore Perfect,” in *Speeches of the Year*, 1974 [1975], 233)

Use this form of reference for BYU speeches given since September 1972. The official title of the publication may vary. Use the title provided on the publication’s title page:

(Howard W. Hunter, “The Real Christmas,” in *Speeches of the Year, 1972–73* [1973], 67)

(Gordon B. Hinckley, “True to the Faith,” in *Brigham Young University 2007–2008 Speeches* [2008], 3)

(Boyd K. Packer, *Eternal Marriage*, Brigham Young University Speeches of the Year [Apr. 14, 1970], 3)

Use this form of reference for BYU speeches given before September 1972.

Compilations of Church Presidents' Writings

- 16.31 Although the following compilations and other similar compilations are secondary sources, you may quote from them. See 16.21 for guidelines about when to use these sources.

Use the publication dates shown in the examples below. You may check sources from books with later dates if the books are exact reproductions of the editions shown below.

(*Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith [1976], 39)

This compilation is an exception to the policy stated above because the scholarship in the book is no longer current. For example, some of the statements attributed to Joseph Smith in the book were not actually made by him. Avoid quoting from this book in Church publications. See 16.21 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*, ed. G. Homer Durham [1943], 83)

(*The Discourses of Wilford Woodruff*, ed. 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.

(Heber J. Grant, *Gospel Standards*, comp. G. Homer Durham [1941], 17)

(*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)

(in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [1965–75], 3:19)

Other Books by General Authorities

- 16.32 (Spencer W. Kimball, *The Miracle of Forgiveness* [1969], 73)

(Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3 vols. [1965–73], 3:467)

(Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. [1966], 555)

(*Cherished Experiences from the Writings of President David O. McKay*, comp. Clare Middlemiss, rev. ed. [1976], 89)

(David O. McKay, *Gospel Ideals* [1953], 342)

Because the pagination changed after the book was originally published in 1953, look on the copyright page of the book and make sure that the book being used for verification was printed in 1954 or after. 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.

(*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 195)

Use the copyright date 1938, although either the 1975 or 1985 printings may be used for checking quotations.

(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.

(Joseph Fielding Smith, *Answers to Gospel Questions*, comp. Joseph Fielding Smith Jr., 5 vols. [1957–66], 5:121)

(Joseph Fielding Smith, *Doctrines of Salvation*, ed. Bruce R. McConkie, 3 vols. [1954–56], 2:222)

(James E. Talmage, *The Articles of Faith*, 12th ed. [1924], 83)

(James E. Talmage, *Jesus the Christ*, 3rd ed. [1916], 319)

For these two books by James E. Talmage, use only the editions shown here.

(John Taylor, *The Mediation and Atonement* [1882], 127)

Do not use the 1950 edition, which has different pagination, for verification.

(John A. Widtsoe, *Evidences and Reconciliations*, arr. G. Homer Durham, 3 vols. in 1 [1960], 118–19)

Reference Works

- 16.33 (*Encyclopedia of Mormonism* [1992], “Agency”) (*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*, 17th ed. [2002], 54)

Compilations of quotations can be used as sources when an original source for a quotation is difficult to find.

(Randolph Quirk and others, *A Grammar of Contemporary English* [1972], 139)

Poetry

- 16.34 (John Milton, *Paradise Lost*, book 1, lines 83–86)
(William Shakespeare, *The Winter's Tale*, ed. G. Blakemore Evans and J.M.M. Tobin, Riverside edition [2003], act 3, scene 2, lines 49–50)

For references to most classic English plays and poems carrying section and line or stanza numbers omit edition and facts of publication. But, “for frequently cited works—especially those of Shakespeare, where variations can occur in wording, line numbering, and even scene division—the edition is normally specified in the first note reference or in the bibliography” (see *Chicago* 17.261).

(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 can be used as sources when an original source for a poem is difficult to find.

Other

- 16.35 (*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. Quotations could be introduced by words such as, “The *Lectures on Faith* state . . .”

(Brigham Young, in *Journal of Discourses*, 15:113)

Whenever possible, cite an address from the *Deseret News* or other original source rather than from the *Journal of Discourses*.

(*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 [2008], 179)

(*Revelations and Translations: Manuscript Revelation Books*, facsimile ed., vol. 1 of the Revelations and Translations series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman [2009], 179)

The other series titles are Documents series, History series, Legal and Business Records series, and Administrative Records series.

Journals, Volume 1: 1832–1839, 179.

Revelations and Translations: Manuscript Revelation Books, 179.

Use this format for repeated references to the same source.

Sample Citations: Magazines, Newspapers, and Journals

- 16.36 (“The Family: A Proclamation to the World,” *Ensign*, Nov. 1995, 102)

When quoting from “The Family: A Proclamation to the World,” use this reference from the *Ensign*. 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*, Apr. 2000, 2)

When quoting from “The Living Christ: The Testimony of the Apostles,” use this reference from the *Ensign*.

(Carolee H. Smith, “A Lesson for Mother” *Friend*, June 2001, 2–3)

(Erma Reynolds, “Miracle of a Snowflake,” *Friend*, Dec. 1972, 5)

(Boyd K. Packer, “Our Honored Brethren,” *New Era*, Aug. 1971, 9–10)

(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)

(“Which Is Right?” *Times and Seasons*, Feb. 1, 1845, 791)

(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 delivered 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, pp. A1, C7)

Use this format if individual newspaper pages are numbered A1, A2, and so on.

(Josh Smith, “Voter ID plan sparks security concerns,” *Deseret News*, Jan. 27, 2010, A9)

Since 1850, the title of the *Deseret News* has changed. Until 1920, the newspaper was published concurrently with other editions bearing part of the same title. In most instances, use the title that appears on the masthead when citing any of the editions of the newspaper:

Deseret News, June 15, 1850–December 26, 1888 (not *Deseret News* [weekly])

Deseret Weekly, December 29, 1888–December 10, 1898

Deseret News: Semi-Weekly, October 8, 1865–January 1, 1889

Deseret Semi-Weekly News, January 4, 1889–June 14, 1920

Deseret News: Semi-Weekly, June 17, 1920–June 12, 1922

Deseret Evening News, November 21, 1867–June 14, 1920

Deseret News, June 15, 1920–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, 2003–2008)

Deseret News, 2008–present)

(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)

Sample Citations: Documents Published Online

16.37 (David A. Bednar, “A Reservoir of Living Water” [Church Educational System fireside for young adults, Feb. 4, 2007], 2–3, ldsces.org)

(Guide to the Scriptures, “Aaron, Brother of Moses,” scriptures.lds.org)

(*Providing in the Lord’s Way: A Leader’s Guide to Welfare* [2004], 5, providentliving.org)

When referring to documents published online, prefer documents that have embedded page breaks, such as PDFs, rather than documents that do not. (See 6.11 for how to treat titles of online documents.)

Provide the main Web site address if the reader can find the document easily from the main page of the Web site. If the reader cannot find the document easily, you could provide the complete, detailed address (see next example).

(Richard G. Scott, “To Understand and Live Truth” [an evening with Elder Richard G. Scott, Feb. 4, 2005], <http://lds.org/library/display/0,4945,5344-1-2783-8,00.html>)

Sample Citations: Works Not Formally Published

16.38 (See *Chicago* 17.210–37)

(John Smith, “Journal, 1833–1841,” John Smith Papers, Church History Library, Salt Lake City, 1)

“In notes and bibliographies, quotation marks are used only for specific titles (e.g., ‘Canoeing through Northern Minnesota’), but not for generic names such as *report* or *minutes*. Generic names of this

kind are capitalized if part of a formal heading actually appearing on the manuscript, lowercased if merely descriptive” (*Chicago* 17.224).

(Journal of Wilford Woodruff, July 22, 1839, Church History Library, Salt Lake City, 3)

(Journal History of The Church of Jesus Christ of Latter-day Saints, Feb. 28, 1850, Church History Library, Salt Lake City, 1–2)

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.

(Joseph Smith, in Relief Society, Minute Book Mar. 1842–Mar. 1844, entry for Mar. 17, 1842, Church History Library, Salt Lake City, 12)

(Joseph Smith, in Relief Society, Minute Book Mar. 1842–Mar. 1844, entry for Mar. 17, 1842, 12)

Use this format for repeated references to the same source.

(Karl Bruno Reinhold Stoof, Papers, 1920–56 [Church History Library, Salt Lake City, undated], microfilm, 3)

“Works issued commercially in microform editions, including dissertations, are treated much like books. The form of publication, where needed, is given after the facts of publication. . . . Microform or other photographic processes used only to preserve printed material need not be mentioned in a citation” (*Chicago* 17.242.)

(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” [Ph.D. diss., Brigham Young University, 1971], 41)

(Stacy D’Erasmus, “The Craft and Career of Writing” (lecture, Northwestern University, Evanston, Illinois, Apr. 26, 2000)

(John W. Young to Brigham Young, May 9, 1866, Brigham Young Papers, Church History Library, Salt Lake City)

An unpublished letter.

(First Presidency letter, May 8, 2009)

Sample Bibliographic Entries

16.39 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* 16.71–89 for guidelines about creating a bibliography.

Handbooks and Manuals

Church Handbook of Instructions, Book 1: Stake Presidencies and Bishoprics. 2006.

Old Testament: Gospel Doctrine Teacher's Manual. 1996.

Church History in the Fulness of Times, 2nd ed. (Church Educational System manual). 1993.

The Latter-day Saint Woman: Basic Manual for Women, Part A. 1995.

Teachings of Presidents of the Church: Brigham Young. 1997.

Books

Allen, James B., and Glen M. Leonard. *The Story of the Latter-day Saints,* 2nd ed. 1976.

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.

Hunter, Howard W. "The Real Christmas." In *Speeches of the Year, 1972–73.* 1991. 4–12.

———. 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 of the subsequent entries.

Oaks, Dallin H. In Conference Report, Apr. 1997, 28. (Or *Ensign*, May 1997, 22.)

Pratt, Parley P. *Autobiography of Parley P. Pratt.* Edited by Parley P. Pratt Jr. 1938.

Taylor, John. *The Government of God.* 1852.

Young, Brigham. *Discourses of Brigham Young.* Selected by John A. Widtsoe. 1954.

Magazines and Newspapers

"A Fireside Chat on a Burning Question." *Relief Society Magazine*, Jan. 1958, 35–36.

"Another Mission in Colombia." *Church News*, Apr. 26, 1975, 4.

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, pp. A1, C7.

Quotations Frequently Misattributed

16.40 The following quotation is frequently misattributed to President J. Reuben Clark Jr. The statement was actually made by Elder Albert E. Bowen:

"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 always be attributed to him:

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).

- 17.1 Capitalize common nouns and adjectives when they refer to a specific Scouting organizational unit or event:

the East Central Region; the region
 the Viking Council; the council
 the Central District; the district
 Pack 5; the pack
 Den 4; the den
 Troop 10; the troop
 Fox Patrol; the patrol
 Post 15; the post
 the 1993 National Scout Jamboree; the jamboree
 the 1995 West District Camporee; the camporee

- 17.2 Capitalize titles when they precede an individual's name:

Assistant Cubmaster George Smith
 Senior Patrol Leader Dave Hill
 Post President Greg Butler

Cub Scouting Terms

- 17.3 activity badge; Aquanaut activity badge
- Arrow of Light award
 arrow points; Gold (or Silver) Arrow Points
 assistant Cubmaster
 Bear (Cub Scout)
 Bear badge (or rank, electives, etc.)
 Bobcat (badge)
 Cubber
 Cubmaster
 Cubmaster's minute [inspirational message]
 Cub Scout; Cub Scouting
 Cub Scout Promise
 den (mother, chief, dad, leader)
 Gold Arrow Point(s); arrow points
 Law of the Pack
 Lion (Cub Scout)
 Lion badge (or rank, electives, etc.)
 pack (Cub Scout)
 Silver Arrow Point(s)
 Webelos; Webelos (Cub) Scout
 Webelos den (or rank, requirements, etc.)
 Wolf (Cub Scout)
 Wolf badge (or achievement, rank, electives, etc.)

Terms Relating to Scouts

- 17.4 assistant patrol leader
- assistant Scoutmaster
 assistant senior patrol leader
 Be Prepared [Scout motto]
 Bronze Eagle Palm
 bugler
 committee (member), (troop)
 court of honor
 Do a Good Turn Daily [Scout slogan]
 Eagle badge (or rank, requirements, achievements, service project, etc.)
 Eagle Scout
 Eagle Scout Award
 First Class badge (or rank, tests, requirements, etc.)
 First Class Scout
 Friends of Scouting
 Gold Eagle Palm
 Good Turn [Scout slogan]
 librarian (troop)
 Life badge (or rank, requirements, etc.)
 Life Scout
 merit badge (counselor), (Music, Personal Management, Scholarship, etc.)
 On My Honor Award
 Order of the Arrow
 palm [Eagle Scout]
 patrol
 quartermaster (troop)
 Scout; Scouting
 Scout Law
 Scoutmaster (conference training, junior assistant)
 Scout Motto [Be Prepared]
 Scout Oath (or Scout Promise)
 Scout salute
 Scout sign
 Scout Slogan [Do a Good Turn Daily]
 scribe (troop)
 Second Class badge (or rank, achievement, requirements, etc.)
 Second Class Scout
 senior patrol leader
 service patrol
 Silver Eagle Palm
 skill award (Camping, Environment, First Aid, etc.)

Star badge (*or rank, requirements, etc.*)
Star Scout
Tenderfoot Scout(s) [*not Tenderfoots or Tenderfeet*]
Tenderfoot test (*or badge, rank, etc.*)
troop

Varsity and Venturing Terms

17.5 Varsity Scout

Venturer
Exploring [magazine]
post; post president (*or committee, etc.*)
quartermaster (post)
secretary (post)
treasurer (post)
vice-president (post)

General Scouting Terms

17.6 Boy Scouts of America [*takes a singular verb*]

Boys' Life [magazine]
court of honor
Good Turn (habit)
jamboree
Morse code (international)
roundtable; roundtable commissioner
Scouter [*adult*]
Scout handclasp
Scouting
Scouting [magazine]
Scoutlike [*adjective*]
Scout-o-rama
Silver Antelope Award [*region adult award*]
Silver Beaver Award [*council adult award*]
Silver Buffalo Award [*international or national adult award*]
Silver Fawn Award [*local adult award*]
uniform (Cub Scout, Boy Scout, Explorer, Sea Explorer)
unit (committee, leader)
Wood Badge (course) [*adult training*]

List of Names and Terms

The following 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. Parentheses enclose additional combinations and other forms of the entry. Brackets enclose information about the entry.

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[*Bible*]: 8.54
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Latter-day Saint(s): 8.43, 45; 14.8
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LDS: 8.45; 14.8
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Man of Holiness: 8.32
Martin handcart company: 8.39
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New English Bible, the: 7.44
New Era, the: 9.1; 16.32
New Jerusalem, the: 8.15
New Testament, the: 8.57
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Olive Leaf, the [*D&C 88*]: 8.58
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patriarchal blessing: 8.62
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Pentateuch, the: 8.57

Pentecost, day of: 8.63
Perdition: 8.41
Perpetual Education Fund: 8.18
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pre-earth: 5.7
premortal existence [*not* preexistence]: 5.7
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Presidency (*or* Presidents) of the Seventy: 8.4; 14.3
president of the priests quorum, (assistant to the): 8.3
president of the Young Men (*or* of the Young Women):
8.3
Presiding Bishop: 8.4; 14.6
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Priesthood Executive Council: 8.19
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view *or* PPI]: 8.25
priesthood keys: 8.62
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Primary Children's Medical Center
Primary general presidency (*or* general president), the:
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role-play [*verb*]: 5.7
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Sacred Grove, the: 8.15
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saint(s)/Saint(s), the: 8.42
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Salt Lake Temple Square: 8.8
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Savior, the: 8.32
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scriptures, the (holy): 8.53
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sealing: 8.62
sealing room: 8.12
Second Comforter, the: 8.32
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Second (*or* First) Quorum of the Seventy, the: 8.6; 14.3
section [*D&C*]: 8.55
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Seventy, the First (Second *or* Third) Quorum of the: 8.6; 14.3
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Son of God; Son of Man: 8.32
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Son of Righteousness, the: 8.32
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stake high council: 8.21
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stake president: 8.3; 14.9
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teacher [*priesthood office*]: 8.3
teacher, (Gospel Doctrine, Primary, *etc.*): 8.3
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teacher's supplement: 7.8
Teaching the Gospel course: 8.23
Teachings for Our Time lessons: 8.23
telestial kingdom: 8.62
telestial room: 8.12
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temple in the land Bountiful: 8.14
temple of Herod: 8.14
temple of Solomon: 8/14
temple recommend: 9.4
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ten tribes, the (lost): 8.39
terrestrial kingdom: 8.62
terrestrial room: 8.12
Thou, Thee, Thine: 8.34
Thrasher Research Fund: 8.18

Three Nephites, the: 8.39
Three Witnesses, the: 8.39
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tithe payer; full-tithe payer: 5.7
tithe-paying [*modifier*]: 5.7
tithing in kind: 5.7
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title page (of the Book of Mormon): 8.56
Topical Guide, the: 8.56
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transfiguration/Transfiguration, the: 8.63
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true and living God, the: 8.32
true Church, the: 8.46
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twelve disciples, the: 8.39
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uncle/Uncle: 8.30
united order, the: 8.62
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Valley, the Salt Lake: 8.15
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Vedas, the: 8.60
verse: 8.55
vision/Vision: 8.59; 8.63
visiting teacher(s): 8.3
visitors' center/Visitors' Center: 8.9

W

ward/Ward: 8.20
ward council: 8.21
ward-sponsored: 5.7
War in Heaven, the: 8.63
watchcare: 5.7
Waters of Mormon, the: 8.15
Web site: 10.1
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welfare program: 8.24

welfare services/Welfare Services: 8.19
Well-Beloved Son, my: 8.32
who, whom, whose [*Deity*]: 8.34
Wise Men, the: 8.39
Word, the: 8.32
Word of Wisdom, the: 8.58
words/Words of Mormon, the: 8.55
wordstrip: 5.7
worldwide leadership training meeting: 16.24
World Wide Web: 10.1
worshipped, worshipping: 5.7

Y

year's supply: 7.6
young men/Young Men, the: 8.22
Young Men general presidency (*or* general president),
the: 8.3; 14.11
Young Men organization (*or* class, teacher, program,
activity), the: 8.3; 8.22–23
young single adult(s) [*ages 18 through 30*]: 8.21
Young Womanhood Recognition: 8.28
young women/Young Women, the: 8.22
Young Women general presidency (*or* general presi-
dent), the: 8.3; 14.11
Young Women organization (*or* class, teacher, program,
activity, value, *etc.*), the: 8.3; 8.22–23
Young Women Personal Progress booklet: 16.8; 16.21

Z

Zion: 8.15
Zion's Camp: 8.39

Terms No Longer Current in Church Usage

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:

- Aaronic Priesthood adult [*member*]
- Aaronic Priesthood–Adult [*program*]
- Aaronic Priesthood MIA
- Aaronic Priesthood–Youth [*program*]
- achievement award
- Area Authority Seventy
- Area Supervisor, General Authority
- area supervisor, Presiding Bishopric
- assistant in charge of activities (*or of age-groups*) [*YMMIA*]
- Assistant to the Twelve [*General Authority*]
- assistant to the youth executive secretary [*bishop's youth committee*]
- athletic program
- bandlo [*not bandelo*]
- bishop's court
- bishop's Sunday evening discussion (for youth)
- Blazer program (*or class, etc.*) [*Primary*]
- Campcrafter (certificate, certification program) [*Young Women's program*]
- certificate of achievement program
- Children's Friend*, the
- Church builder [*formerly labor missionary*]
- Church historian
- conference, Sunday School (*or Primary, Relief Society, June*)
- coordinator, junior Sunday School
- correlated report(s)
- correlated reporting system
- correlation council, ward (*or stake*)
- cottage meeting(s)
- CTR A (*or B*) [*Primary; now CTR 5, 6, 7, and 8*]
- Cultural Refinement lesson (*or teacher, etc.*) [*Relief Society*]
- day camp program
- Deacon Committee [*general Church committee*]
- "Dear to My Heart" night
- Deseret Club(s) [*student association*]
- Deseret Sunday School Union, the
- Duty to God Trail award
- elders' court
- Ensign [*YMMIA*]
- Executive Administrator [*General Authority*]
- Family Relations class [*Sunday School*]
- female Young Adult (*or Special Interest*) ward representative
- first assistant superintendent
- First Council of the Seventy, the
- Genealogical Department
- genealogical library, branch/Branch Genealogical Library
- general secretary [*Aaronic Priesthood—Youth*]
- general secretary—youth
- general superintendency
- general superintendent
- Gleaner [*YWMA*]
- gold and green ball
- Golden Gleaner (award), (honorary)
- Golden Questions, the
- Gospel Essentials class [*Sunday School*]
- Historian's Office, the Church
- Home and Family Education lesson (*or teacher, etc.*) [*Relief Society*]
- Homemaking meeting [*Relief Society*]
- Improvement Era*, the
- Indian student placement service
- Individual Award, an
- Instructor*, the
- International Magazine
- June conference
- junior Primary
- junior Sunday School (coordinator, chorister, room, *etc.*)
- kit, (Targeteer A, *etc.*)
- library packet
- M Man [*YMMIA*]
- M Man–Gleaner class [*use en dash*]
- M Men and Gleaners
- male Young Adult (*or Special Interest*) ward representative
- Master M Man (award), (honorary) [*YMMIA*]
- Master M Man–Golden Gleaner program [*use en dash*]
- Melchizedek Priesthood MIA
- Merrie Miss A (*or B*) class (*or teacher, etc.*) [*Primary*]

MIA theme
Millennial Star, the
 Missionary Home, the [*Salt Lake City*]
 Mother Education lesson (or teacher, etc.) [*Relief Society*]
 Mutual Improvement Association(s); MIA
 Mutual Interests group
 name tabulation program, the
 packet, (Targeteer A, teacher's, etc.)
 parent-and-youth program
 parent-youth night
 Penny Parade
 Personal Achievement Award [YWMIA]
 personal achievement goals (or journal, program, record book) [YWMIA]
 personal priesthood interview [*now* priesthood interview]
 pre-Primary
 priesthood personal achievement program
 priests group leader
 Primary Association
 Primary Children's Hospital
 Primary conference
 record of membership / Record of Membership
 records tabulation (or R-tab) program
 regional representative(s)
 regional representatives' seminar
 Relief Society conference
Relief Society Magazine, the
 sacrament gem [*Sunday School*]
 second assistant superintendent
 Senior Aaronic
 senior president of the stake seventies quorum
 senior Sunday School
 service and activities committee
 seventies group (leader)
 seventies quorum
 seventy (-ies)
 seven-year medallion
 singing mothers' chorus
 Special Interest (activity, class, group)
 Spiritual Living lesson (or teacher, etc.) [*Relief Society*]
 sports-camp director
 stake correlation council
 standards night
 Star A (or B) class [*Primary*]
 Sunday School conference
 superintendent, (Sunday School, YMMIA)
 supervision-in-teaching program

Targeteer A (or B) class [*Primary*]
 teacher's kit
 teaching aids kit (or packet)
 Temple Records Index Bureau, the
 Treasures of Truth book [YWMIA]
 Valiant A (or B) [*Primary; now* Valiant 9, 10, 11, and 12]
 Venturer [*Scouting*]
 ward correlation council
 Young Adult (activity, class, council, group)
 Young Adult ward representative, (female, male)
 Young Marrieds class
 Young Men's Mutual Improvement Association; YMMIA
 Young Special Interest (activity, class, council, group)
Young Woman's Journal, the
 Young Women committee, (ward, stake)
 Young Women's Mutual Improvement Association; YWMIA
 Youth executive secretary
 Zone Adviser [*General Authority*]

