

Religious Studies Center Style Guide

Authors who submit manuscripts for potential publication should generally follow the guidelines in *The Chicago Manual of Style*, 16th ed. (Chicago: University of Chicago Press, 2010) and *Style Guide for Publications of The Church of Jesus Christ of Latter-day Saints*, 4th ed. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2013). This style guide summarizes the main principles in the other style guides and lists a few exceptions to their guidelines.

Formatting

1. Use double-spacing throughout the manuscript and the endnotes. Use one-inch margins, and insert page numbers at the bottom of the page. Use a Times New Roman 12-point font for both the body of the manuscript and the notes. Use only one space after periods.
2. If you have images, add captions and courtesy lines (such as courtesy of Church History Library, Salt Lake City) to the Word file. However, do not insert images in the Word files; submit them separately. Images should be 300 dpi or better (TIFF or JPG files). File names and captions should match (Fig. 1.1 = chapter 1, figure 1).

Headings

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

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

Punctuation

4. Use commas to separate items in a series consisting of three or more elements, and use a comma before the conjunction in a series (for example: *The Saints purchased sheep, horses, and oxen at the auction*).
5. In general, use a semicolon only if an independent clause both precedes and follows the semicolon. Semicolons can also be used legitimately in place of commas in internally punctuated items in a series.
6. Only use a colon at the end of a complete sentence (*He gave the following address:*)
7. Use hyphens (-) in compound words, en dashes (–) between dates or numbers, and em dashes (—) for emphatic punctuation.

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

Christ's spirit
Enos's prayer

Update: Add an apostrophe **but no s** to the names *Jesus* and *Moses*:

Jesus' birth
Moses' leadership

For plural possessives, add an apostrophe:

the Joneses' home
the Lewises' library

Capitalization and Style

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

AD / BC (no periods: AD 70; 600 BC)

Apostle

a.m. / p.m. (lowercase)

Atonement of Jesus Christ

biblical

book of Ruth, book of Alma *but* Book of Abraham and Book of Moses

BYU–Hawaii (or BYU–Idaho)

Church (capitalize as an adjective or a noun referring to the organization itself)

Crucifixion of Jesus Christ

Fall, the

First Vision

General Authority

general conference

gospel, the

Gospel of Matthew

Joseph Smith—History

law of Moses

premortal life

prophet (general term)

Prophet, the (honorific title of Joseph Smith)

Resurrection of Jesus Christ

Resurrection, the

sacrament

temple
visitors' center

Capitalize titles of magazines, journals, newspapers, and books as well as articles in such publications according to *Chicago* 8.167–70 (capitalize all words except internal articles (*a*, *an*, and *the*), coordinating conjunctions (*and*, *or*, *for*, *nor*, *but*), prepositions, and the word *to* in infinitive phrases).

10. Use US style for dates (August 3, 2001) except for those in direct quotations. Use month and day if the year is not included (February 20), and do not use ordinals with the day (April 15 rather than April 15th).
11. Avoid abbreviations except those used in direct quotations or common abbreviations used in endnotes. Do not abbreviate names of books in the standard works (except for the Doctrine and Covenants (D&C) in parenthetical citations).
12. In ordinary text, spell out whole numbers from one through ninety-nine and any of these followed by *hundred*, *thousand*, *million*, etc. Use figures for all other numbers. See *Chicago*, chapter 9, “Numbers,” for additional guidelines.
13. Format endnotes according to *Chicago*, chapter 14, “Documentation 1: Notes and Bibliography” (follow endnote directives rather than bibliography directives) and the Church’s *Style Guide for Publications*, section 15, “Source Citations, Cross-References, and Notes.”
14. Incorporate “short quotations” (fewer than eight lines) of scriptures and other sources as run-in quotations inside double quotation marks.
15. Use block quotes (indented and no quotation marks) for eight or more lines of quoted text (around 100 words). Follow the paragraphing of the source. If the first paragraph of a long quotation begins a paragraph in the source, indent that paragraph in the block quote as well. If the first paragraph of the quotation does not begin a paragraph in the source, block it at the indented left margin. Indent all other paragraphs of the block quote.
16. Use double quotation marks for an initial direct quotation and single quotation marks for a quote within a quote. Place commas and periods inside quote marks.
17. Reproduce quotations exactly as they occur in the original in wording, spelling, and internal punctuation. One exception: when two or more verses are quoted and the second completes the grammatical thought started in the first, lowercase the first word of a subsequent verse.

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

18. Use an ellipsis (three spaced dots) to show omission of a word, phrase, line, or paragraph from within a quoted passage.
19. Use brackets to enclose editorial interpolations, corrections, explanations, translations, or comments in quoted material.
20. Cite scriptural sources in parentheses. For other references, use endnotes—not footnotes. Label endnotes with the bold heading “Notes” at the left margin.

Usage

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

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

Citing Sources

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

I. Scriptures

1. General guidelines:

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

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

Spell out the names of books in the scriptures, whether they are in parenthetical references or run into the text. Exception: abbreviate D&C in parenthetical notes.

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

(3 Nephi 5; Alma 32; D&C 6)

(Joseph Smith Translation, Matthew 7:2)

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

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

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

2. Scriptures in running text:

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

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

3. Parenthetical scripture references:

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

After all, “The glory of God is . . . light and truth.” (D&C 93:36).

3a. Parenthetical references for short quotations:

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

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

3b. Parenthetical references for long quotations:

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

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these

things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.

And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power. (Moroni 10:4–7)

3c. Parenthetical references for paraphrases:

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

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

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

Independence, Missouri, was the “place for the city of Zion” (D&C 57:2; see also D&C 62:4).

II. Books

1. Book with one author:

1. Ezra Taft Benson, *The Teachings of Ezra Taft Benson* (Salt Lake City: Bookcraft, 1988).
2. Lawrence R. Flake, *Prophets and Apostles of the Last Dispensation* (Provo, UT: Religious Studies Center, Brigham Young University, 2001).

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

3. Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. (Salt Lake City: Bookcraft, 1966), 30–33.
4. Kent P. Jackson, *From Apostasy to Restoration* (Salt Lake City: Deseret Book, 1996), 45–50.

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

5. Kimball, *Teachings of Spencer W. Kimball*, 30–33.
6. Bushman, *Rough Stone Rolling*, 25.
7. Proctor and Proctor, *History of Joseph Smith by His Mother*, 12.

2. Book with two authors:

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

3. Book with three authors:

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

4. Book with more than three authors:

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

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

5. Editor, translator, or compiler:

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

11. Dean C. Jessee, Mark Ashurst-McGee, and Richard L. Jensen, eds., *Journals, Volume 1: 1832–1839*, vol. 1 of the Journals series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian's Press, 2008).
12. Kent P. Jackson, comp., *Joseph Smith's Commentary on the Bible* (Salt Lake City: Deseret Book, 1994).
13. Larry E. Dahl and Donald Q. Cannon, eds., *Encyclopedia of Joseph Smith's Teachings* (Salt Lake City: Deseret Book, 2000).
14. Arnold K. Garr, Donald Q. Cannon, and Richard O. Cowan, eds., *Encyclopedia of Latter-day Saint History* (Salt Lake City: Deseret Book, 2000).

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

If the author's name appears in the title, do not list an author. Instead, cite only the title

of the work and the editor or compiler.

15. *The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball (Salt Lake City: Bookcraft, 1982).
16. *Personal Writings of Joseph Smith*, comp. and ed. Dean C. Jessee, 2nd ed. rev. (Salt Lake City: Deseret Book, 2002). (Note: The 1984 edition is titled *The Personal Writings of Joseph Smith*.)
17. *The Papers of Joseph Smith*, ed. Dean C. Jessee (Salt Lake City: Deseret Book, 1989), 1:46.
18. *The Words of Joseph Smith*, ed. Andrew F. Ehat and Lyndon W. Cook (Provo, UT: Religious Studies Center, Brigham Young University, 1980).

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

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

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

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

8. Multivolume work:

Citing the work as a whole:

21. B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, 6 vols. (Salt Lake City: Deseret News, 1948–57).
22. *Journal of Discourses*, 26 vols. (London: Latter-day Saints’ Book Depot, 1854–86).

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

23. Orson Pratt, in *Journal of Discourses* (London: Latter-day Saints’ Book Depot, 1881), 21:132.
24. William F. Orr and James Arthur Walther, *I Corinthians: A New Translation*, vol. 32 of the Anchor Bible Series (Garden City, NY: Doubleday, 1976), 295.

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

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

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

9. Organization, association, or corporation as “author”:

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

10. Shortened book references:

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

11. No ascertainable publication facts:

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

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

12. Reference books:

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

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

32. *Merriam-Webster’s Collegiate Dictionary*, 11th ed., “prophet.”

13. Ancient source with a translator’s name:

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

14. Letters in published collection:

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

15. Hymns:

List the lyricist as the author.

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

16. Citing Notes:

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

17. Church Training Meetings and the Like

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

III. Periodicals

Use month and year for general interest, nonscholarly publications.

38. Gordon B. Hinckley, “The Times in Which We Live,” *Ensign*, November 2001, 72.
39. Heber C. Kimball, “To the Editors of the Times and Seasons,” *Times and Seasons*, August 16, 1841, 507–11.
40. Howard W. Hunter, in Conference Report, April 1986, 53.

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

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

IV. Unpublished Materials

1. Church History Library:

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

1a. Manuscript:

42. John Doe, journal, September 23, 1856, holograph, John Doe Papers, MS 12345, box 1, folder 2, Church History Library, Salt Lake City.
43. Paul Doran to Charles B. Taylor, February 19, 1891, Charles B. Taylor Papers, Woodward Family Collection, 1851–1979, Church History Library.
44. Ellen H. Park interview, March 4, 1965, interviewed by Ray Robbins, James H. Moyle Oral History Collection, Church History Library.

1b. General Church records:

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

45. Journal History of the Church, January 4, 1892, 3, Church History Library.
46. George A. Smith to Richard Lyman, October 30, 1854, Historian's Office letterpress copybooks, Church History Library.
47. Deceased member records, 1941–88, Church History Library.

1c. Local Church records:

48. Sunday School minutes, August 30, 1888, Ogden Second Ward, Weber Stake, Church History Library.
49. Sacrament meeting minutes, December 2, 1943, Denver Third Ward, Denver Stake, Church History Library.
50. Record of Members Collection, Form E, 1907–70, Kamas Ward, Summit South Stake, Church History Library.

1d. Photograph citations:

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

51. James and Jane Smith, ca. 1900, A. W. Compton, photographer, Church History Library.
52. Provo Sixth Ward meetinghouse with a Sunday School class posing in front, ca. 1930, Church History Library.
53. Salt Lake City from Arsenal Hill looking south showing the Salt Lake Tabernacle, ca. 1870, C. W. Carter, photographer, C. W. Carter Collection, Church History Library.

1e. Audiovisual records:

54. Frederick Salem Williams, address, 1972, audiotape, Church History Library.
55. David O. McKay in Hawaii, 1936, scene numbers 150–55, Henry Castle Hadlock Murphy Collection (ca. 1930–47), motion picture, Church History Library.

1f. Architectural drawings:

56. West Hills Ward building, 1957–59, architectural drawing, West Hills Ward, Portland Stake, Church History Library.
57. Roanoke Branch meetinghouse, January 1949, architectural drawing, William Frederick Thomas Collection, Church History Library.

2. L. Tom Perry Special Collections references:

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

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

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

3. Other Repositories:

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

4. Thesis or dissertation:

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

5. Oral history:

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

6. Internet source:

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

7. E-mail:

62. J. Spencer Fluhman to Reid L. Neilson, e-mail, January 5, 2013.

8. The Joseph Smith Papers:

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

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

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

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

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

Fourth Edition

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

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Preface

The purposes of the *Church Style Guide* are to provide:

1. Guidelines for effective written communication.
2. Guidelines for copyrights and permissions.
3. Guidelines for grammar and style.

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

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

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

- 1.1 Except for the variations specified in this guide, the style in Church publications follows the guidelines given in the most recent edition of *The Chicago Manual of Style*, currently the 16th edition.
- 1.2 The standard reference for spelling, meaning of words, and end-of-line breaks is the latest edition of the Merriam-Webster's Collegiate Dictionary, currently the 11th edition. In case of discrepancies between *Chicago* and *Webster's* (especially in capitalization and hyphenation of compounds), follow the principles in *Chicago*. If further help is needed, consult *Webster's Third New International Dictionary*. In case of discrepancies between the *Merriam-Webster's Collegiate* and the *Third International*, follow the *Merriam-Webster's Collegiate* (see *Chicago* 7.1).
- 1.3 For general information about vocabulary, correct usage, and principles of grammar, consult the following works:
- Theodore M. Bernstein, *The Careful Writer: A Modern Guide to English Usage* (1968)
- Roy H. Copperud, *American Usage and Style: The Consensus* (1980)
- Amy Einsohn, *The Copyeditor's Handbook*, 3rd ed. (2011)
- Bergen and Cornelia Evans, *A Dictionary of Contemporary American Usage* (1957)
- Wilson Follett, *Modern American Usage* (1966)
- H. Ramsey Fowler and Jane E. Aaron, *The Little, Brown Handbook*, 12th ed. (2011)
- H. W. Fowler, *A Dictionary of Modern English Usage*, 2nd ed. (1965)
- Bryan A. Garner, "Grammar and Usage," chapter 5 in *The Chicago Manual of Style*, 16th ed. (2010)
- Bryan A. Garner, *Garner's Modern American Usage*, 3rd ed. (2009)
- William Strunk Jr. and E. B. White, *The Elements of Style*, 4th ed. (2000)
- William Zinsser, *On Writing Well*, rev. ed. (2006)

Determine the Document's Purpose

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

What do we want this document to accomplish?
What do we want the reader to know?
What do we want the reader to do?
How do we want the reader to feel?

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

Define the Audience

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

What is the reader's level of knowledge and experience?
What is the reader's age?
What is the reader's attitude toward the subject?
What level of formality does the reader expect?
What will the reader do with the information?

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

1. Write at the lowest level of formality and difficulty that is suitable for the intended audience.
2. Choose words that are familiar, precise, and concrete.
3. Keep sentences relatively short, and vary their length and construction.
4. Provide informative headings that help readers find the information they need.

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

Create a Preliminary Outline

- 2.5 When creating a preliminary outline, make sure it flows naturally and logically. Clearly distinguish main ideas from subordinate ideas.
- 2.6 Make sure that the most important information in a document is in the most accessible places—the beginning of the document, the beginning of a chapter or section, and the beginning of paragraphs. Do not bury important information in long paragraphs.

Compose Effective Paragraphs

- 2.7 The following guidelines will help you compose effective paragraphs:
1. Include a topic sentence (a sentence that states the main idea) in each paragraph, usually at the beginning. A topic sentence forecasts what the paragraph will say, providing a clear expectation in the reader's mind, which helps with comprehension.
 2. Limit each paragraph to one central idea and make sure that every sentence relates clearly to the topic sentence.
 3. Don't let paragraphs get too long. If several consecutive paragraphs are more than 100 words long, some readers' comprehension may diminish.

Compose Effective Sentences

- 2.8 Sentences communicate most effectively when they are easy to read. The following guidelines will help you compose effective sentences:
1. Make sure that each sentence expresses only one well-focused thought.
 2. Use familiar, simple sentence structure that sounds natural when read aloud. Difficult and unusual sentence structures hinder

communication. The majority 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, with his insightful application of the scriptures pertaining to Martha and Mary being most noteworthy in responding to the dynamics of the needs of ward members.

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

4. Vary sentence lengths and structures. Use shorter sentences to emphasize important points. Make sure that sentences are not choppy when they are read together.
5. 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, children learn that these things have great value.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8. Eliminate unnecessary words. For example:

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

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

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

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

The common phrases below include unnecessary words:

Wordy	Concise
a number of	many
assist in	help
for the duration of	during
in an effective manner	effectively
in the event that	if
in the process of	while
on a regular basis	regularly

prior to	before
the majority of	most
to the extent that	if, when
with regard to	for, concerning

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

Long noun string: authorized priesthood leader travel expenses

Better: authorized travel expenses for priesthood leaders

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

13. Avoid technical jargon. For example:

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

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

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

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

Letters and Notices

Letters from the Presiding Councils

- 3.1 Letters from the First Presidency, from the President (or Acting President) of the Quorum of the Twelve, and from the Presiding Bishopric all use 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 margin. Use 12-point Times New Roman, Palatino, or Cambria font (or 14-point type for a short letter). Double-space between each element of the letter following the addressee line, including the salutation and the subject line. Single-space the text within each element. If necessary, margins and spacing may be adjusted according to the length of the letter. For example, the spacing between the date and the addressee line 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 line at the left margin (see 3.7).

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

Begin the salutation at the left margin and below the addressee line. Place the subject line below the salutation and indent it .25 inch (.37 inch with 14-point type). Do not use the abbreviation *Re* or the word *Subject* at the beginning of the subject line. Underscore the subject line, and place it in initial capital and lowercase letters according to the style described in 11.9.

Place the body of the letter in a modified block form, indenting the first line of each paragraph .25 inch (.37 inch with 14-point type).

Signature Blocks for Letters from the Presiding Councils

- 3.2 The signature block for letters from each of the presiding councils have specific requirements, as outlined in 3.3 through 3.5.

Letters from the First Presidency

- 3.3 Begin the closing of the letter at the center of the page below the body. Place the first of the three signatures four line spaces below the closing. Separate the signatures of each member of the First Presidency by three line spaces. Center the designation “The First Presidency” one line space directly below the last signature.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
47 EAST SOUTH TEMPLE STREET, SALT LAKE CITY, UTAH 84150-1200

September 14, 2012

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

(Instruction line if needed)

Dear Brethren:

Typing Format for Letters from the First Presidency

This letter demonstrates the typing format for letters from the First Presidency. Make the margins of a letter 1 to 1.25 inches wide, and justify the right margin. Use 12-point Times New Roman, Palatino, or Cambria font (or 14-point type for a short letter). Double-space between each element of the letter following the addressee line, including the salutation and the subject line. Single-space the text within each element. If necessary, margins and spacing may be adjusted according to the length of the letter. For example, the spacing between the date and the addressee line 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 line at the left margin.

Begin the closing of the letter at the center of the page below the body. Place the first of the three signatures four line spaces below the closing. Separate the signatures of each member of the First Presidency by three line spaces. Center the designation “The First Presidency” one line space directly below the last signature.

Sincerely yours,

The First Presidency

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

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

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE QUORUM OF THE TWELVE
47 EAST SOUTH TEMPLE STREET, SALT LAKE CITY, UTAH 84102-1000

September 14, 2012

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

(Instruction line if needed)

Dear Brethren:

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

This letter demonstrates the typing format for letters from 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 line. Capitalize the first letter and any proper nouns in the instruction line. Enclose the text in parentheses, and place the entire line in italic type.

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

Sincerely,

Boyd K. Packer
President
Quorum of the Twelve

Letters from the Presiding Bishopric

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

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
THE PRESIDING BISHOPRIC
50 EAST NORTH TEMPLE STREET, SALT LAKE CITY, UTAH 84102-0018

September 14, 2012

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 from the Presiding Bishopric. Begin the salutation at the left margin and below the addressee line. Place the subject line below the salutation and indent it .25 inch (.37 inch with 14-point type). Do not use the abbreviation *Re:* or the word *Subject:* at the beginning of the subject line. Underscore the subject line, and place it in initial capital and lowercase letters according to Church style.

Place the body of the letter in a modified block form, indenting the first line of each paragraph .25 inch (.37 inch with 14-point type).

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. Place the name of the Presiding Bishop four line spaces below the designation. Separate the names of each member of the Bishopric by three line spaces.

Sincerely,

The Presiding Bishopric

Gary E. Stevenson

Gérald Caussé

Dean M. Davies

Notices from Church Headquarters

- 3.6 To prepare a notice and have it approved, follow the instructions on the back of the Request for Approval by Communications Review Committee form. This form is available on the intranet as an interactive PDF.

Notices should be prepared in an approved Word template that may be obtained from the Priesthood Department (240-2933) or from the Editing Section in the Publishing Services Department.

Make the margins of a notice 1 to 1.25 inches wide, and justify the right margin. Use 12-point Times New Roman, Palatino, or Cambria font (or 14-point type for a short notice).

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

Priesthood Department (1-801-240-2134)

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

Use initial capital and lowercase letters in the "Subject" line according to the style described in 11.9.

Place the body of the notice in a modified block form, indenting the first line of each paragraph .25 inch (.37 inch with 14-point type). Double-space between paragraphs, and single-space text within elements. (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.

Notice	
Date:	Month day, year
To:	Addressee
From:	Church headquarters department or organization (optional phone number)
Subject:	Brief Subject

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

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

Notices should be prepared in an approved Word template that may be obtained from the Priesthood Department (2-2933) or from the Editing Section in the Publishing Services Department. This template contains the official Church logo and uses 9-point Arial font for the "Date," "To," "From," and "Subject" lines.

Make the margins of a notice 1 to 1.25 inches wide, and justify the right margin. Use 12-point Times New Roman, Palatino, or Cambria font (or 14-point type for a short notice).

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

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

Use initial capital and lowercase letters in the "Subject" line according to Church style.

Place the body of the notice in a modified block form, indenting the first line of each paragraph .25 inch (.37 inch with 14-point type). Double-space between paragraphs, and single-space text within elements. (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

3.7 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

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

3.8 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

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

Intellectual Reserve, Inc.

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

Correlation Intellectual Property

- 4.3 Correlation Intellectual Property:
1. Helps process all requests to use copyrighted information in Church materials or programs.
 2. Gives permission to use materials copyrighted by Intellectual Reserve, Inc.

Requests or questions should be directed to:

Correlation Intellectual Property
50 East North Temple Street
Salt Lake City, UT 84150-0013
Telephone: 1-801-240-6015 (or 3958 or 2935)

Determining Whether Permission Is Required

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

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

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

Permission is always required before using any complete copyrighted item, such as an article,

a short story, a poem, a musical composition, a map, a photograph, or a reproduction of a painting or an art object.

- 4.5 Original material contained in any work copyrighted by The Church of Jesus Christ of Latter-day Saints or Intellectual Reserve, Inc., may be used in Church online or print publications without obtaining permission. However, Church publications must always give proper credit when using material from these sources.

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

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

Obtaining Copyright Approval

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

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

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

After finding the original sources, originators consult with their department intellectual property manager to determine whether permission is required. To obtain the permissions needed by the Church, originators work with the intellectual property manager, using the standard Church permission agreements available from Correlation Intellectual Property. These agreements are available in the Rights Management System.

Publishing Information

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

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

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

English Approval Date

- 4.8 Include the English approval date with the copyright notice on each item. This date gives the month and year when Correlation approved the item. For placement of the English approval date, see 4.9–13.

Copyright Notices

- 4.9 Church style continues to require a copyright notice even though it is no longer required by law (see *Chicago* 1.19). Include the following copyright notice on all materials published by the Church, including printed, audiovisual, software, and Internet items. Center the copyright notice and place periods at the end of the first and second lines as shown below. Capitalize only proper nouns and the first word of each line:

© 2012 by Intellectual Reserve, Inc.
All rights reserved.
Printed in the United States of America
English approval: 8/12

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

Because of space constraints, some items may require modifications to this standard notice (see 4.11).

Place the copyright notice on the verso of the title page, which is the copyright page. If a publication does not have a title page, place the notice in some other conspicuous place that will give reasonable notice of the claim of copyright.

- 4.10 If a copyrighted document undergoes revision (for example, a new edition is prepared), the copyright notice should include the dates of the original edition and the new edition. The English approval date should be the approval date of the latest edition:

© 1992, 2012 by Intellectual Reserve, Inc.
All rights reserved.
Printed in the United States of America
English approval: 2/12

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

© 2012 by Intellectual Reserve, Inc. All rights reserved. Printed in the USA. English approval: 9/12

Place a period only between elements that are run together on the same line, not at the end of a line. However, if the word *reserved* in the copyright notice comes at the end of a line, include a period.

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

If space on the printed document is extremely limited, the words “English approval” may be omitted. The words “Intellectual Reserve, Inc.” may not be abbreviated as “IRI” unless the director of Correlation Intellectual Property gives approval.

© 2012 by Intellectual Reserve, Inc. All rights reserved. Printed in the USA. 9/12

When a document with an abbreviated copyright notice is published as a new edition, the copyright notice should include the dates of the original edition and the new edition. The English approval date should be the approval date of the latest edition:

© 2005, 2012 by Intellectual Reserve, Inc. All rights reserved. Printed in the USA. English approval: 9/12

Requests for exceptions to using the full copyright notice can be submitted to Correlation Intellectual Property using the Request for

Exception—Church Logo or Copyright Notice form (PD50047233).

- 4.12 On labels for sound recordings (compact discs), the symbol © must be used in addition to the copyright symbol. The standard copyright notice with the elements run together should be used:

© © 2012 by Intellectual Reserve, Inc. All rights reserved. Printed in the USA. English approval: 5/12

- 4.13 Photographs or paintings in a Church publication generally do not require individual copyright notices if Intellectual Reserve, Inc., owns the copyright to the photograph or painting. The copyright notice on the publication's copyright page protects the visuals as well as the text. If Intellectual Reserve, Inc., does not own the copyright for the visual (or in other cases when the Church has agreed to give notice to the copyright holder), the notice required by the copyright holder must be included in the publication. The following are examples of such notices:

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

Painting courtesy of Brigham Young University Museum of Art

© 1994 by Stefan Hallberg. Used by permission

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

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

© 2012 by Intellectual Reserve, Inc. All rights reserved. Printed in the USA. English approval: 9/12

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

Bar Code

- 4.14 In the lower right corner on the outside back cover, most printed items bear a bar code with a five-digit item number and a three-digit language code directly below it. The name of the language (in English) is included directly above the bar code.

If an item does not have a bar code, the Correlation product identification number should be included with the copyright notice:

© 2012 by Intellectual Reserve, Inc. All rights reserved. Printed in the USA. English approval: 9/12. PD50011029

In the unusual circumstance that a printed item is carried by distribution centers but does not have a bar code, the five-digit item number should be used.

Church Logotype

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

For guidelines about 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).

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

Registered Trademarks

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

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

Other trademarks are the property of their respective owners.

Use this statement if trademarks of Intellectual Reserve, Inc., are first mentioned.

Any trademarks are the property of their respective owners.

Use this statement if the document does not include trademarks of Intellectual Reserve, Inc.

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

Agreement of Pronouns and Antecedents

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

Incorrect: As a teacher strives to understand the needs of each student, they should think back to earlier experiences in life.

Correct: As a teacher strives to understand the needs of each student, he or she should think back to earlier experiences in life.

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

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

Use of Gender-Specific Pronouns

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

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

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

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

Better: Church members should ensure that they have sufficient resources to weather the storms that come into every life.

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

Use of masculine-specific pronoun: A teacher of the gospel should make sure that he is prepared to lead insightful discussions.

Better: As a teacher of the gospel, make sure that you are prepared to lead insightful discussions.

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

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

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

Use of masculine-specific pronoun: The average American travels in France with a few phrases he has memorized from a guidebook.

Better: The average American travels in France with a few phrases memorized from a guidebook.

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

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

Better: Ask each class member to describe a situation in which he or she felt the guidance of the Spirit.

Nouns Used as Modifiers

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

bishops’ storehouse
teacher’s supplement

That and Which (See *Chicago* 5.220)

5.5 Use *that* “restrictively to narrow a category or identify a particular item being talked about {any building that is taller must be outside the state}.” Use *which* “nonrestrictively—not to narrow a class or identify a particular item but to add something about an item already identified {alongside the officer trotted a toy poodle, which is hardly a typical police dog}. *Which* should be

used restrictively only when it is preceded by a preposition {the situation in which we find ourselves}. Otherwise, it is almost always preceded by a comma, a parenthesis, or a dash" (*Chicago* 5.220, page 298).

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

Scripture and Scriptural as Modifiers

- 5.6 In certain situations, the noun *scripture* is preferred over the adjective *scriptural* as a 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 reference," "scripture passage," or "scripture story."

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

Historic and Historical

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

Liberty Jail is 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."

See also *Chicago* 5.220, page 284.

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

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

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

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

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

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

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

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

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

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

“When items in a series themselves contain internal punctuation, separating the items with semicolons can aid clarity” (*Chicago* 6.58):

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

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

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

Colons (See *Chicago* 6.59–65)

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

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

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

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

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

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

Question Marks (See *Chicago* 6.66–70)

- 6.6 “An indirect question never takes a question mark” (*Chicago* 6.68):

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

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

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

Hyphens (See *Chicago* 6.75–77)

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

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

In telephone numbers, place a 1 before the area code:

1-801-240-2150

En Dashes (See *Chicago* 6.78–81)

- 6.9 Use an en dash to separate inclusive numbers in references or citations (see also 14.19; *Chicago* 6.78, 9.58):

History of the Church, 4:33–43

John 14:14–15

pages 145–49

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

from 1820 through 1830 [*not* from 1820–1830]

young women ages 12 through 18

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

between 20 and 30 [*not* between 20–30]

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

Brigham Young University–Hawaii

BYU–Hawaii

Brigham Young University–Idaho

BYU–Idaho

University of Wisconsin–Milwaukee

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

Em Dashes (See *Chicago* 6.82–89)

- 6.12 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.

Parentheses (See *Chicago* 6.92–96)

- 6.13 When an entire sentence is enclosed in parentheses, put the period inside the closing parenthesis. If parenthetical matter, including a complete sentence, is included within another sentence or is part of the preceding sentence,

put any mark of punctuation outside the closing parenthesis. (See *Chicago* 6.13, 96.)

Complete sentence that is grammatically independent of the preceding sentence: In his first letter to the Corinthians, Paul discussed the diversity of spiritual gifts. (Moroni taught about the same gifts.)

Complete sentence that is included within another sentence: The disagreement between the two men seemed trivial at the time (their colleague, Westover, has discussed its origins in more detail), but it ultimately destroyed the organization.

Parenthetical matter that is part of the preceding sentence: Moroni taught the ancient Saints about the same spiritual gifts (see Moroni 10:8–18).

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

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

Brackets (See *Chicago* 6.97–102)

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

“Present were 40 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 in [August] 2010.”

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

- 6.15 Use brackets “as parentheses within parentheses” (*Chicago* 6.99):

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

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

Slashes (See *Chicago* 6.103–10)

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

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

Quotation Marks (See *Chicago* 6.111–12)

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

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

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

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

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

Youth often ask the penetrating question “Why are we here?”

- 6.19 When a paragraph begins with a drop cap and the first word is part of a quotation, the opening quotation mark may be omitted. However, to help the reader, include the quotation mark when possible or rewrite the paragraph so it does not begin with a quotation. Always include an opening quotation mark if a quotation consists of more than one paragraph.

Typographic Considerations (See *Chicago* 6.4, 14)

- 6.20 Place periods, commas, colons, and semicolons that immediately follow an italicized word in italic type. When these marks of punctuation follow a word in bold type, make them bold (see 12.9 for an exception). Church style follows *Chicago* 6.4 rather than *Chicago* 6.2 and 6.3.

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

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

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

“The form must list *all music, images, or illustrations used in the publication*. . . . It must also include all text not already covered by Church copyright.” [The ellipsis points are italicized.]

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

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

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

Did they show the movie *Camelot*? [The question mark is roman.]

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

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

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

(*express violations*) [Both parentheses are italicized.]

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

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

- 6.22 “No period should follow display lines” (*Chicago* 6.14). As long as no confusion results, other punctuation is often omitted at the end of display lines for aesthetic reasons (see also 11.8):

TEACHINGS OF PRESIDENTS OF THE CHURCH
JOSEPH SMITH

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

Lists (See *Chicago* 6.121–26)

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

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

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

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

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

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

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

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

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

Members of the bishopric should:

1. Participate regularly in quorum classes, activities, service projects, and presidency meetings.
2. Conduct priesthood interviews regularly with Aaronic Priesthood quorum presidents.

3. Interview presidents of Young Women classes as needed.

The colon at the end of the introductory sentence and the capital letters at the beginning of each item in the list are exceptions to *Chicago* 6.125.

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

Stake and ward Relief Society leaders should observe the following cautions:

- Speakers should not be paid to participate in Relief Society meetings or activities.
- Children’s class leaders should not be paid.
- Copyright laws should not be violated.

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

The bishopric will discuss several topics:

1. The Aaronic Priesthood
2. Financial matters
3. Plans for sacrament meetings
4. Church callings

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

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

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

Standard for Spelling

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

For new words that are not in the 11th edition of *Webster's*, use merriam-webster.com as the reference source.

Spelling and Usage of Terms in Church Writing

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

- agency [*not* free agency]
- all-Church [modifier]
- antemortal
- anti-Mormon [modifier]
- baptistry [use the second spelling in *Webster's*]
- budget allowance
- chalkboard [preferred over *blackboard*]
- Church-service [modifier]
- Churchwide
- closed-captioned [before a noun; closed captioned in all other instances]
- closed captions
- deacon-age; teacher-age; priest-age [modifier]
- disfellowshipped, disfellowshipping, disfellowshipment
- donations in kind
- early-morning seminary
- family home evening
- fast and testimony meeting [*not* fast meeting]
- fast offering [noun]
- fast-offering [modifier]
- fellowman; fellowmen [one word]
- fireside [noun]
- flannel board [noun]
- flannel-board [modifier]
- friendshipped, friendshiping
- fulness
- Gentile [noun]
- gentile [adjective]
- groundbreaking [noun and modifier]
- high councilor [*not* high councilman]
- home-study seminary
- home teacher
- in-kind donations
- inservice
- latter day(s) [noun]
- less-active [modifier]
- mission field
- multistake; multiward [modifier]
- nonmember
- non-Mormon
- part-member [modifier]
- phase 1 (or 2 or 3) languages
- postmortal
- pre-earth
- premortal existence [*not* preexistence]
- preservice
- record keeping [noun]
- record-keeping [modifier]
- released-time seminary
- role play [noun]
- role-play [verb]
- role-playing [modifier]
- scriporian [specialized Church term, preferably used infrequently; alternative could be "someone who is well versed in the scriptures"]
- seer stones
- sharing time
- temple grounds; Salt Lake Temple grounds
- tithe payer; full-tithe payer; non-tithe payer; part-tithe payer
- timeline
- tithe-paying [modifier]
- tithing in kind [noun]
- tithing-in-kind [modifier]
- ward budget allowance
- ward-sponsored [modifier]
- watchcare
- whiteboard
- wordstrip
- worshipped, worshipping

Plurals (See *Chicago* 7.5–14)

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

the 1990s
CTRs
PhDs
vols.

“As an aid to legibility (compare ‘two *as* in *llama*’ with ‘two *a*’s in *llama*’), 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, however, do not normally require an apostrophe in the plural” (*Chicago* 7.61).

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

Students once studied the three Rs.

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

He brought home two As and three Bs.

Possessives (See *Chicago* 7.15–28)

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

bishop’s counselors
boss’s desk
children’s hospital
father’s blessing
geese’s wings
mice’s tails
witness’s testimony

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

bishops’ storehouse
girls’ class
witnesses’ testimony

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

Burns’s poems
Christ’s spirit
Elias’s mission
Enos’s prayer
Israelites’ exodus

Jesus’s birth
the Joneses’ home
the Lewises’ library
Lewis’s books
Moses’s leadership
Ramses’s tomb
ZCMI’s legacy
1983’s record rainfall

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

fathers and sons’ outing
readers’ theater
six months’ leave
two dollars’ worth
a year’s supply

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

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

deacons quorum
elders quorum
high priests group leader

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

an auditor’s guide
Mission President’s Handbook
A Parent’s Guide
a teacher’s supplement

Word Division (See *Chicago* 7.31–43)

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

knowl·edge [*not* know-ledge]
democ·racy [*not* demo-crazy]

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

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

2. When a word is divided, there must always be at least two letters at the end of the line and three letters on the next line.
3. “When a vowel forms a syllable in the middle of a word, it should run in to the first line if possible. Diphthongs are treated as single vowels” (*Chicago* 7.34):

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

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

dis-pleasure [*preferable to* displea-sure]
 latter-day [*preferable to* lat-ter-day]
 thanks-giving [*preferable to* thanksgiv-ing]

5. It is preferable to avoid hyphenating personal names and proper nouns.
6. “Proper nouns of more than one element, especially personal names, should be broken, if possible, between the elements rather than within any of the elements. . . . A personal name that includes initials should be broken after the initials” (*Chicago* 7.38):

Brigham / Young [*preferable to* Brig-ham Young]
 Boyd K. / Packer [*preferable to* Boyd / K. Packer]

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

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

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

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

Hold not thy peace, O God of my praise.

O Lord, hear our petitions.

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

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

Ligatures (See *Chicago* 7.46)

- 7.12 For most words with spellings derived from ligatures, use the first spelling listed in the latest edition of *Merriam-Webster’s Collegiate Dictionary*. However, use the second spelling for the word *Judea*, not the first spelling (which is *Judaea*), even when quoting from the scriptures:

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

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

Ampersands

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

Italics (See *Chicago* 7.47–65)

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

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

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

- 7.15 Use italics to set off titles of works. Do not italicize titles of the standard works and their parts. (See 8.50–51, 53–54; 11.1.)

- 7.16 Use italics for unfamiliar foreign words:

One of his favorite treats was *Apfelkuchen*.

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

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

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

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

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

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

Place the letter *x* beside each correct answer.

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

[Brother Johnson turns to the class.]

Words on Chalkboards or Wordstrips

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

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

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

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

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

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

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

long-suffering friend
fast-food restaurants
open-heart surgery
up-to-date proposal
well-read client

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

fast-offering collection
flower-filled garden
much-needed clothing
third-floor apartment
fast and testimony meeting
home evening program
real estate agent
health care expenses

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

The discussion was open ended.
The video program was closed captioned.
The program was well defined.
The store's selections were up to date.
A virtuous life is lived step by step.
We should look at the two options side by side.
All Church members should strive to be self-reliant.
The new program strives to be all-inclusive.

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

Aaronic Priesthood–Young Women committee
folk music–influenced lyrics

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

highly developed philosophy
lovingly conveyed message

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

Use a hyphen in the following instances:

1. “Before a capitalized word or a numeral, such as *sub-Saharan*, *pre-1950*.”
2. “Before a [hyphenated] compound term, such as *non-self-sustaining*”:

non-English-speaking person
mid-20th-century history

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

anti-inflammatory
extra-alkaline
co-worker [this is an exception to *Webster's* and *Chicago*, page 383; for other words with a *co-* prefix, follow those references]
pro-life

4. “To separate the repeated terms in a double prefix, such as *sub-subentry*.”
5. “When a prefix or combining form stands alone, such as *over-* and *underused*, *macro-* and *microeconomics*.” (*Chicago* 7.85, page 383.)

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

post-Mormon Battalion period
pre-western migration period
non-Latter-day Saint literature

General Principles of Capitalization

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

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

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

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

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

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

Church Positions and Offices

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

assistant to the president of the priests quorum;
assistant to the priests quorum president
bishop; Bishop Newman; “How are you, Bishop?”
branch president; President Jones; “How are you, President?”
counselor in the bishopric; bishop’s second counselor
counselor in the Primary presidency
deacon, teacher, priest
deacons quorum adviser

district president
elder; high priest
elders quorum president
executive secretary
high councilor
high priests group leader
meetinghouse librarian
Primary president
prospective elder
Relief Society secretary
stake president; President Brown; “How are you, President?”
Sunday School president
ward clerk
ward young single adult leader
Young Women president

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

Elder Jones; “How are you, Elder?”
Sister Brown; “How are you, Sister?”

8.5 Capitalize the names of the callings of General Authorities and the names of offices that are held by General Authorities by virtue of their positions:

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) [*but* apostolic]
President (or Acting President) of the Quorum of the Twelve (Apostles) [*but* a member of the Quorum of the Twelve Apostles]
Senior President of the Seventy; seven Presidents of the Seventy; a member of the Presidency of the Seventy
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 or titles when they are held by General Authorities:

Church Historian (and Recorder) [*but* assistant Church historian; see 8.8]
Commissioner of the Church Educational System
Executive Director

8.6 Capitalize the name of an Area Seventy's calling as follows:

Area Seventy [*not* Area Authority Seventy]

8.7 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
the Quorum of the Twelve [*not* the Council of the Twelve]; the Twelve
the First (*or* Second *or* Third) Quorum of the Seventy; the Quorums of the Seventy; the Presidency of the Seventy; the Seventy
the Presiding Bishopric; the Bishopric

8.8 Lowercase all other titles referring to general Church administration:

assistant Church historian
director for temporal affairs
first counselor in the Primary general presidency
general president of the Primary; Primary general president; Sister Wixom
general president of the Sunday School; Sunday School general president; Brother Osguthorpe [*not* President Osguthorpe]
managing director
Relief Society general board

Church Buildings

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 the official or formal name. Such words are lowercased when they stand alone.

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

Assembly Hall
Beehive House

Church Administration Building; the administration building [47 East South Temple Street]

Church History Library; the library

Church History Museum; the museum

Church Office Building; the office building [50 East North Temple Street]

Conference Center

Conference Center Theater

Family History Library; the library

Joseph Smith Memorial Building

Lion House

North Visitors' Center [on Temple Square]

Salt Lake Tabernacle; the Tabernacle [for the Salt Lake Tabernacle, *Tabernacle* is capitalized even when it stands alone]

South Visitors' Center [on Temple Square]

Temple Square

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

bishops' storehouse; Redmond Oregon Bishops' Storehouse

Deseret Industries stores

distribution center; Salt Lake Distribution Center

employment resource center; Welfare Square Employment Resource Center

family history center; Farmington Utah Family History Center

home storage center; Ogden Utah Home Storage Center

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

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

stake center; Cheyenne Wyoming Stake Center; Cheyenne stake center [*not* stake house]

tabernacle; Brigham City Tabernacle

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

visitors' center; Mesa Arizona Temple Visitors' Center

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

the Columbia New York Second Ward meetinghouse

the Rowland Way chapel

Sierra Leone Freetown Mission home
Sierra Leone Freetown Mission office
the St. George Utah Temple grounds; the temple grounds in St. George

8.11 Lowercase references to rooms in religious structures:

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

Brigham City Utah Temple
Brisbane Australia Temple
Buenos Aires Argentina Temple
Calgary Alberta Temple
Campinas Brazil Temple
Caracas Venezuela Temple
Cardston Alberta Temple
Cebu City Philippines Temple
Cedar City Utah Temple
Chicago Illinois Temple
Ciudad Juárez Mexico Temple
Cochabamba Bolivia Temple
Colonia Juárez Chihuahua Mexico Temple
Columbia River Washington Temple
Columbia South Carolina Temple
Columbus Ohio Temple
Concepción Chile Temple
Copenhagen Denmark Temple
Córdoba Argentina Temple
Curitiba Brazil Temple
Dallas Texas Temple
Denver Colorado Temple
Detroit Michigan Temple
Draper Utah Temple
Durban South Africa Temple
Edmonton Alberta Temple
Fortaleza Brazil Temple
Fort Collins Colorado Temple
Fort Lauderdale Florida Temple
Frankfurt Germany Temple
Freiberg Germany Temple
Fresno California Temple
Fukuoka Japan Temple
The Gila Valley Arizona Temple
Gilbert Arizona Temple
Guadalajara Mexico Temple
Guatemala City Guatemala Temple
Guayaquil Ecuador Temple
Halifax Nova Scotia Temple
Hamilton New Zealand Temple
Harrison New York Temple
Hartford Connecticut Temple
Helsinki Finland Temple
Hermosillo Sonora Mexico Temple
Hong Kong China Temple
Houston Texas Temple
Idaho Falls Idaho Temple
Indianapolis Indiana Temple
Johannesburg South Africa Temple
Jordan River Utah Temple

Temples

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

Aba Nigeria Temple
Accra Ghana Temple
Adelaide Australia Temple
Albuquerque New Mexico Temple
Anchorage Alaska Temple
Apia Samoa Temple
Arequipa Peru Temple
Asunción Paraguay Temple
Atlanta Georgia Temple
Barranquilla Colombia Temple
Baton Rouge Louisiana Temple
Bern Switzerland Temple
Billings Montana Temple
Birmingham Alabama Temple
Bismarck North Dakota Temple
Bogotá Colombia Temple
Boise Idaho Temple
Boston Massachusetts Temple
Bountiful Utah Temple

Kansas City Missouri Temple
 Kinshasa Democratic Republic of the Congo Temple
 Kirtland Temple
 Kona Hawaii Temple
 Kyiv Ukraine Temple
 Laie Hawaii Temple
 Las Vegas Nevada Temple
 Lima Peru Temple
 Lisbon Portugal Temple
 Logan Utah Temple
 London England Temple
 Los Angeles California Temple
 Louisville Kentucky Temple
 Lubbock Texas Temple
 Madrid Spain Temple
 Manaus Brazil Temple
 Manhattan New York Temple
 Manila Philippines Temple
 Manti Utah Temple
 Medford Oregon Temple
 Melbourne Australia Temple
 Memphis Tennessee Temple
 Mérida Mexico Temple
 Meridian Idaho Temple
 Mesa Arizona Temple
 Mexico City Mexico Temple
 Monterrey Mexico Temple
 Montevideo Uruguay Temple
 Monticello Utah Temple
 Montreal Quebec Temple
 Mount Timpanogos Utah Temple
 Nashville Tennessee Temple
 Nauvoo Illinois Temple [current temple]
 Nauvoo Temple [original temple]
 Newport Beach California Temple
 Nuku'alofa Tonga Temple
 Oakland California Temple
 Oaxaca Mexico Temple
 Ogden Utah Temple
 Oklahoma City Oklahoma Temple
 Oquirrh Mountain Utah Temple
 Orlando Florida Temple
 Palmyra New York Temple
 Panama City Panama Temple
 Papeete Tahiti Temple
 Paris France Temple
 Payson Utah Temple
 Perth Australia Temple
 Philadelphia Pennsylvania Temple
 Phoenix Arizona Temple
 Portland Oregon Temple
 Porto Alegre Brazil Temple
 Preston England Temple
 Provo City Center 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
 Rio de Janeiro Brazil Temple
 Rome Italy Temple
 Sacramento California Temple
 Salt Lake Temple
 San Antonio Texas Temple
 San Diego California Temple
 San José Costa Rica Temple
 San Salvador El Salvador Temple
 Santiago Chile Temple
 Santo Domingo Dominican Republic Temple
 São Paulo Brazil Temple
 Sapporo Japan Temple
 Seattle Washington Temple
 Seoul Korea Temple
 Snowflake Arizona Temple
 Spokane Washington Temple
 Star Valley Wyoming Temple
 St. George Utah Temple
 St. Louis Missouri Temple
 Stockholm Sweden Temple
 St. Paul Minnesota Temple
 Suva Fiji Temple
 Sydney Australia Temple
 Taipei Taiwan Temple
 Tampico Mexico Temple
 Tegucigalpa Honduras Temple
 The Hague Netherlands Temple
 The Gila Valley Arizona Temple
 Tijuana Mexico Temple
 Tokyo Japan Temple
 Toronto Ontario Temple
 Trujillo Peru Temple
 Tucson Arizona Temple
 Tuxtla Gutiérrez Mexico Temple
 Twin Falls Idaho Temple
 Urdaneta Philippines Temple
 Vancouver British Columbia Temple

Veracruz Mexico Temple
Vernal Utah Temple
Villahermosa Mexico Temple
Washington D.C. Temple
Winnipeg Manitoba Temple
Winter Quarters Nebraska Temple

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

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

- 8.13 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

- 8.14 The following list shows the names, spellings, and capitalization of some places and historic sites referred to in Church documents (the list is not exhaustive):

Adam-ondi-Ahman
Bountiful, land of
Carthage Jail
Cove Fort Historic Site
Deseret, state of
Endowment House
Garden of Eden [*but* the garden]
Garden of Gethsemane [*but* the garden]
Garden Tomb
Granite Mountain Records Vault
Hill Cumorah
Hill Cumorah Visitors' Center
Historic Johnson Home
Historic Kirtland Visitors' Center
Holy City [Jerusalem]
Holy Land
Joseph Smith Birthplace Memorial
Kanesville Tabernacle
Liberty Jail
Mormon Handcart Historic Site(s)
Mormon Handcart Visitors' Center
Mormon Pioneer Memorial Monument

Mormon Trail Center at Historic Winter Quarters
Nauvoo House
Nauvoo Visitors' Center
Newel K. Whitney Store
New Jerusalem
Northern Kingdom
Peter Whitmer Farm
Polynesian Cultural Center
Sacred Grove
Salt Lake Valley [*but* the valley of the Great Salt Lake; the valley]
San Diego Mormon Battalion Historic Site
Sea of Galilee
Southern Kingdom
Tower of Babel
Waters of Mormon
Willie Center at Sixth Crossing
Willie Rescue Site Monument
Winter Quarters
Zion

General Church Funds

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

General Missionary Fund; the missionary fund [*but* ward missionary fund]
Humanitarian Aid Fund
Perpetual Education Fund
Perpetual Emigrating Fund [*not* Perpetual Emigration Fund]
Temple Patron Assistance Fund
Thrasher Research Fund

Church Organizations, Classes, and Programs

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

Church Board of Education
Church Educational System
Corporation of the President
Correlation Executive Committee
Latter-day Saint Charities
Latter-day Saint Student Association [LDSSA]
Missionary Executive Council
Mormon Tabernacle Choir; Tabernacle Choir
Office of the Presiding Bishopric; Presiding Bishopric's Office
Priesthood Executive Council
Publishing Services Department

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

the Church's educational system

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

Georgetown Branch; the branch in Georgetown
Provo Utah Third Ward; the third ward [but 21st ward (see 9.2)]

Raleigh North Carolina Stake; the Raleigh stake
Salt Lake East Millcreek Stake; the East Millcreek stake

Sweden Stockholm Mission; the Swedish mission

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

area council

bishopric; Columbia Ward bishopric

bishopric youth committee

coordinating council

elders quorum; the Georgetown Branch elders quorum

high council

high priests group leadership

high priests quorum (stake)

priesthood executive committee

public affairs council; public affairs office

service member group

single adults [ages 31 and older]

stake presidency; Centerville Utah North Stake presidency

ward council

young single adults [ages 18 through 30]

- 8.19 The capitalized designations *Young Men* and *Young Women* are organizational terms. Do not use them alone to refer to individuals or a group of 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 are doing great things. [not The Young Women of the Church are doing great things.]

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

Beehive class [or Mia Maid or Laurel class]

CTR [or CTR 4, 5, 6, or 7] class; CTRs

Gospel Doctrine class

Gospel Principles class [not Gospel Essentials class]

Marriage and Family Relations course

Sunbeam class; Sunbeams

Teaching the Gospel course

Temple and Family History course

Temple Preparation seminar

Valiant [or Valiant 8, 9, 10, or 11] class; Valiants

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

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

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

addiction recovery program

basic unit program

Church activity insurance program

equalized contribution program [for missionaries]

family home evening program

home teaching program

military relations program

public affairs program

Scouting program

seminary program

welfare program

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

Duty to God program

Faith in God program

Perpetual Education Fund program

Personal Progress program

Church Meetings

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

annual (or semiannual) general conference;
general conference

area council meeting

bishopric meeting

bishopric youth committee meeting

children’s sacrament meeting presentation
 coordinating council meeting
 family home evening
 fast and testimony meeting
 general priesthood meeting
 general Relief Society meeting
 mission presidents’ seminar [*or* seminar for new mission presidents]
 opening exercises; Mutual opening exercises
 priesthood interview [*not* personal priesthood interview or PPI]
 priesthood meeting
 Primary
 Relief Society meeting
 sacrament meeting
 solemn assembly
 stake conference; La Crescenta California Stake conference
 ward council meeting
 worldwide leadership training meeting
but: Mutual [weekly meeting of the Young Men and the Young Women organizations]

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

Days of ‘47 parade
 New Beginnings
 Priesthood Preview

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

183rd Annual (*or* Semiannual) General Conference

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

April conference; October conference; April 2009 general conference

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

Manchester England Area Conference 1971
 Manchester area conference; the 1974 Stockholm area conference

- 8.24 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

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

Eagle Scout Award
 Faith in God Award
 Nobel Peace Prize; the Nobel Prize
 On My Honor Award
 Young Womanhood Recognition [*not* Young Womanhood Recognition Award]

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

Duty to God certificate

Time Zones

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

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

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

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

Broadcast live via satellite:
 9:00 p.m. Atlantic daylight time
 8:00 p.m. Eastern daylight time
 7:00 p.m. Central daylight time
 6:00 p.m. Mountain daylight time
 5:00 p.m. Pacific daylight time

Kinship Names

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

His father supported him on his mission.
 I received a letter from Mother.
 We went to Grandma’s house.
 When will you be home, Son?
 Happy Birthday, Uncle Ed.
but: No, my son, I’m afraid not. [Lowercased after a pronoun.]

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

My seminary teacher is Brother Johnson.

We will help you, Sister Frandsen.

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

We welcome you to our meeting, sister.

Thanks, brother, for your dedicated service.

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

Names and Titles of Deity

- 8.29 Capitalize names and titles of the members of the Godhead (see *Chicago* 8.90–91). The following list of examples is not exhaustive:

Adonai

the Advocate with the Father

the Almighty [God]

Alpha and Omega

the Anointed [One]

the Author of Salvation

the Bread of Life

the Christ

the Christ child

the Comforter

the Creator

our Elder Brother

the (Eternal) Father

Father in Heaven

the Firstborn [*but* Jesus Christ is the firstborn of all the spirit children of Heavenly Father.]

the Godhead

God the Father

God, the Eternal Father

the Good Shepherd

Heavenly Father

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 8.34]

the Spirit of Truth [the Holy Ghost]

the Supreme Being

the Word

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

God is the greatest creator. [*but* God is the Creator.]

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

The Holy Ghost is a comforter, a revelator, and a teacher. [*but* The Holy Ghost is the Comforter.]

Often a limiting adjective indicates a more general reference.

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

Jesus and His disciples

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

God gives man what He knows he needs.

We thank Thee, dear Father, for Thy love.

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

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

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

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

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

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

“Heavenly Father, are you there?”

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

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

Exceptions:

Christlike, Christian
God-fearing, God-given

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

Prophets have taught that mortals are gods in embryo.

The god Zeus was supreme among Greek deities.

Olympian gods; the sun god; the god Baal

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

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

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

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

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

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

“The Spirit of God like a fire is burning!”

The spirit of God is clothed in a physical body.

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

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

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

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.

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

Religious Persons and Groups

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

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

- 8.36 Capitalize names and titles of “prophets, apostles, saints, and other revered persons,” as well as the names of religious groups (*Chicago* 8.92):

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

Capitalize the term *Apostle*, even when used in apposition or as a title (see 8.5):

Paul the Apostle
the Apostle Paul
the Apostle Peter

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

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

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

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

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

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

Satan and His Followers

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

the adversary
the anti-Christ
the devil

a false Christ
the father of lies
the Gadianton robbers; Gadianton's band
Lucifer
Perdition
Satan
a son of perdition
the son of the morning

Saint(s)

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

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.

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

8.40 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

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

The phrase "Latter-day Saint" may be used in reference to members of the Church or as an adjective, but do not abbreviate it (see 8.39).

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

Paul continually encountered Judaizing influences in the Church.
The Church has preached the gospel to people throughout the ages.
This Church has always extolled the virtue of work.

Three thousand members of the Church attended the services.

They were members of the true Church.

We are members of the Lord's Church.

Joseph Smith was the first President of the restored Church.

The Church of Jesus Christ was restored through the Prophet Joseph Smith.

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

She presented valuable statistics about Church expansion.

"O My Father" is a popular Church hymn.

Luke was an important Church historian.

Encourage all Church members to participate.

Leaders should conduct Church meetings "as they are led by the Holy Ghost" (D&C 20:45).

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

The president invited church [ecclesiastical] leaders from around the country to attend the meeting at the White House.

We attend church [worship service] regularly.

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

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

Attendance at church meetings has decreased in many denominations.

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

- 8.45 Capitalize the formal designations of the priesthood:

the Aaronic Priesthood

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

the Levitical Priesthood

the Melchizedek Priesthood

- 8.46 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

- 8.47 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

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

the Bible; the Holy Bible

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

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

the Pearl of Great Price

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

copies of the Book of Mormon [*not* Books of Mormon *or* Book of Mormons]

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

copies of the Bible and the Book of Mormon
[*not* Bibles and copies of the Book of Mormon]

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

biblical

the holy scriptures

the standard works

the triple combination

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

Douay Version

Joseph Smith Translation [*not* Inspired Version; *but*: Joseph Smith's inspired translation]

King James Version of the Bible; King James Version

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

Latter-day Saint edition of the King James Version of the Bible [*shortened*: Latter-day Saint edition of the King James Bible or LDS edition of the King James Bible]

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

New English Bible

Revised Standard Version

Septuagint

- 8.51 Capitalize and set in roman type the names of books within the standard works (see *Chicago* 8.104). 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 [*not* the Gospel According to Saint John]

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 [em dash]

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

Doctrine and Covenants, section 20, verse 14

Matthew, chapter 6, verse 5

If there is a choice, it is preferable to leave out the words *chapter* and *verse*:

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

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

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

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

the title page of the Book of Mormon

the index to the triple combination [*or* the Book of Mormon]

the introduction to the Book of Mormon [*or* to the Doctrine and Covenants *or* to the Pearl of Great Price]

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

"A Brief Explanation about the Book of Mormon"

"The Testimony of Three Witnesses"

"The Testimony of Eight Witnesses"

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

the Bible Dictionary in the Latter-day Saint edition of the King James Version of the Bible; the Bible Dictionary

the Topical Guide in the Latter-day Saint edition of the King James Version of the Bible; the Topical Guide

the Guide to the Scriptures [available online at scriptures.lds.org in English and in the triple combination in some non-English languages]

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

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

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

the Articles of Faith; the third article of faith;
the thirteenth article of faith

Spell out an ordinal number when it precedes
one of the Articles of Faith.

the Beatitudes; a beatitude; the fifth beatitude
the Decalogue; the Ten Commandments; the first
commandment
the Golden Rule
the Hosanna Shout
the Intercessory Prayer; the High Priestly Prayer
[John 17]
the Lord's Prayer
the Manifesto [Official Declaration 1]
the Olive Leaf [D&C 88]
the Sermon on the Mount
the Word of Wisdom [D&C 89]

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

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

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

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

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

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

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

Religious Terms

- 8.59 Lowercase most religious terms, including refer-
ences to religious ordinances, principles, doc-
trines, and events (see *Chicago* 8.107–10):

apostleship [*but* an Apostle]
baptism
battle of Armageddon
celestial kingdom
city of Enoch
confirmation
dispensation [of Abraham, of the meridian of
time, of the fulness of times]
endowment
fast Sunday
gathering of Israel
gift of the Holy Ghost
gift(s) of the Spirit
the gospel; the restored gospel
heaven
initiatory ordinances
the iron rod
the judgment bar
kingdom of God
latter days
the law of consecration
the law of the fast
the laying on of hands
meridian of time
Mosaic law; law of Moses
new and everlasting covenant
oath and covenant of the priesthood
ordination
paradise
patriarchal blessing
plan of salvation
the promised land; the land of promise
Sabbath day
the sacrament, the sacrament of the Lord's Supper
savior on Mount Zion
scribes and Pharisees
spirit world
strait and narrow path
the united order

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

the Annunciation [of the Savior's birth]
the Apostasy [*or* the Great Apostasy]
the Ascension
the Atonement [of Christ]; Christ's Atonement
the Creation
the Crucifixion

the Exodus
 the Fall [of Adam]; Adam's Fall
 the Feast of Tabernacles
 the First Resurrection
 the First Vision [of Joseph Smith]; Joseph Smith's
 First Vision
 the Flood
 the (Grand) Council; the (Grand) Council in
 Heaven
 the Judgment; Judgment Day; Final Judgment
 the Last Supper; the Lord's Supper
 the Lord's Prayer
 the Millennium
 the Nativity
 Passover, [Feast of the]
 Pentecost, [day of]
 the Redemption
 the Restoration [of the gospel]
 the Resurrection [of the Savior]
 the Resurrection
 Capitalize *Resurrection* when it refers to ei-
 ther the event of the Savior's Resurrection or
 the event of the Resurrection of humankind.
 Also capitalize *First Resurrection* and *Second*
 Resurrection.
 the Second Coming [of Christ]; Christ's Second
 Coming
 the Transfiguration [of the Savior]
 the War in Heaven

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

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

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

Moses led an exodus of the Israelites out of Egypt.

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

Lowercase modifiers formed from such terms:

millennial

pentecostal

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

the ark [of Noah]

the ark of the covenant

the brass plates

the brazen serpent

the gold plates [*not* golden plates]

the golden calf

the large plates of Nephi

the seer stone(s)

the stick of Joseph; the stick of Judah

the tree of knowledge of good and evil

Capitalize such terms when they are used as proper nouns:

the Liahona

the Rameumptom

the Urim and Thummim

Numerals or Words

- 9.1 In text, spell out the numbers one through nine and generally use numerals for other numbers. (Church style follows *Chicago* 9.3 rather than 9.2.)

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

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

The Church has more than 15 million members.
 The population of our city is more than two hundred thousand.

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

third article of faith [*but* tenth article of faith; thirteenth article of faith (see 8.55)]
 fourth quarter
 Ogden Utah 10th Ward
 183rd Annual General Conference

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

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

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

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

Physical Quantities

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

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

Fractions, Percentages, and Decimals

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

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

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 slash (1 3/4). (See *Chicago* 9.15.)

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

- 9.7 Use numerals to express percentages. Use the word *percent* rather than the symbol % (see *Chicago* 9.18).

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

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

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

Money

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

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

75 dollars or \$75
 nine dollars or \$9

The 20 million dollars was quickly spent.
Prices ranged from \$0.45 to \$10.00.

- 9.10 When the symbol \$ may refer to non-U.S. currencies, these currencies should be clearly identified (see *Chicago* 9.22):

Can. \$200 [\$200 in Canadian dollars]
N.Z. \$749 [\$749 in New Zealand dollars]

Parts of a Book

- 9.11 “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* 9.27).

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

Dates

- 9.12 “Years are expressed in numerals” (*Chicago* 9.30):

The Church was organized in 1830.

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

the days of '47 [*not* the days of '47]
the spirit of '76

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

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

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

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

- 9.16 Lowercase references to 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

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

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

Telephone Numbers

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

1-801-240-2150

Punctuation of Numbers

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

2,413
78,989
5,001,700

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

Inclusive Numbers

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

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

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

Scripture References

- 9.21 For information about using numerals in scripture references, see 14.18.

Abbreviations

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

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

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

Punctuation of Abbreviations

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

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]

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

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

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

Augustus was born in 63 B.C.

Names and Titles

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

W. W. Phelps
 Parley P. Pratt

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

Stephen L Richards

- 10.5 If the abbreviations *Jr.* or *Sr.* are used with a person's name, do not set them off with commas (see *Chicago* 6.47):

Joseph Smith Jr. was the first President of the Church.

Joseph Smith Sr. was the Prophet's father.

- 10.6 Omit "periods in abbreviations of academic degrees" (*Chicago* 10.20):

BA
 MD
 MBA
 PhD

Geographical Terms

- 10.7 When place-names contain terms such as *Fort*, *Mount*, or *Saint*, spell out these terms except for *Saint*, which should be abbreviated:

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

Designations of Time

- 10.8 Set in small caps the abbreviations *A.D.* and *B.C.* with no space between the letters. *A.D.* precedes the year number, and *B.C.* follows it. (Using small caps and periods is an exception to *Chicago* 10.39.)

Lehi left Jerusalem in about 600 B.C.

Moroni wrote his farewell message in about A.D. 421.

- 10.9 Set in lowercase letters the abbreviations *a.m.* and *p.m.* with no space between the letters (see *Chicago* 10.42):

The meeting began at 10:15 a.m. and concluded at 12:30 p.m.

Use the phrases "12:00 midnight" or "12:00 noon" instead of "12:00 p.m." or "12:00 m."

- 10.10 Do not abbreviate references to time zones, such as “mountain standard time.” See 8.26 for further information.

The Standard Works

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

- 10.12 In text, spell out references to books of the Bible, the Book of Mormon, and the Pearl of Great Price, as well as references to sections of the Doctrine and Covenants (see *Chicago* 10.46):

The account of Christ’s appearance to the Nephites is recorded in 3 Nephi.

The flight of the Jews to Egypt is recorded in Jeremiah 43.

The Prophet’s vision of the degrees of glory is recorded in section 76 of the Doctrine and Covenants.

According to Doctrine and Covenants 121:34, not all who are called are chosen.

The Prophet’s account of his First Vision is found in Joseph Smith—History 1:14–20.

- 10.13 In source citations, whether parenthetical or in endnotes, spell out the names of the books of the Bible, the Book of Mormon, and the Pearl of Great Price:

(1 Thessalonians 1:8)

(Joseph Smith—Matthew 1:46)

In endnotes, spell out references to the Doctrine and Covenants. In parenthetical source citations, abbreviate such references.

1. Doctrine and Covenants 76:10
(D&C 76:10)

- 10.14 Do not use abbreviations, such as JST, when referring to the Joseph Smith Translation of the Bible, whether in text or in source citations. See 14.22 for examples.

- 10.15 When space is limited or other conditions preclude spelling out names of books in scripture references, use the following abbreviations:

Old Testament

Genesis	Gen.
Exodus	Ex.
Leviticus	Lev.
Numbers	Num.
Deuteronomy	Deut.

Joshua	Josh.
Judges	Judg.
Ruth	Ruth
1 Samuel	1 Sam.
2 Samuel	2 Sam.
1 Kings	1 Kgs.
2 Kings	2 Kgs.
1 Chronicles	1 Chr.
2 Chronicles	2 Chr.
Ezra	Ezra
Nehemiah	Neh.
Esther	Esth.
Job	Job
Psalms	Ps.
Proverbs	Prov.
Ecclesiastes	Eccl.
Song of Solomon	Song
Isaiah	Isa.
Jeremiah	Jer.
Lamentations	Lam.
Ezekiel	Ezek.
Daniel	Dan.
Hosea	Hosea
Joel	Joel
Amos	Amos
Obadiah	Obad.
Jonah	Jonah
Micah	Micah
Nahum	Nahum
Habakkuk	Hab.
Zephaniah	Zeph.
Haggai	Hag.
Zechariah	Zech.
Malachi	Mal.

New Testament

Matthew	Matt.
Mark	Mark
Luke	Luke
John	John
Acts of the Apostles	Acts
Romans	Rom.
1 Corinthians	1 Cor.
2 Corinthians	2 Cor.
Galatians	Gal.
Ephesians	Eph.
Philippians	Philip.
Colossians	Col.
1 Thessalonians	1 Thes.
2 Thessalonians	2 Thes.

1 Timothy	1 Tim.
2 Timothy	2 Tim.
Titus	Titus
Philemon	Philem.
Hebrews	Heb.
James	James
1 Peter	1 Pet.
2 Peter	2 Pet.
1 John	1 John
2 John	2 John
3 John	3 John
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

Titles of Works

Italics and Quotation Marks in Titles

- 11.1 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, television and radio programs, DVDs, albums (of recordings), paintings (but see 11.11), drawings, statues, pictures, and long musical compositions (such as oratorios and operas). (See *Chicago* 8.166, 179, 181, 183, 185, 189, 193.)

For the Strength of Youth [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]

Mr. Krueger's Christmas [DVD]

Consider the Lilies [Mormon Tabernacle Choir album title]

Rebekah at the Well [painting]

the *Christus* [Thorvaldsen's statue]

the *Messiah* [Handel's oratorio]

When titles of magazines and periodicals are mentioned in text, lowercase and set in roman type the initial *the*, even if it is part of the official title (see *Chicago* 8.168):

the *Ensign*

the *New Era*

the *Church News*

the *Liahona*

the *Elders' Journal*

the *Deseret News*

- 11.2 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 (such as speeches and dissertations), and single episodes in television programs. (See *Chicago* 8.175, 179, 184–85, 189.)

Jeffrey R. Holland, "Whom Say Ye That I Am?" *Ensign*, Sept. 1974, 6–7

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

David A. Bednar, "Marriage Is Essential to His Eternal Plan," *Worldwide Leadership Training Meeting*, Feb. 11, 2006, 3

Helen Hunt Jackson, "October's Bright Blue Weather," in *The Best Loved Poems of the American People*, sel. Hazel Felleman (1936), 566

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

- 11.3 Treat references to works available online in the same way as printed matter (see *Chicago* 8.186):

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

- 11.4 Place quotation marks around the titles of short videos created for the web. Italicize the title of the video series:

A new *Mormon Messages for Youth* video, "I Choose to Be Pure," features youth from six different faiths.

The *Mormon Messages* video "Expressions of Love" includes excerpts from a talk by Elder Richard G. Scott.

Show the video "The Baptism of Jesus" from *The Life of Jesus Christ Bible Videos*.

As needed, make the titles of these short videos match Church style:

Incorrect: "Fathers & Sons"

Correct: "Fathers and Sons"

- 11.5 Many Church-produced DVDs contain several separate, independent productions. In addition to italicizing the title of the DVD, italicize the title of each film:

The DVD *Come unto Me* contains several movies, including *Man's Search for Happiness* and *In His Holy House*.

When a DVD has several segments that are listed by number, place the titles of segments in quotation marks:

Play segment 11, "Serving Others with Love," from *Family Home Evening DVD Presentations*.

- 11.6 For guidelines on capitalizing the names of computer software and programs, see 12.2
- 11.7 Titles of forms, certificates, recommends, and similar documents are set in roman type with no quotation marks. The titles are capitalized according to the guidelines in 11.9. Lowercase words such as *form*, *report*, and *recommend* when they follow a title unless the word is included on the document as part of the title:

Recommend to Perform an Ordinance form
 Subscription Order Form
 Baptism and Confirmation Record [*not* Baptism and Confirmation Record form]

However, lowercase the terms *temple recommend*, *limited-use recommend*, *recommend for living ordinance*, *pedigree chart*, and *family group record*:

He went back home to get his temple recommend.
 A young man or young woman who plans to perform baptisms for the dead must have a limited-use recommend.
 Complete the pedigree chart and family group record that are included at the end of this manual.

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

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

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

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

Punctuation and Capitalization in Titles

- 11.8 When referring to the title of a work, use the title and subtitle shown on the title page, not on the outside cover or spine. If necessary, add to or alter the punctuation of titles as they appear on title pages. Insert commas that are omitted from the ends of lines. Add a colon between the title and subtitle if necessary. However, if the original has a dash between the title and subtitle, retain it. (See *Chicago* 8.163; see also 6.22 in this style guide.)

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

I Walked to Zion: True Stories of Young Pioneers on the Mormon Trail

When an em dash is used in a title, “what follows the em dash is not normally considered to be a subtitle, and the first word is not necessarily capitalized” (*Chicago* 8.162):

Florence—a City of Beauty

“A quotation used as a book title should be enclosed in quotation marks only if it appears that way in the source (i.e., on the title page or its equivalent)” (*Chicago* 14.104). If a quotation is only part of the title, use quotation marks to set off the quotation.

If the title of an article or talk is entirely in quotation marks in the original source, only one set of quotation marks is necessary in a citation:

Incorrect: Ben B. Banks, “‘Feed My Sheep,’” *Ensign*, Nov. 1999, 10.

Correct: Ben B. Banks, “Feed My Sheep,” *Ensign*, Nov. 1999, 10.

- 11.9 Use the following guidelines for capitalization when referring to titles of works and when capitalizing titles and subtitles in Church documents:

1. “Capitalize the first and last words [and] all other major words (nouns, pronouns, verbs, adjectives, adverbs, and some conjunctions— but see rule 4).”
2. “Lowercase the articles *the*, *a*, and *an*.”
3. “Lowercase prepositions, regardless of length, except when they are used adverbially or adjectivally (*up* in *Look Up*, *down* in *Turn Down*, *on* in *The On Button*, *to* in *Come To*, etc.)”
4. “Lowercase the conjunctions *and*, *but*, *for*, *or*, and *nor*.”
5. “Lowercase *to* not only as a preposition . . . but also as part of an infinitive (*to Run*, *to Hide*, etc.), and lowercase *as* in any grammatical function.”
6. “Lowercase the part of a proper name that would be lowercased in text, such as *de* or *von*.” (*Chicago* 8.157.)

11.10 Use the following rules to determine whether to capitalize hyphenated compounds in titles:

1. "Always capitalize the first element."
2. "Capitalize any subsequent elements unless they are articles, prepositions, coordinating conjunctions (*and, but, for, or, nor*), or such modifiers as *flat* or *sharp* following musical key symbols."

English-Speaking People

Less-Active Members

Medium-Sized Classrooms

Twentieth-Century Literature

The E-flat Concerto

but: Latter-day Saint (see 8.39)

3. "If the first element is merely a prefix or combining form that could not stand by itself as a word (*anti, pre, etc.*), do not capitalize the second element unless it is a proper noun or proper adjective."

Anti-intellectual Pursuits

The New E-book Release (see also 12.1)

4. "Capitalize the second element in a hyphenated spelled-out number (*twenty-one* or *twenty-first*, etc.) or hyphenated simple fraction (*two-thirds* in *two-thirds majority*)." (*Chicago* 8.159.)

Preparing for the Twenty-First Century

Titles of Artwork in Church Publications

- 11.11 When artwork is used in a Church publication, include the title of the work and the name of the artist, either with each visual or in a list of visuals:

Rebekah at the Well, by Michael Deas

Noah's Preaching Scorned, by Harry Anderson

If indicated in the use agreement, also include a copyright notice.

When artwork from the *Gospel Art Book* is used or referred to in a Church publication, set the title in roman type and use initial caps. Titles in the *Gospel Art Book* are typically descriptive titles rather than artists' titles:

Prepare to display the picture Jesus Blesses the Nephite Children (*Gospel Art Book* [2009], no. 84).

Do not refer to pictures in the Gospel Art Picture Kit. The kit has been discontinued.

Titles of Departments in Church Magazines

- 11.12 Departments in the Church magazines are capitalized according to the guidelines in 11.9. Magazine department names are not italicized or put in quotation marks:

In last month's First Presidency Message, President Monson counseled us to make the most of each day.

The Visiting Teaching Message is printed in the *Ensign* and *Liahona*.

Many great stories are included in Latter-day Saint Voices.

Spellings of Computer Terms

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

database
dialog box [*but dialogue* in any other context]
double-click [verb]
drop-down [adjective]
e-book
e-learning
email [an exception to *Webster's*]
ePub
file name
hashtag
home page
Internet
intranet
offline
online
log in [verb]
log-in [noun or adjective]
log out [verb]
log-out [noun or adjective]
pop-up [adjective]
pull-down [adjective]
sign in, sign out [verb]
sign-in, sign-out [noun or adjective]
username
the web
web browser
webcast [noun]
web page
website [noun and adjective; an exception to *Webster's*]
World Wide Web

Disks using a magnetic medium for recording information are usually spelled with a *k*. Discs using a nonmagnetic medium for storage and an optical device for reading are spelled with a *c*.

floppy disk
compact disc
optical disc
videodisc

In titles, capitalize only the first element in *e-book*, *e-learning*, and similar terms (see 11.10, item 3):

The Church's New E-learning Course

For other terms, follow the spellings in *Merriam-Webster's Collegiate Dictionary* or on merriam-webster.com.

Names of Computer Software

- 12.2 Capitalize the names of computer software and programs, placing those names that are acronyms in all capitals:

FamilySearch

Member and Leader Services (MLS) software

File Extensions

- 12.3 File extensions are the letters at the end of a file name that are used to identify the file type (for example, .docx, .ppt, .txt, .html, .pdf). Because the period can be disruptive to reading, try to avoid using lowercase file extensions alone in running text.

- 12.4 If the file extension is also a common acronym, write it as an acronym in running text. For example:

Each chapter is available as a PDF.

Images should be submitted in JPEG format.

Most websites are built using HTML files.

- 12.5 Many file extensions are abbreviations of the software or file type, such as .ppt for PowerPoint and .xls for Excel. Rather than using these extensions in running text, try to name the file type instead:

She used PowerPoint and Excel files in the presentation.

If you cannot avoid using the file extension in running text, place it in quotation marks:

As you browse the database, look for files with a ".doc" or ".txt" extension.

Website Addresses

12.6 In running text, normally lowercase a website address (also known as a URL or Uniform Resource Locator). Prefixes such as “http://” and “www” are generally not required:

ensign.lds.org
store.lds.org
lds.org/temples
media.lds.org
mormon.org
providentliving.org
but: FamilySearch.org

The following are exceptions to the preceding rule:

1. “LDS” is capitalized only when it appears as “LDS.org” in running text or as part of a heading or title (see 12.7) but not in any other instances (such as music.lds.org).
2. In rare instances it is acceptable to include “www” if necessary to alert readers that a website address is being given.
3. In long or complex addresses, it is acceptable to capitalize some letters for ease of reading. Examples include ThomasSMonson.org or FreeBookofMormon.org. In such instances, capitalize letters as you would in a title.
4. If the address contains the name of Deity, capitalize the name, as in lds.org/JesusChrist.

Test all website addresses in a web browser to ensure that they are functional and accurate.

In Church materials, either the subdirectory format (lds.org/temples) or the subdomain format (temples.lds.org) may be used. If possible, be consistent within a document.

Do not underline a website address or use parentheses or angle brackets around it. (However, website addresses that appear online and function as links should be underlined or otherwise clearly distinguished from other nonlinked text.) Do not set a web address in bold type unless it is part of step-by-step instructions on how to access a specific piece of web content (see 12.9).

12.7 If a website address appears as part of a heading or title, capitalize the first letter of the address and any acronyms that appear in the address:

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

New.LDS.org Launched
New.BYU.edu in Development
FamilySearch.org Now Available

12.8 In running text, if appropriate for the context and audience of a document, it is permissible to give the website 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 website
Joseph Smith website
Places to Visit section of LDS.org
“Leadership and Teaching” in the Resources section of LDS.org [quotation marks are permissible if needed to prevent ambiguity]

Website Navigation Instructions

12.9 Use the following guidelines when describing how to access pages that are several levels inside a website.

Use roman type and initial capitals to refer to the names of computer screens:

When you sign in to the Patriarchal Blessing Submission System, the first screen that appears will always be the Patriarchal Blessing Recommends screen.

Use bold type to indicate (1) text the user needs to enter or (2) links, buttons, boxes, or menus the user needs to select. Bold type provides quick, easily identifiable reference points for people who are reading the printed instructions while using their keyboard:

LDS.org provides many resources to help young women and their leaders with the Personal Progress program. To access these, go to LDS.org and click **Resources**, then **Young Women**, then **Personal Progress**, and then **Frequently Asked Questions** in the Additional Resources section.

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

1. Click **Resources**, then **Young Women**, and then **Personal Progress**.
2. Click **Frequently Asked Questions** in the Additional Resources section.

Punctuation that immediately follows bold words in website navigation instructions should be set in roman type unless it is part of the command (this is an exception to 6.20). Otherwise, the user might interpret the punctuation to be part of the instructions.

When the use of bold type creates a stylistic problem in a document (for example, there are several different fonts on a page and the bold type competes), quotation marks may be used instead to set off individual elements.

Many websites or sections use short, easy-to-remember URLs, such as PersonalProgress.lds.org or DutytoGod.lds.org. In such cases, it may be preferable to provide this URL rather than listing the steps to arrive at the website or web page.

Website and Email Addresses in Text

- 12.10 A website address may be run in to the text, or if spacing allows, it may be set off on its own line:

The Church’s website can be located at LDS.org.

The following website contains a searchable database of more than 100 cemeteries in Utah:
history.utah.gov/research_and_collections/cemeteries/index.html

If an address needs to be run in to the text, avoid following it with punctuation other than a period. Most browsers will accept a period at the end of an address.

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

Better: The *Chicago Manual of Style* sponsors a site that answers common questions about style. To access this site, go to chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

- 12.11 Lowercase all elements in an email address unless parts of the address are case sensitive:

Inquiries can be sent to history@quicknet.com.

An unusually long email address may be set off from the text on a separate line.

- 12.12 When it is necessary to break a web or email address at the end of a line, avoid breaking it at a period, a comma, or a hyphen, or in an unpunctuated string of words or letters. If possible, revise the sentence to avoid these breaks.

When it is necessary to break a web or email address at the end of a line, make the break after the following punctuation marks or symbols: “a single slash (/), . . . a period, a comma, a hyphen, an underline (_), a question mark, a number sign,

or a percent symbol” (*Chicago* 14.12; making the break after these punctuation marks or symbols is an exception to *Chicago*).

Avoid: The *Chicago Manual of Style* sponsors a site that answers questions at chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

Better: The *Chicago Manual of Style* sponsors a site that answers questions at chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

Preferred: The *Chicago Manual of Style* sponsors a site that answers common questions about style. To access this site, go to chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

Use a hyphen in a web or email address only if it is part of the address. An added hyphen could be misinterpreted as part of the address.

Incorrect: The *Chicago Manual of Style* sponsors a site that answers questions at chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

Better: The *Chicago Manual of Style* sponsors a site that answers questions at chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

Preferred: The *Chicago Manual of Style* sponsors a site that answers common questions about style. To access this site, go to chicagomanualofstyle.org/CMS_FAQ/qatopics.html.

Hashtags in Church Materials

- 12.13 Social media users often categorize content with hashtags—words prefixed with a hash (#) sign. The following list suggests several hashtags to use in social media discussions about the Church. For other suggested hashtags, see mormonnewsroom.org/article/mormon-hashtag-recommendations.

#FamilySearch

#FamilyHistory

#Liahona

#NewEra

#BookofMormon

#MormonChannel

#MormonMessages

#BibleVideos

#ComeFollowMe

#HastenWork

Integrity in Quoting (See *Chicago* 13.1–6)

- 13.1 Do not quote material at any great length unless permission is obtained as specified in section 4 of this style guide.
- 13.2 Whenever words or ideas are taken from another person's writings, give full credit and identify the specific source, whether the material is quoted verbatim or paraphrased.
- 13.3 Quotations should appear exactly as the material appears in the original. Retain the words, spelling, and internal capitalization and punctuation of the original. Enclose in brackets any changes that are necessary for syntax or clarity.

If a source is difficult to locate, the writer should include with the manuscript a reproduced copy of the original, including the title page and any other pages necessary to provide a complete source citation.

Permissible Changes (See *Chicago* 13.7–8)

- 13.4 The following changes may be made within a quotation "to make a passage fit into the syntax and typography of the surrounding text":
 1. "Single quotation marks may be changed to double, and double to single."
 2. "The initial letter may be changed to a capital or a lowercase letter."
 3. "A final period may be omitted or changed to a comma as required, and punctuation may be omitted where ellipsis points are used."
 4. "Original note reference marks (and the notes to which they refer) may be omitted unless omission would affect the meaning of the quotation." (See 13.5.)
 5. "Obvious typographic errors may be corrected silently (without comment or *sic*; see [*Chicago*] 13.59), unless the passage quoted is from an older work or a manuscript source where idiosyncrasies of spelling are generally preserved. If spelling and punctuation are modernized or altered for clarity, readers must be so informed in a note, in a preface, or elsewhere." (*Chicago* 13.7.)

- 13.5 When quoted material includes a superscript number for an endnote or footnote, delete the number and replace it with brackets that include the note's source citation information. Use the same text that is in the note unless the length of the note could be distracting, in which case the text may be shortened. In some cases, such as long textual endnotes or footnotes, the note may be omitted altogether (see 13.4, item 4). If a book's publisher and place of publication are included in a note, they should be omitted.

Regardless of whether the name of a book of scripture is spelled out or abbreviated in an endnote or footnote, it should be spelled out in the bracketed replacement, except for the Doctrine and Covenants, which should be abbreviated.

Punctuate the bracketed material according to the guidelines for parenthetical source citations in 14.14 and 14.15.

Example 1:

Original published statement: "Jesus said, 'Be not afraid, only believe.'⁴ Our faith becomes simple and pure."

Correct replacement of a superscript number: "Jesus said, 'Be not afraid, only believe' [Mark 5:36]. Our faith becomes simple and pure."

Place the endnote material in brackets immediately after the closing quotation mark; place the period after the closing bracket. In the bracketed material, omit the period that is in the endnote or footnote.

Example 2:

Original published statement: "The time will come when 'both limb and joint shall be restored to its proper frame,'⁶ never to be separated again."

Correct replacement of a superscript number when it is within a sentence: "The time will come when 'both limb and joint shall be restored to its proper frame' [Alma 11:43], never to be separated again."

If a punctuation mark precedes the superscript, move it to come after the bracketed material.

Example 3:

Original published statement: "Which prophet returned in the latter days to bestow the keys for the gathering of Israel?"¹⁷

Correct replacement of a superscript number when the endnote or footnote is a “see” reference: “Which prophet returned in the latter days to bestow the keys for the gathering of Israel? [see D&C 110:11].”

Lowercase *see*. Abbreviate “Doctrine and Covenants.”

Example 4:

Original published statement: “The Lord sends the Holy Ghost to make it possible to ‘seek, and ye shall find’⁵ in caring for the poor.”

Replacement of a superscript number when the endnote or footnote is long: “The Lord sends the Holy Ghost to make it possible to ‘seek, and ye shall find’ [see Matthew 7:7–8; Luke 11:9–10; 3 Nephi 14:7–8] in caring for the poor.”

If the length of the bracketed material could be distracting, part of it may be omitted. For example, in the bracketed material above, “Matthew 7:7–8” could be retained and the other citations could be omitted.

- 13.6 When text that is being quoted from the Bible contains italics, do not preserve the italics. Most editions of the King James Bible use italics to indicate words added by the translators to accommodate English grammar or syntax.

When text that is being quoted from the Book of Mormon, Doctrine and Covenants, or Pearl of Great Price contains italics, preserve the italics:

The Prophet Joseph Smith recorded: “I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*” (Joseph Smith—History 1:17).

However, if only the italicized portion of the text is quoted, change it to roman:

The Prophet Joseph Smith recorded that Heavenly Father introduced the Savior by pointing to Him and saying, “This is My Beloved Son. Hear Him!” (Joseph Smith—History 1:17).

- 13.7 When text that is being quoted from the scriptures contains small capital letters, use lowercase letters in their place:

Incorrect: “These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens” (Genesis 2:4).

Correct: “These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens” (Genesis 2:4).

Relationship to Text (See *Chicago* 13.9–12, 30)

- 13.8 In Church publications, generally make quotations part of the text by enclosing them in quotation marks in a normal paragraph. Block quotations are seldom used in Church publications (see 14.17 and *Chicago* 13.9–10):

As he was addressing his people, King Benjamin taught, “And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God” (Mosiah 2:17).

- 13.9 When more than one paragraph is being quoted, generally follow the paragraphing of the original. “Quotation marks are needed at the beginning of *each* paragraph but at the end of only the *final* paragraph” (*Chicago* 13.30; see also *Chicago* 13.31).

If a phrase or sentence introduces a quotation of multiple paragraphs, do not combine the phrase or sentence with the first quoted paragraph:

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

“No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

“By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

“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 reprov’d, 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).

- 13.10 If short portions from several paragraphs are brought together in a run-in quotation (using ellipses), the original paragraphing need not be retained. However, the sense of the original quotation must be maintained.

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

Incorrect: As much as possible, we reprove with gentleness and kindness: “No power or influence can or ought to be maintained by virtue of the priesthood, only . . . by gentleness and meekness, and by love unfeigned; By kindness, . . . and without guile—Reproving betimes with sharpness, when moved upon by the Holy Ghost” (D&C 121:41–43).

Correct: As much as possible, we reprove with gentleness and kindness: “No power or influence can or ought to be maintained by virtue of the priesthood, only . . . by gentleness and meekness, and by love unfeigned; by kindness, . . . and without guile—reproving betimes with sharpness, when moved upon by the Holy Ghost” (D&C 121:41–43).

Initial Capital or Lowercase Letter (See *Chicago* 13.7, 13–16)

- 13.11 “When a quotation introduced midsentence forms a syntactical part of the sentence, it begins with a lowercase letter even if the original begins with a capital” (*Chicago* 13.14). No punctuation is required before the quotation:

After explaining why “many are called, but few are chosen,” the Lord taught the Prophet Joseph Smith that “no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned” (D&C 121:40–41).

- 13.12 “If a quotation that is only a part of a sentence in the original forms a complete sentence as quoted, a lowercase letter may be changed to a capital” (*Chicago* 13.14). (Note that the word *but* is capitalized below even though it is lowercased in the scriptures.)

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” (D&C 121:36–37).

Introducing Quotations (See *Chicago* 6.50, 6.63, 13.17–19)

- 13.13 For a quotation to be most effective, it needs to be well introduced into the context of the passage. An introductory phrase or sentence should create a smooth transition between the text and the quotation and should help the reader understand why the material is being quoted.

A quotation should not be expected to carry the message on its own. The text before and after should provide much of the message, with quotations providing clarification and support.

- 13.14 Generally, use a comma to introduce quoted material that is brief, such as a one-sentence quotation:

The Prophet Joseph Smith appeared to Brigham Young in vision and said, “Tell the people to be

humble and faithful and sure to keep the Spirit of the Lord.”

President Joseph F. Smith taught, “It is not such a difficult thing to learn how to pray.”

Generally, use a comma to introduce spoken dialogue, regardless of the length of the quoted material (see *Chicago* 6:50, 13.18).

- 13.15 Use a colon when a quotation is preceded by *as follows* or similar formal introductory words (see *Chicago* 13.17):

The handbook describes the Church’s policy on postal regulations as follows: “In the United States and some other countries, it is a violation of postal regulations to place any material without postage in or on mailboxes” (*Handbook 2: Administering the Church* [2010], 21.1.30).

Generally, use a colon to introduce quoted material that is more than one sentence (see *Chicago* 13.18):

President Joseph F. Smith taught: “It is not such a difficult thing to learn how to pray. It is not the words we use particularly that constitute prayer. Prayer does not consist of words, altogether. True, faithful, earnest prayer consists more in the feeling that arises from the heart.”

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

Just a few weeks before his death, President Joseph F. Smith had a remarkable experience that taught him about the spirit world: “The eyes of my understanding were opened,” he declared, “and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great” (D&C 138:11).

- 13.16 When introducing a quotation from a living General Authority, usually give the title of his current position rather than the title he held at the time he made the statement:

Nearly two decades ago, President Thomas S. Monson examined the significance of our pioneer heritage:

When introducing a quotation from a deceased General Authority, usually give the title of the highest position he held while serving as a General Authority:

Speaking about the importance of giving an honest day’s work, President N. Eldon Tanner explained:

When introducing a quotation from a former member of the Seventy, explain that the person made the statement while serving in that capacity:

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

Ellipses (See *Chicago* 13.48–56)

- 13.17 Indicate the omission of “a word, phrase, line, paragraph, or more from a quoted passage” by ellipsis points. Ellipsis points are “three spaced periods” (*Chicago* 13.48):

“The priest’s duty is to . . . administer the sacrament” (D&C 20:46).

If a manuscript uses “the single-glyph three-dot ellipsis character,” these should be replaced “with spaced periods” in print publications (*Chicago* 13.48).

- 13.18 Do not place ellipsis points at the beginning or end of a quotation, even if the first part of the first sentence or the last part of the last sentence has been deleted (see *Chicago* 13.50).

- 13.19 If the end of one paragraph and the beginning of the next quoted paragraph are both omitted, use ellipsis points “both at the end of one paragraph and at the beginning of the next” (*Chicago* 13.54):

“Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. . . .

“ . . . Even as you desire of me so it shall be done unto you; and if you desire, you shall be the means of doing much good in this generation” (D&C 11:7–8).

Follow this same pattern if one paragraph is quoted completely, then one or more paragraphs are omitted, and then the beginning of the next quoted paragraph is omitted.

- 13.20 When bracketed material is substituted for a word or group of words in the original, generally do not use ellipsis points. The brackets indicate that something has been added or replaced:

“So, in accordance with this [decision], I retired to the woods to make the attempt” (Joseph Smith—History 1:14).

However, if a substantial amount of material has been replaced by one or two bracketed words,

ellipsis points may be used after the closing bracket.

- 13.21 “Other punctuation appearing in the original text—a comma, a colon, a semicolon, a question mark, or an exclamation point—may precede or follow three (but never four) ellipsis points. Whether to include the additional mark of punctuation depends on whether keeping it aids comprehension or is required for the grammar of the sentence” (*Chicago* 13.52):

“The priest’s duty is to preach, teach, expound, exhort, . . . and visit the house of each member” (D&C 20:46–47).

“And now, Moses, my son, I will speak unto thee . . . ; and thou shalt write the things which I shall speak” (Moses 1:40).

“After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements . . . ? Ye observe days, and months, and times, and years” (Galatians 4:9–10).

- 13.22 Do not include a space between the opening quotation mark and the ellipsis point in situations such as the third paragraph below:

“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 situations such as the sixth line in the following example:

President John Taylor recalled: “I heard the Prophet Joseph say, in speaking to the Twelve on one occasion: ‘You will have all kinds of trials to pass through. . . . If you cannot stand it you will not be fit for an inheritance in the Celestial Kingdom of God.’ . . . Joseph Smith never had many months of peace after he received the truth.”

- 13.23 Capitalization after ellipsis points is governed by the context of each quotation. Capitalize the first word that follows ellipsis points if it begins a complete sentence in the quotation, even if it is not capitalized in the original. Lowercase a word that is capitalized in the original if one or more sentences have been omitted and the resulting material reads like it is continuing a sentence.

Italics Added

- 13.24 When italics are used to emphasize quoted material that is not italicized in the original, add the phrase “italics added” at the end of the source citation (see *Chicago* 13.60):

“For we know that it is by grace that we are saved,
after all we can do” (2 Nephi 25:23; italics added).

In spoken material such as conference talks, the phrase “emphasis added” may be used.

Phrases Ending with *Amen*

- 13.25 When a talk or address ends with the word *amen*, punctuate the word as part of the preceding phrase:

In the name of Jesus Christ, amen.

The entire clause “in the name of Jesus Christ, amen” may be included with the preceding sentence or may stand alone, depending on the context:

I bear you this testimony in the name of Jesus Christ, amen.

I leave you my witness of the truthfulness of this great work, in the name of Jesus Christ, amen.

We know the goal. We have the example. Now let us put forth the effort and make the decision to follow in that path. In the name of Jesus Christ, amen.

- 14.1 Provide sources for all quotations and phrases, 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

- 14.2 Cite the most recent edition of a book except in special cases, such as when that edition is not reliable. Use the first printing of that edition as the date of publication.

Do not confuse editions with printings. Different printings are reprints of an existing edition. Different editions usually contain differences in text and pagination. (See *Chicago* 1.26.)

Be aware that in some books, publishers have not maintained the distinction between editions and printings. Such books sometimes refer to new printings as new editions.

The sample citations in this section provide guidance for knowing which edition to cite for books that are most frequently quoted in Church publications (see 14.30–36).

Form of Source Citations

- 14.3 Either parenthetical citations or endnotes may be used in Church materials. Footnotes are generally not used in Church publications.
- 14.4 When determining what information to include in source citations, generally follow the pattern shown below. Omit the place of publication and the name of the publisher. Do not use the abbreviations *p.* and *pp.* (see *Chicago* 14.158). If the proximity of other numbers makes it unclear that a number is a page number, add the word *page* or *pages* before it.

Parenthetical Source Citations

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

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

(“The Living Christ: The Testimony of the Apostles,” *Ensign*, Apr. 2000, 2)

(“Lucy Mack Smith, History, 1844–1845,” book 1, page 4)

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

- 14.5 When using parenthetical citations, do not repeat information that is already given in the text. For example, if the text said that a quotation came from Heber J. Grant, the source citation might be:

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

When using endnotes, all source citation information should be included in the note, regardless of what is contained in the text (see 14.7 for an exception). For example, if the text said that a quotation came from Heber J. Grant, the endnote might be:

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

- 14.6 When a citation includes only a page number, generally spell out the words *page* or *pages*:

The January 2009 issue of the *Ensign* magazine features testimonies of the Prophet Joseph Smith by the First Presidency and Quorum of the Twelve Apostles (see pages 10–15).

- 14.7 Do not include the name of the author in a source citation when the author’s name appears in the book’s title (see *Chicago* 14.78):

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

However, retain the author’s name in bibliographic entries.

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

(Henry B. Eyring, *Choose Higher Ground* [2013], 69)

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

(For additional insights, see President Henry B. Eyring's *Choose Higher Ground*, 69.)

- 14.9 In references to Church materials such as manuals, handbooks, and pamphlets, include a word or brief phrase that describes the type of document if the title does not clearly describe it. If the title includes this information, only the year of publication is needed (see 14.24).

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)

Endnotes

1. *Faith in God for Boys* (guidebook, 2003), 8.
2. *Young Women Personal Progress* (booklet, 2009), 30.

- 14.10 When two authors or editors are listed on the title page, include both names in the citation:

(LeRoy R. Hafen and Ann W. Hafen, *Handcarts to Zion: The Story of a Unique Western Migration* [1960], 12)

When more than two authors or editors are listed, give only the name of the first person, followed by the phrase "and others," not the abbreviation *et al.*:

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

- 14.11 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* 14.87).

(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)

- 14.12 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.* in this position. (See *Chicago* 14.88.)

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

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

Because the terms *edited*, *selected*, and *compiled* are often used interchangeably, use the term that appears on the title page of the document. If more than one such term appears, use the first one.

Full and Shortened Citations

- 14.13 Make full reference to a nonscripture source when first noted in each chapter (or similar unit). Use shortened citations for subsequent references in the same chapter rather than *ibid.* If a subsequent reference is far removed from the first citation, you may repeat the full citation as a courtesy to the reader.

Shortened citations should include the last name of the author, a shortened title, and the page number (see *Chicago* 14.24–31). However, if the author is a General Authority or general auxiliary presidency member, his or her 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 the 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 or general auxiliary presidency member). For example, first and subsequent references would appear similar to the following:

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

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

full: (Dallin H. Oaks, "Priesthood Authority in the Family and the Church," *Ensign* or *Liahona*, Nov. 2005, 25)

shortened: (Dallin H. Oaks, "Priesthood Authority in the Family and the Church," 26)

After an initial reference to a Church hymn or song, only the book title and the hymn or page number are needed in subsequent references:

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

shortened: (*Hymns*, no. 301)

Punctuation of Parenthetical Source Citations

14.14 Punctuate a parenthetical source citation as though it were part of the final sentence of the quotation. Place the source citation after the closing quotation mark, and place the period after the closing parenthesis (see *Chicago* 13.66).

Alma told his son Corianton that outer darkness would be filled with "weeping, and wailing, and gnashing of teeth" (Alma 40:13).

The Lord has said: "There are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world" (D&C 121:34–35).

When a quotation ends with a question mark or an exclamation point, "that punctuation is retained within the quotation marks, and a period is still added after the closing parentheses" (*Chicago* 13.67):

President Joseph F. Smith said, "How careful we should be to cultivate, through the medium of a prayerful life, a thankful attitude toward God and man!" (*Juvenile Instructor*, Apr. 15, 1903, 243).

Consider President Thomas S. Monson's questions: "Do we know of . . . people who once embraced the gospel? If so, what is our responsibility to rescue them?" ("Our Responsibility to Rescue," *Ensign*, Oct. 2013, 4).

If a quotation completes a sentence that is a question or an exclamation, place the question mark or exclamation point following the closing quotation marks, and place a period after the parenthesis:

How else can we know the truth of things as they really were, "really are, and . . . really will be"? (Jacob 4:13).

Why did President Kimball say that teaching the gospel is "an insistent directive from which we, singly and collectively, cannot escape"? ("When the World Will Be Converted," *Ensign*, Oct. 1974, 4).

Cross-References

14.15 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*, sel. John A. Widtsoe [1954], 158).

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

. . . the eternal nature of the priesthood. (See also *Discourses of Brigham Young*, sel. John A. Widtsoe [1954], 158.)

Do not use a *see* reference when both a paraphrase and a quotation come from the same source; just cite the source of the quotation:

Not having received a fulness at first, Jesus "received grace for grace" (D&C 93:12).

14.16 When a parenthetical cross-reference includes only a page number, generally spell out the words *page* or *pages*:

Refer to the "Book of Mormon Time Periods" chart in the appendix (page 241).

Block Quotations

14.17 Block quotations are seldom used in Church publications (see 13.8). If they are used, the source "is given in parentheses at the end of the quotation and in the same type size. The opening parenthesis appears *after* the final punctuation mark of the quoted material. No period either precedes or follows the closing parenthesis" (*Chicago* 13.68).

President Ezra Taft Benson taught:

We are required to carry the gospel of Jesus Christ to every nation of the world. The Lord commanded it in these words: "Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews" (D&C 133:8). (*The Teachings of Ezra Taft Benson* [1988], 181)

Scripture References

14.18 "Biblical references are given in numerals only; chapter and verse are separated by a colon with no space following it" (*Chicago* 9.27):

4 Nephi 1:3 [*not* Fourth Nephi, 4th Nephi, IV Nephi]

2 Corinthians 13:1

3 John 1:11

14.19 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 non-consecutive 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 or section has only one verse, cite the chapter and verse in the standard way:

Enos 1:18
Doctrine and Covenants 13:1

- 14.20 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(s) may be used in subsequent references. For example, if Ether 3 had already been quoted in a passage, a subsequent reference could appear as follows:

The Lord said, as the brother of Jared fell to the ground, “Arise, why hast thou fallen?” (verse 7).

Quoting the Words of Church Presidents

- 14.21 When quoting the words of Church Presidents, apply the following guidelines to determine which source to cite. These guidelines are presented in order of preferred use and are exceptions to the general guideline of citing primary sources:

1. If a quotation is completely contained in one of the *Teachings of Presidents of the Church* books, cite the quotation from that book (see the first example in 14.24). However, if

only part of a quotation is contained in one of these books, do not cite the partial quote from the book and the rest from another source. Use one of the following guidelines instead.

2. Cite the quotation from:
 - a. Conference Reports, if the quotation is from a general conference before 1971.
 - b. Official Church periodicals, such as the *Ensign*, *Liahona*, *Improvement Era*, *Instructor*, *Relief Society Magazine*, *Millennial Star*, or *Times and Seasons*.
3. Cite the quotation from a major published compilation of the words of a Church President (see 14.30).
4. Cite the quotation from an original source other than the official Church publications mentioned in number 2 above.

When quoting the words of the Prophet Joseph Smith, if a quotation is not in *Teachings of Presidents of the Church: Joseph Smith*, cite 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

14.22 (Matthew 7:1)

When verifying quotations from the scriptures, use the 2013 print edition. This edition incorporates a number of corrections and updates that are not in previous editions. The 2013 PDF version, which is available on LDS.org, may also be used to verify quotations. However, do not use the HTML, the ePub, the Gospel Library mobile applications, or any other electronic version for verification.

(Omni 1:14)

(D&C 76:22–24)

(D&C 13:1)

(Matthew 12:28, footnote c)

(Joseph Smith—History 1:71, note)

Use this citation to refer to Oliver Cowdery’s description of receiving the Aaronic Priesthood.

(Joseph Smith Translation, Matthew 7:1 [in Matthew 7:1, footnote a])

Use this format when the Joseph Smith Translation can be found in a Bible footnote and the verse being quoted is numbered the same in the Joseph Smith Translation and the Latter-day Saint edition of the King James Bible.

(Joseph Smith Translation, Matthew 6:38
[in Matthew 6:33, footnote a])

Use this format when the Joseph Smith Translation can be found in a Bible footnote and the verse being quoted is numbered differently in the Joseph Smith Translation and Latter-day Saint edition of the King James Bible.

(Joseph Smith Translation, Matthew 4:1 [see also Matthew 4:1, footnote b])

Use this format when a quotation includes words from the Joseph Smith Translation that are in a footnote and also words that are not in a footnote. In this situation, the quoted words that are not in a footnote should be checked against the Joseph Smith Translation and made to match the text that is there.

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

Use this format for verses from the Joseph Smith Translation that are included in the appendix of the Latter-day Saint edition of the King James Bible.

(Joseph Smith Translation, Matthew 6:10)

Use this format for verses from the Joseph Smith Translation that are not included in the Latter-day Saint edition of the King James Bible.

(Articles of Faith 1:10) [or (tenth article of faith)]

Spell out an ordinal number when it precedes one of the Articles of Faith.

(Official Declaration 2)

(“A Facsimile from the Book of Abraham,
No. 2”)

(Matthew 12, chapter summary)

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

(Doctrine and Covenants 78, section introduction)

Use this 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 format when quoting from or referring to the verse-by-verse summary of the content of a section of the Doctrine and Covenants.

(“The Testimony of Three Witnesses,” Book of Mormon)

(introduction to the Book of Mormon) [or to the Doctrine and Covenants or to the Pearl of Great Price]

(Bible Dictionary, “Cities of refuge”)

(Topical Guide, “Good Works”)

When citing entries from reference works, follow the capitalization of the entry in the original.

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

In English, the Guide to the Scriptures is available only on LDS.org. Use this citation format.

(Bible Maps, no. 4, “The Empire of David and Solomon”)

This format applies to the 2013 edition of the scriptures.

(Church History Photographs, no. 7, “Newel K. Whitney and Company Store”)

This format applies to the 2013 edition of the scriptures.

Sample Citations: Leadership Materials

14.23 (*Handbook 1: Stake Presidents and Bishops* [2010], 6.14)

Because *Handbook 1* is for stake presidents and bishops, it is not normally quoted in other Church publications. Any exceptions require approval from Correlation Evaluation.

(*Handbook 2: Administering the Church* [2010], 18.2.5)

The text in *Handbook 2* may be quoted without approval from Correlation Evaluation.

Generally, use chapter, section, and subsection numbers—not page numbers—when citing *Handbook 1* or *Handbook 2*.

(*Handbook 2*, 18.2.9)

After the first full citation to either of these handbooks, this shortened citation may be used.

(First Presidency letter, May 8, 2009)

(*Instructions for Curriculum 2010*, 2)

(“General Announcement,” *Bulletin*, 1987, no. 2, page 3)

The *Bulletin* is no longer published. If you need to cite an old issue, treat the year as a volume number followed by the issue and page numbers.

Sample Citations: Church-Published Manuals and Books

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

(*Teachings: Brigham Young*, 89)

After the first full citation to one of these books, this shortened citation may be used.

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

Provide a description of a publication in brackets when the publication's title does not clearly describe its use.

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

(*Old Testament Gospel Doctrine Teacher's Manual* [2001], 30)

(*Gospel Principles* [2009], 59)

(*Teaching Guidebook* [2001], 10)

(*Duties and Blessings of the Priesthood: Basic Manual for Priesthood Holders, Part B* [2000], 98–99)

(*The Latter-day Saint Woman: Basic Manual for Women, Part A* [2000], 47–50)

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

(*Marriage and Family Relations Instructor's Manual* [2000], 9)

(*Daughters in My Kingdom: The History and Work of Relief Society* [2011], 65)

(*Teaching the Gospel in the Savior's Way* [a guide to *Come, Follow Me: Learning Resources for Youth*, 2012], 2)

(*Church History in the Fulness of Times Student Manual*, 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* [1997], 120–22)

(*Family Home Evening: Love Makes Our House a Home* [1974], 75)

When citing family home evening manuals published before 1983, use the title and subtitle (if it exists) that are on the spine of the manual.

(*Instructor's Guide to Temple and Family History Work* [2009], 19)

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

When referring to this book and the following three books, the subtitle may be included in the title or not, depending on how much information the 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)

Sample Citations: Pamphlets and Booklets

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

(*For the Strength of Youth* [booklet, 2011], 14)

(*Young Women Personal Progress* [booklet, 2009], 14)

(*Fulfilling My Duty to God: For Aaronic Priesthood Holders* [booklet, 2010], 10)

(*Providing in the Lord's Way: Summary of a Leader's Guide to Welfare* [booklet, 2009], 4)

Sample Citations: Proclamations

14.26 ("The Family: A Proclamation to the World," *Ensign*, Nov. 2010, 129)

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*.

Sample Citations: Hymnbooks and Songbooks

14.27 ("I Know That My Redeemer Lives," *Hymns*, no. 136)

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

("A Child's Prayer," *Children's Songbook*, 12–13)

When citing a hymn from *Hymns*, refer to the hymn number rather than the page number. Use the abbreviation *no.* in the source citation. When referring to other collections of Church hymns or the *Children's Songbook*, use page numbers.

Do not include names of lyricists or composers in citations for Church hymns or songs.

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

When citing a hymn or song that is found in both *Hymns* and the *Children's Songbook*, cite *Hymns* unless the publication is for children.

("I'll Praise My Maker While I've Breath," *Hymns* [1948], no. 254)

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

Sample Citations: Conference Talks

14.28 (Thomas S. Monson, "The Holy Temple—a Beacon to the World," *Ensign* or *Liahona*, May 2011, 90)

Use this format for general conference talks given from 2003 forward. Beginning in 2003, the pagination and the text are the same in the general conference issues of the *Ensign* and the English *Liahona*.

(Gordon B. Hinckley, "Overpowering the Goliaths in Our Lives," *Ensign*, May 1983, 46)

Use this format for general conference talks given from 1971 through 2002.

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

Use this format for general conference talks given before 1971.

Do not italicize the term *conference report* in a source citation because it is a descriptive title, not a formal title, such as those that appear on a title page. Identify conference reports by the month and year when the conference was held. When the first day of a general conference was in March or September, use the April or October date only.

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

Sample Citations: Worldwide Leadership Training Meetings

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

Use this format when a talk is published in a booklet.

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

After the first full citation to one of these talks, this shortened citation may be used, whether the talk is published in a booklet or a magazine.

(L. Tom Perry, "Basic Unit Program," *First Worldwide Leadership Training Meeting*, Jan. 11, 2003, 7)

The word *First* is part of the title when citing the booklet for this meeting only.

(Jeffrey R. Holland, "Teaching and Learning in the Church," *Ensign*, June 2007, 89)

Use this format when a worldwide leadership training talk is published in the Church magazines.

(H. David Burton, "The Welfare Responsibilities of the Bishop," in *Basic Principles of Welfare and Self-Reliance* [worldwide leadership training meeting, 2009], 8; see also LDS.org)

Use this format for this booklet only. The contents of the booklet come from a worldwide leadership training meeting even though the booklet does not mention this. The booklet was printed and is also available as a PDF on LDS.org.

(Boyd K. Packer, "Priesthood Power in the Home" [worldwide leadership training meeting, Feb. 2012]; lds.org/broadcasts)

Use this format when a worldwide leadership training talk is published only online.

Sample Citations: Books

Compilations of Church Presidents' Writings

14.30 Although the following compilations and other similar compilations are secondary sources, you may quote from them (see one exception identified below).

As explained in 14.21, when quoting Church Presidents, it is preferable to cite the *Teachings of Presidents of the Church* books rather than the following compilations when a quotation is entirely within one of those books.

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*, sel. Joseph Fielding Smith [1976], 39)

Avoid quoting from this book in Church publications because the scholarship is no longer current. For example, some of the statements attributed to Joseph Smith in the book were not actually made by him. See 14.21 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*, sel. G. Homer Durham [1943], 83)

(*The Discourses of Wilford Woodruff*, sel. G. Homer Durham [1946], 229)

(Joseph F. Smith, *Gospel Doctrine*, 5th ed. [1939], 401)

Sources can be checked from the 1986 printing of this book, but the citation should always be to the 1939 edition. But: see the guidelines in 14.21.

(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

- 14.31 As explained in 14.21, when quoting Church Presidents, it is preferable to cite the Teachings of Presidents of the Church books rather than the following sources (or others) when a quotation is entirely within one of those books.

(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)

(Bruce R. McConkie, *The Mortal Messiah*, 4 vols. [1979–81], 2:140)

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

(David O. McKay, *Gospel Ideals* [1954], 342)

Because the pagination changed after this book was originally published in 1953, look on the copyright page of the book and make sure that the book being used for verification was printed in 1954 or later. The 1953 edition may be used for verification except for pages 181–88. Do not use the 1957 paperback edition of *Gospel Ideals*, which is abridged, for verification.

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

Use the version of this book that has the 1938 copyright date.

(LeGrand Richards, *A Marvelous Work and a Wonder*, rev. ed. [1966], 408)

Use only the 1966 edition for verification. Pages 405 through 413 differ in all editions preceding 1966.

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

(Joseph Fielding Smith, *Doctrines of Salvation*, comp. 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 for verification. It has different pagination.

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

Books about Church History

- 14.32 (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 should 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, “Lucy Mack Smith, History, 1844–1845,” book 1, page 4; josephsmithpapers.org/paperSummarylucy-mack-smith-history-1844-1845)

Use this online version of the original manuscript rather than any book that is based on the manuscript, such as *History of Joseph Smith by His Mother*. The book number and page number are found at the bottom of each online page. If necessary, standardize the spelling, punctuation, and grammar.

The Joseph Smith Papers website also provides the 1845 version of this history. Use the 1845 version only when it contains statements from Lucy Mack Smith that are not included in the 1844–45 version. When quoting from this later version, use page numbers only.

Note that a hyphen, not an en dash, is used between the dates in the URL but not in the title used in the citation.

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

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

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

Joseph Smith Papers

- 14.33 (*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, Histories 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.

(*Histories, Volume 1: 1832–1844*, vol. 1 of the Histories series of *The Joseph Smith Papers* [2012], 426)

As shown in this example, the list of editors may be omitted if needed because of space limitations in a publication.

Reference Works

- 14.34 (*Encyclopedia of Mormonism*, 5 vols. [1992], “Agency,” 1:27)

(*Merriam-Webster’s Collegiate Dictionary*, 11th ed. [2003], “salvation”)

When citing entries from reference works, follow the capitalization of the entry in the original.

(in John Bartlett, comp., *Bartlett’s Familiar Quotations*, 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)

Books of Poetry and Full-Length Plays

- 14.35 (John Milton, *Paradise Lost*, book 1, lines 83–86)

(William Shakespeare, *The Winter’s Tale*, act 3, scene 2, lines 49–50)

Omit edition and facts of publication in citations for most classic English plays and poems that have section and line or stanza numbers.

(Helen Hunt Jackson, “October’s Bright Blue Weather,” in *The Best Loved Poems of the American People*, sel. Hazel Felleman [1936], 566)

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

Other Books

- 14.36 (*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*, 1:29)

When possible, cite a talk from the *Deseret News* or another original source rather than from the *Journal of Discourses*.

(Mary Soar Taylor Moore, in *Our Pioneer Heritage*, comp. Daughters of Utah Pioneers, 20 vols. [1958–77], 3:248)

Sample Citations: Magazines, Newspapers, and Journals

- 14.37 (Clifford E. Young, “We Will Not Turn Back,” *Ensign*, July 2011, 47)

Some articles in the *Ensign*, *New Era*, and *Friend* are also in the *Liahona*. These articles should be cited only to the *Ensign*, *New Era*, or *Friend* except when citing conference talks from 2003 and later. Cite both the *Ensign* and *Liahona* for such talks, as shown in 14.28.

(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)

(James A. Toronto, “‘Strangers in a Strange Land’: Assessing the Experience of Latter-day Saint Expatriate Families,” *BYU Studies*, vol. 45, no. 4 [2006], 27–28)

(Benson Young Parkinson, “S. Dilworth Young of the First Quorum of the Seventy,” *Journal of Mormon History*, vol. 27 [Spring 2001], 215)

“Seasons, though not capitalized in running text, are capitalized in source citations” (*Chicago* 14:180).

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

As an exception to *Chicago* 14.105 and 14.178, do not put a comma after a title that ends with a question mark or exclamation point.

(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, A1, C7)

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

Even when newspaper headlines capitalize only the first word and proper nouns in headlines, “Chicago recommends headline style for citing headlines in notes and bibliographies for the sake of consistency with other titles” (*Chicago* 14.204).

(Josh Smith, “Voter ID Plan Sparks Security Concerns,” *Deseret News*, Jan. 27, 2010, A9)

Since 1850, the title of the *Deseret News* has changed many times. Until 1920, two editions of the newspaper were sometimes published concurrently, bearing part of the same title (see the first and third examples below). When citing the newspaper, use the title that appears on the masthead:

Deseret News, June 15, 1850, to December 26, 1888

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

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

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

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

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

Deseret News, June 15, 1920, to March 30, 2003 (although from September 1, 1952, to August 5, 1964, the publication carried the subtitle *Salt Lake Telegram*, use only the main title *Deseret News*)

Deseret Morning News, March 31, 2003, to April 13, 2008

Deseret News, April 13, 2008, to the present

Sample Citations: BYU and Church Educational System Devotionals (See also 14.39)

14.38 (Spencer W. Kimball, “Be Ye Therefore Perfect” [Brigham Young University devotional, Sept. 17, 1974], 4; speeches.byu.edu)

The text for most BYU and Church Educational System devotionals is available at speeches.byu.edu. When quoting from these talks, cite that website as shown above rather than books such as *Brigham Young University 2007–2008 Speeches* or *Speeches of the Year, 1974*.

If a PDF is available on the website, include the page number in the citation. If the text is available in HTML only, cite the talk as shown above without a page number.

The text in brackets should reflect the information the website provides about the talk. The bracketed text above is for midweek devotionals at BYU. For Sunday evening devotionals or firesides, the text should read “Church Educational System devotional” or “Brigham Young University fireside,” depending on the information the website provides about the talk.

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

Use this format for BYU devotionals that are not available on the speeches.byu.edu website.

(Dallin H. Oaks, “Be Wise” [Brigham Young University–Idaho devotional, Nov. 7, 2006]; byui.edu)

Use this format for devotional talks given at Brigham Young University–Idaho. No page number is given unless the text is available as a PDF.

Sample Citations: Documents Published Online (See also 14.38)

14.39 (Thomas S. Monson, “Faith in the Work of Salvation” [address given at a special broadcast, June 23, 2013]; lds.org/broadcasts)

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

Use this format for talks that are available online as a PDF with pagination. The text in brackets should reflect the information the website provides about the talk—whether it was described as a fireside or a devotional. Use *Church Educational System* instead of *CES*.

(Henry B. Eyring, “To Know and to Love God” [evening with President Henry B. Eyring, Feb. 26, 2010], 3; si.lds.org)

(Boyd K. Packer, “The Great Plan of Happiness” [address to Church Educational System religious educators, Aug. 10, 1993]; si.lds.org)

Use this format for talks that are available online in HTML without pagination.

(Guide to the Scriptures, “Aaron, Brother of Moses”; scriptures.lds.org) (See 14.22.)

(*Providing in the Lord’s Way: A Leader’s Guide to Welfare* [1990], 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 11.3 for how to treat titles of online documents.)

Provide the main website address if the reader can find the document easily from the main page of the website. If the reader cannot find the document easily, you could provide the complete, detailed address.

(Henry B. Eyring, in “Today’s Family: Love Your Wife”; lds.org/prophets-and-apostles/unto-all-the-world/love-your-wife?lang=eng)

This online article was written specifically for LDS.org, and an author is not identified. This citation shows how to quote an excerpt from President Eyring that is part of the article. Include the complete URL to make it easier for readers to find the article.

Sample Citations: Works Not Formally Published

14.40 (Howard W. Hunter, “The Atonement of Jesus Christ” [address given at the seminar for new mission presidents, June 24, 1988], 7, Church History Library, Salt Lake City)

(Mary Goble Pay, Autobiographical sketch, 19, Church History Library, Salt Lake City)

For unpublished, untitled diaries, journals, autobiographies, reminiscences, reports, minutes, and similar items that are in the Church History Library, use the description from the library’s catalog. Use roman type without quotation marks. “Generic names of this kind are capitalized if [they are] part of a formal heading actually appearing on the manuscript, lowercased if merely descriptive” (*Chicago* 14.234).

(Levi Savage diary, July 24, 1856, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah)

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

Treat the Journal History as a collection, not as a published document. In the first source citation, provide the full title. In subsequent citations, you may use the shortened title Journal History.

(Joseph Smith, in Relief Society Minute Book, Mar. 17, 1842, 7, Church History Library, Salt Lake City)

(Joseph Smith, in Relief Society Minute Book, Mar. 17, 1842, 12)

Use a shortened citation, such as this, for repeated references to the same unpublished source.

(Larry C. Porter, “A Study of the Origins of The Church of Jesus Christ of Latter-day Saints in the States of New York and Pennsylvania” [PhD diss., Brigham Young University, 1971], 41)

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

(Brigham Young letter to Orson Pratt, July 19, 1856, Letterbook, vol. 2, Brigham Young Office Files, Church History Library, Salt Lake City)

(Langley Bailey letter to Isaac Wardle, Nov. 28, 1916, Church History Library, Salt Lake City)

(First Presidency letter, May 8, 2009)

Use this format for unpublished letters.

(Dallin H. Oaks, “Foundation Principles and Ordinances” [address given at the regional representatives’ seminar, Mar. 30, 1990], 3)

Sample Bibliographic Entries

14.41 Although few Church publications need a bibliography, bibliographic lists can be useful for such things as reference lists, enrichment materials, and supplementary readings. If a bibliography is used, the entries should follow the format shown below, while following the general guidelines given in this section of the *Style Guide*. See *Chicago* 14.56–67 for guidelines about creating a bibliography.

Handbooks and Manuals

Handbook 1: Stake Presidents and Bishops. 2010.

Old Testament Gospel Doctrine Teacher’s Manual. 2001.

Church History in the Fulness of Times Student Manual, 2nd ed. (Church Educational System manual). 2003.

The Latter-day Saint Woman: Basic Manual for Women, Part A. 2000.

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. 1992.

If there is more than one author, reverse only the first name.

Clark, James R., comp. *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*. 6 vols. 1965–75.

———. In Conference Report, Munich Germany Area Conference 1973, 109–15.

For subsequent references to the same author, replace the author's name with a 3-em dash in each entry.

McKay, David O. In Conference Report, Apr. 1953, 12–19.

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

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

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, A1, C7.

Quotations Frequently Misattributed

14.42 The following quotation is frequently misattributed to President J. Reuben Clark Jr. The statement was actually made by Elder Albert E. Bowen and should be cited as follows:

"Thus it is seen that from the beginning the real long term objective of the Welfare Plan is the building of character in the members of the Church, givers and receivers, rescuing all that is finest down deep in the inside of them, and bringing to flower and fruitage the latent richness of the spirit, which after all is the mission and purpose and reason for being of this Church" (Albert E. Bowen, *The Church Welfare Plan* [Gospel Doctrine course of study, 1946], 44).

President Heber J. Grant often used the following statement, sometimes with quotation marks and sometimes without. If possible, avoid using the statement. If it is necessary to quote it, use the following attribution:

"That which we persist in doing becomes easier for us to do; not that the nature of the thing itself has changed, but that our power to do is increased" (quoted by Heber J. Grant, author and source unknown).

President David O. McKay often used the following statement as if it were his own. The statement comes from J. E. McCulloch and should be attributed to him as follows:

President David O. McKay taught that "no other success can compensate for failure in the home" (quoted from J. E. McCulloch, *Home: The Savior of Civilization* [1924], 42; in Conference Report, Apr. 1935, 116).

President David O. McKay taught: "No other success can compensate for failure in the home. The poorest shack in which love prevails over a united family is of greater value to God and future humanity than any other riches" (quoted from J. E. McCulloch, *Home: The Savior of Civilization* [1924], 42; in Conference Report, Apr. 1964, 5).

- 15.1 Address members of the First Presidency of the Church and the President (and Acting President) of the Quorum of the Twelve as "President."
- 15.2 Address members of the Quorum of the Twelve as "Elder," not "Apostle."
- 15.3 Address members of the Presidency of the Seventy and members of the First Quorum of the Seventy and the Second Quorum of the Seventy as "Elder."
- Members of the Third Quorum of the Seventy (and subsequent quorums) are Area Seventies. Address members of these quorums as "Elder."
- 15.4 When referring to members of the Presidency of the Seventy, use the phrase "of the Presidency of the Seventy" or "a member of the Presidency of the Seventy."
- When referring to members of the Quorums of the Seventy, use the phrase "of the Seventy" or "a member of the Seventy."
- 15.5 Address members of Area Presidencies as "Elder." Do not use the term "President."
- 15.6 Address members of the Presiding Bishopric as "Bishop." If an individual is released from the Presiding Bishopric and called to the Seventy or to the Quorum of the Twelve Apostles, address him as "Elder." If he is released and not called to one of these positions, refer to him as "Bishop."
- Bishop H. David Burton, former Presiding Bishop, spoke about the importance of caring for the poor.
- 15.7 If past Patriarchs to the Church (not stake patriarchs) are mentioned in text, refer to them as "Elder":
- Elder Eldred G. Smith, former Patriarch to the Church, said that everyone has inherent talents.
- 15.8 Address emeritus members of the First Quorum of the Seventy as "Elder." Address released members of other Quorums of the Seventy (including Area Seventies) as "Brother."
- 15.9 Address general auxiliary presidents as "Brother" or "Sister."
- 15.10 Address members of temple, mission, stake, and district presidencies as "President."
- 15.11 Address bishops of wards as "Bishop" and presidents of branches as "President."
- 15.12 Address stake patriarchs as "Brother."
- 15.13 Address missionaries in the field as "Elder" or "Sister."
- 15.14 When there is doubt about how to address someone, use "Elder," "Brother," or "Sister."

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

the East Central Region; the region
the Great Salt Lake Council; the council
the Lone Peak District; the district
Pack 5; the pack
Den 4; the den
Troop 10; the troop
Fox Patrol; the patrol
Crew 915; the crew
the 2013 National Scout Jamboree; the jamboree

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

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

Cub Scouting Terms

- 16.3 activity badge; Aquanaut activity badge
Arrow of Light Award
arrow points
assistant Cubmaster
Bear badge [*or* rank, requirements, etc.]
Bobcat
Cubber
Cubmaster
Cubmaster's minute [inspirational message]
Cub Scout; Cub Scouting
Cub Scout Promise
den leader
Gold Arrow Point(s); arrow points
Law of the Pack
pack
Silver Arrow Point(s); arrow points
Webelos
Webelos den [*or* rank, requirements, etc.]
Wolf badge [*or* rank, requirements, etc.]

Terms Relating to Scouts

- 16.4 assistant patrol leader
assistant Scoutmaster
assistant senior patrol leader
Be Prepared [Scout motto]
Boy Scout
Boy Scouts of America [takes a singular verb]
Boys' Life [magazine]
Bronze Eagle Palm
committee [troop]
court of honor
Do a Good Turn Daily [Scout Slogan]
Eagle badge [*or* rank, requirements, service project, etc.]
Eagle Scout
Eagle Scout Award
First Class badge [*or* rank, requirements, etc.]
First Class Scout
Friends of Scouting
jamboree
Gold Eagle Palm
librarian [troop]
Life badge [*or* rank, requirements, etc.]
Life Scout
merit badge
Morse code
On My Honor Award
Order of the Arrow
palm [Eagle Scout]
patrol
quartermaster [troop]
roundtable; roundtable commissioner
Scout
Scout handclasp
Scouting
Scouting [magazine]
Scout Law
Scoutmaster
Scout Motto [Be Prepared]
Scout Oath [*or* Scout Promise]

Scout-o-rama
Scout salute
Scout sign
Scout Slogan [Do a Good Turn Daily]
scribe [troop]
Second Class badge [*or* rank, requirements, etc.]
Second Class Scout
senior patrol leader
Silver Antelope Award [region adult award]
Silver Beaver Award [council adult award]
Silver Buffalo Award [international or national adult award]
Silver Eagle Palm
Star badge [*or* rank, requirements, etc.]

Star Scout
Tenderfoot badge [*or* rank, requirements, etc.]
Tenderfoot Scout(s) [*not* Tenderfoots]
troop
Wood Badge (course) [adult training]

Varsity and Venturing Terms

16.5 Varsity Scout
Venture Scout; Venturers
Venturing crew [*or* program, etc.]
crew president [*or* vice president, secretary, quartermaster, etc.]

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:

Area Authority Seventy

Area Supervisor [General Authority]

Assistant to the Twelve [General Authority]

bandlo [*not* bandelo]

bishop's court

correlation council

Cultural Refinement lesson [Relief Society]

First Council of the Seventy, the

Genealogical Department

gold and green ball

Golden Questions, the

Gospel Essentials class [Sunday School]

Home and Family Education lesson [Relief Society]

homemaking meeting [Relief Society]

Indian student placement service

Inspired Version

International Magazine

junior Primary

junior Sunday School

Mother Education lesson [Relief Society]

personal priesthood interview [*but* priesthood interview]

Primary Children's Hospital

regional conference

regional representative

regional representatives' seminar

sacrament gem [Sunday School]

Senior Aaronic

senior president of the stake seventies quorum

senior Sunday School

servicemen's group [*but* service member group]

seventies group

stake correlation council

superintendent [Sunday School, YMMIA]

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