Church Style Guide
for Editors and Writers

Sixth Edition
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for Editors and Writers

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   Sample Citations: Conference Talks
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   Sample Citations: Pamphlets and Booklets
   Sample Citations: Proclamations and Themes
   Sample Citations: Joseph Smith Papers
   Sample Citations: Church Handbook
   Sample Citations: BYU Devotionals and Firesides
   Sample Citations: Broadcasts and Addresses
   Published Digitally
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Preface

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

1. Effective written communication.
2. Copyrights and permissions.

This style guide is not intended to answer all questions of style. Because Church publications generally follow the principles suggested in the 17th edition of *The Chicago Manual of Style* (herein referred to as *Chicago*), this guide is concerned primarily with matters in which Church style differs from that of *Chicago* or is more specific than *Chicago*’s suggestions.

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

The principles in this style guide and in *The Chicago Manual of Style* are recommended as guidelines for maintaining clarity and consistency. Editors and writers should not vary from these standards based merely on personal preference. However, some documents or passages may justify variation from the recommended style. Editors and writers should consider the needs of the document or context and apply the principles judiciously.
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 17th edition.

1.2 The Church’s standard references for spelling, meaning of words, and end-of-line breaks is merriam-webster.com.

   In case of discrepancies between *Chicago* and merriam-webster.com (especially in capitalization and hyphenation of compounds), follow the principles in *Chicago, Webster’s Third New International Dictionary* may be consulted for further help, but it should be kept in mind that this dictionary is no longer being updated.

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


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

1.5 The Editing Section of the Publishing Services Department has prepared a *Comma Style Guide* to help standardize the use of commas in Church publications. To obtain a copy, email a request to churchstyleguide@ChurchofJesusChrist.org.
Writing for Church Publications

Determine the Document’s Purpose

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

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

The purpose or thesis statement should help the reader understand what the document will say. It should forecast what will follow in the document.

Define the Audience

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

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

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

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

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

Create a Preliminary Outline

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

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

Compose Effective Paragraphs

2.7 The following guidelines will help you compose effective paragraphs:

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

Compose Effective Sentences

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

1. Make sure that each sentence expresses only one well-focused thought.
2. Use familiar, simple sentence structures that sound natural when read aloud. Difficult and unusual sentence structures hinder communication. Most sentences should use the subject-verb-object order.
3. Use short, simple sentences. Long sentences usually decrease readability and comprehension. For example:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8. Eliminate unnecessary words. For example:

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

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

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

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

The common phrases below include unnecessary words:

<table>
<thead>
<tr>
<th>Wordy</th>
<th>Concise</th>
</tr>
</thead>
<tbody>
<tr>
<td>a number of</td>
<td>many</td>
</tr>
<tr>
<td>assist in</td>
<td>help</td>
</tr>
<tr>
<td>for the duration of</td>
<td>during</td>
</tr>
<tr>
<td>in an effective manner</td>
<td>effectively</td>
</tr>
<tr>
<td>in the event that</td>
<td>if</td>
</tr>
<tr>
<td>in the process of</td>
<td>while</td>
</tr>
<tr>
<td>on a regular basis</td>
<td>regularly</td>
</tr>
<tr>
<td>prior to</td>
<td>before</td>
</tr>
<tr>
<td>the majority of</td>
<td>most</td>
</tr>
<tr>
<td>to the extent that</td>
<td>if, when</td>
</tr>
<tr>
<td>with regard to</td>
<td>for, concerning</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>Difficult</th>
<th>Simple</th>
</tr>
</thead>
<tbody>
<tr>
<td>aggregate</td>
<td>total</td>
</tr>
<tr>
<td>effectuate</td>
<td>carry out</td>
</tr>
<tr>
<td>indicate</td>
<td>show</td>
</tr>
<tr>
<td>initiate</td>
<td>begin</td>
</tr>
<tr>
<td>per annum</td>
<td>a year</td>
</tr>
<tr>
<td>procure</td>
<td>get, obtain</td>
</tr>
<tr>
<td>provided that</td>
<td>if</td>
</tr>
<tr>
<td>subsequent to</td>
<td>after</td>
</tr>
<tr>
<td>terminate</td>
<td>end</td>
</tr>
<tr>
<td>utilize</td>
<td>use</td>
</tr>
</tbody>
</table>

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 ministering program.

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

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

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

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

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

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

13. Avoid technical jargon. For example:

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

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

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

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

3.1 After a letter is edited and before it is reviewed by the Communications Review Committee (CRC), the Editing Section of the Publishing Services Department will place the text of the letter into a document using an approved Word template.

Addressee Lines for Correspondence from Church Headquarters

3.2 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; General Officers; 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, District, and Temple 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, District, and Temple 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.*

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

Copies: John Brown
Jane Black
Copyrights, Permissions, and Publishing Information

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

Intellectual Reserve, Inc.

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

Correlation Intellectual Property Division

4.3 The Correlation Intellectual Property Division:

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

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

Requests or questions should be directed to:

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

Determining Whether Permission Is Required

4.4 Works that are older than 95 years are in the public domain, and permission is not required when quoting from them.

For copyrighted works published after 1923, the legal doctrine of fair use allows writers to use brief prose excerpts if the sources are credited properly (see Chicago 4.84–94). 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, regardless of length, permission is required. These are not considered to be prose.

Permission is always required before using any complete copyrighted item, such as a complete article, short story, poem, or 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 digital or print publications without obtaining permission. However, Church publications must always include the title of the work and the name of the author or artist (see 11.11). 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 digital publications are based on Church history or doctrine but are not copyrighted by the Church. In such cases the Church has no authority to use the work without the copyright owner’s permission.

Obtaining Copyright Approval

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

Normally, originators should identify primary, not secondary, sources for items requiring permission (see 14.2–3 for some exceptions). For example, when quoting from an article, citing a book that quotes from the article is usually not sufficient. Every effort should be made to find the original article.

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

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

**Publishing Information**

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

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

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

**Version Date**

4.8 Include the version date in the copyright block on each item. Do not include a leading zero with the month. For placement of the version date, see the sample copyright blocks in 4.10–19.

**Need for Copyright Notices**

4.9 Church style continues to require a copyright notice even though it is no longer required by law (see Chicago 1.20). Include a copyright notice on all materials published by the Church, including printed, audiovisual, software, and internet items.

A copyright notice includes the copyright symbol, the year, the name of the copyright owner, and the statement “All rights reserved.”

A copyright block includes a copyright notice and additional information. Requests for exceptions to using the copyright blocks shown in 4.10–19 can be submitted to Correlation Intellectual Property using the Request for Exception—Global Visual Style Guide or Copyright Notice form (PD60005493).

**Placement, Elements, and Formatting of Copyright Blocks**

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

4.11 Center the copyright block, and place periods at the end of the first and second lines as shown below. Place each element on a new line, with no extra space between lines. Capitalize only proper nouns and the first word of each line:

© 2019 by Intellectual Reserve, Inc.
All rights reserved.
Version: 9/18
PD60007941 000
Printed in the United States of America

The year in the copyright notice should be the year when the document is first published. For materials that will be translated, see 4.14–15.

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

© 2019 by Intellectual Reserve, Inc. All rights reserved. Version: 9/18. PD60007941 000. Printed in the United States of America

Place a period between elements that are run together, but not at the end of the block. However, if All rights reserved is at the end of the block, include a period.

4.13 Include either the five-digit SKU number (the number used by Church Distribution Services) or the PD number (the Correlation product deliverable number), followed by the English language code (000), on a new line below the version line.

If a product will be distributed by Distribution Services, include the SKU number:

© 2016 by Intellectual Reserve, Inc.
All rights reserved.
Version: 10/15
13301 000
Printed in the United States of America

If a product will not be distributed by Distribution Services, include the PD number:

© 2019 by Intellectual Reserve, Inc.
All rights reserved.
Version: 12/18
PD60007941 000
Printed in the United States of America
Copyright Blocks for Translated Materials

4.14 If a product is to be translated, the editor should provide the following copyright block:

© 2016 by Intellectual Reserve, Inc.
All rights reserved.
Version: 8/15
Translation of Teaching in the Savior’s Way
Language 13301 000
Printed in the United States of America

The elements of this block may also be run together as a single paragraph:

© 2016 by Intellectual Reserve, Inc. All rights reserved. Version: 8/15. Translation of Teaching in the Savior’s Way. Language. 13301 000. Printed in the United States of America

Editors should ensure that Translation of and Language are removed from the English print file.

4.15 In copyright blocks for translated materials, translators will replace Language with the name of their language in English and replace 000 with their language code. Translators leave the entire copyright block in English except for the words Version and Translation of. (In some languages, the words All rights reserved are also translated.)

If a translation is approved or revised after the English version, translators will add a Translation version line after the Version line.

The copyright year should be updated in languages to reflect the year of publication in that language. The Version date remains the same in all languages.

Special Considerations

4.16 If a 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:

© 2005, 2016 by Intellectual Reserve, Inc. All rights reserved.

However, the copyright block should include only the most recent version date:

© 2005, 2016 by Intellectual Reserve, Inc. All rights reserved. Version: 8/16. PD50011029 000. Printed in the United States of America

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

© 2016 by Intellectual Reserve, Inc. All rights reserved. 8/16. PD50011029 000. Printed in the USA

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

© 2016 by Intellectual Reserve, Inc. All rights reserved. Version: 8/16. PD50011029c01 000. Printed in the United States of America

4.19 Do not include “Printed in the United States of America” in copyright blocks for items published digitally only or printed outside of the USA.

Copyright Blocks for Audiovisual Materials

4.20 On labels for sound recordings (compact discs), the symbol ℗ must be used in addition to the copyright symbol. A copyright block with the elements run together should be used:

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

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

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

Photograph by Steve Bunderson. © 2002 Steve Bunderson. Do not copy
Painting courtesy of Brigham Young University Museum of Art
© 1994 by Stefan Hallberg. Used by permission
Sermon on the Mount, by Carl Bloch. Courtesy of the Museum of National History at Frederiksborg in Hillerød, Denmark

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

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

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

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

Church Logotype

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

The Church logo should be used only on official Church products that have received Correlation approval. For requirements regarding the use of the approved Church logo, contact the Visual Identity Office in the Correlation Department.

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

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

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

Registered Trademarks

4.25 In all Church publications in which trademarks or registered trademarks of Intellectual Reserve, Inc., are mentioned, place a paragraph near the copyright block 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 block, preserve the distinctive form of the trademark name.

Do not use symbols such as ™, ®, 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 a qualifying statement.

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

Other trademarks are the property of their respective owners.

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

Any trademarks are the property of their respective owners.
Grammar and Usage

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

Agreement of Pronouns and Antecedents

5.2 In general, when the antecedent of a pronoun is singular, the pronoun should also be singular. The pronoun they should generally not be used to refer to a singular subject, even though this usage is common in speech and is preferred by some styles. The editor should consider the tone and formality of the document when making decisions about the use of the pronoun they:

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

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

Incorrect: If any sister needs a ride to church, they can call Trudy.

Correct: If any sister needs a ride to church, she can call Trudy.

Use of Gender-Neutral Language

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 5.47).

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 5.255):

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

   Use of masculine-specific pronoun: Each Church member should ensure that they have 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.

5.4 Avoid using other gender-specific terms. For example, use chair rather than chairman, all people rather than mankind, and fellow men and women rather than fellow men.

5.5 It is acceptable to use gender-specific terms in quotations—for example, “the immortality and eternal life of man” (Moses 1:39). However, if a writer or editor feels that such a term should be changed, brackets should be used to show the change.

That and Which (See Chicago 5.250)

5.6 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 is best used restrictively only when it is preceded by a preposition [the situation in which we find ourselves]. Nonrestrictively, it is almost always preceded by a comma, a parenthesis, or a dash“ (Chicago 5.250, page 354).

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

**Scripture and Scriptural as Modifiers**

5.7 In certain situations, the noun scripture is preferred over the adjective scriptural as a modifier. The noun scripture is used as a modifier to mean taken from the scriptures, as in “scripture reference,” “scripture passage,” or “scripture story.”

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

The scripture story was very effective in teaching the children.

**Historic and Historical as Modifiers**

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

Liberty Jail is a Church historic site.

See also Chicago 5.250, page 334.
6.1 Punctuation should promote understanding and prevent misunderstanding. Choose and place punctuation marks to clarify meaning.

While this Style Guide does not in general repeat information that is found in Chicago, this section contains some overlap with Chicago to answer questions commonly raised by Church employees and to provide Church-specific examples.

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

Commas and Semicolons (See Chicago 6.16–60)

6.2 “The comma . . . indicates the smallest break in sentence structure. It usually denotes a slight pause. In formal prose, however, logical considerations come first. Effective use of the comma involves good judgment, with the goal being ease of reading” (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 6.19). 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 6.60):

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 6.61–67)

6.4 “A colon introduces an element or a series of elements illustrating or amplifying what has preceded the colon” (Chicago 6.61). For the use of colons in lists, see Chicago 6.129–30.

A colon “should not be used before a series that serves as the object of a verb” (Chicago 6.67).

The study included prospective missionaries, returned missionaries, and ward mission leaders.

“A colon is not normally used after namely, for example, and similar expressions” (Chicago 6.64).

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 noun.” When a colon introduces two or more sentences or when it introduces quoted material, “the first word following it is capitalized” (Chicago 6.63).

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 6.68–70)

6.6 “An indirect question never takes a question mark” (Chicago 6.69):

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

For using the hyphen in word division and compound words, see 7.10, 19–21; merriam-webster.com; and Chicago 7.36–47, 81–89.

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

En Dashes (See Chicago 6.78–84)

Use an en dash to separate inclusive numbers in references or citations (see also 14.21; Chicago 6.78, 9.60):

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

“The en dash should not be used if from or between is used before the first of a pair of numbers” (Chicago 9.60):

between 20 and 30 (not between 20–30)

“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
BYU–Pathway Worldwide (BYU–PW)
University of Wisconsin–Milwaukee

To prevent ambiguity, an en dash is used in certain situations instead of a hyphen to form compound words. See 7.20, item 4, and the last paragraph of 7.21.

Em Dashes (See Chicago 6.85–92)

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

Parentheses (See Chicago 6.95–98)

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, 98.)

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

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

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

Brackets (See Chicago 6.99–104)

Use brackets in quoted matter to “enclose editorial interpolations, explanations, translations of terms from other languages, or corrections. Sometimes the bracketed material replaces rather than amplifies the original word or words” (Chicago 6.99). Any material added to a quotation must be enclosed in brackets (see Chicago 13.59–60).

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

Use brackets “as parentheses within parentheses” (Chicago 6.101):

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

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

Slashes (See Chicago 6.105–13)

Do not use the slash in running text in place of the words and or or. Do not use constructions
such as he/she or and/or (see Chicago 5.250, pages 311, 334). 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 6.114–15)

6.17 Generally, use quotation marks to set apart “thought, imagined dialogue, and other interior discourse” (Chicago 13.43):

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?”

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

Combinations of Multiple Punctuation Marks (See Chicago 6.122–26)

6.19 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).

6.20 Use a comma after a title that ends with a question mark or exclamation point (see Chicago 6.125). Church style no longer differs from Chicago on this point.


6.21 “All punctuation marks should appear in the same font—roman or italic—as the main or surrounding text, except for punctuation that belongs to a title in a different font (usually italics)” (Chicago 6.2). Church style no longer differs from Chicago on this point.

The last book on the list, The Savior, the Priesthood, and You, should be read by all the students in the class. (The commas after Savior and Priesthood are italicized as part of the title. The comma after you is roman.)

“Punctuation marks following boldface . . . should be dealt with case by case, depending on how the boldface is used” (Chicago 6.3). In general, following punctuation that belongs with a bold word should be bold; punctuation that belongs rather to surrounding nonbold text should not be bold.

Look for doctrine. A doctrine is an eternal, unchanging truth.

February 4–10: Matthew 4; Luke 4–5

Will the installation remain stalled until I choose I accept?

The period after doctrine and the colon after 10 are bold. The question mark after accept is roman.

6.22 “No period should follow a display line” (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 11.7):

Lists (See Chicago 6.127–32)

General principles

6.23 “All items in a list should consist of parallel elements” (Chicago 6.127). In other words, items should be syntactically alike—whether noun forms, phrases, full sentences, or whatever the context requires.

6.24 Short, simple lists are usually run in to the text, “especially if the introductory text and the items in the list form a complete grammatical sentence” (Chicago 6.128). Longer lists or lists which require typographic prominence or contain multiple levels should be set vertically.

Run-in lists

6.25 In a list that is run in to the text, use numerals or letters enclosed in parentheses to mark divisions. If letters are used, they can be italicized within the roman 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 6.129).

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.

**Vertical lists**

6.26 “There are two basic types of [vertical] lists: (1) unordered, in which the items are introduced by a bullet or other such marker or by nothing at all, and (2) ordered, in which items are introduced by numbers or letters” (Chicago 6.130). In vertical lists, align runover lines with the first word that follows the numeral or the bullet. Align the numbers on the periods.

Both unordered and ordered lists are “best introduced by a grammatically complete sentence, followed by a colon” (Chicago 6.130).

6.27 In unordered vertical lists, if the items consist of complete sentences, begin them with uppercase letters and include terminal punctuation.

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 list items are not complete sentences, they do not begin with uppercase letters and do not include terminal punctuation.

Each young man should bring the following:

- camera
- sleeping bag
- backpack

6.28 In ordered vertical lists, numerals and not letters should generally be used, and a period should follow each numeral. If the items consist of complete sentences, begin them with uppercase letters and include terminal punctuation.

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

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

If the list items are not complete sentences, they should generally begin with uppercase letters but should not include terminal punctuation.

The bishopric will discuss several topics:

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

6.29 If the items in a list complete the sentence begun in the introductory phrase, it is usually better to create a run-in list. But if the context requires that the items be displayed more prominently, a vertical list can be used. Punctuate the list as a sentence. Use semicolons or commas after each item except the last, and use a period after the last item. Each item should begin with a lowercase letter, and a conjunction before the last item is optional.

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; and
3. interview presidents of Young Women classes as needed.

6.30 “Note that each division and subdivision should normally contain at least two items” (Chicago 6.132). For example, do not use A unless there will be a B.
Standard for Spelling

7.1 As a general rule, use the first listing of a word at merriam-webster.com as the standard for spelling in Church publications. (See Chicago 7.1.)

Spelling and Usage of Terms in Church Writing

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

- agency (not free agency)
- baptismry (use the second spelling at merriam-webster.com)
- Churchwide
- closed captions
- deacon-age; teacher-age; priest-age (modifier)
- donations in kind
- early-morning seminary
- fast and testimony meeting (not fast meeting)
- fast offering (noun)
- fast-offering (modifier)
- fellow man; fellow men (two words)
- fullness
- Gentile (noun)
- gentile (adjective)
- gold plates (not golden plates; use for the Book of Mormon plates and the Jaredite plates [see Mosiah 8:9])
- high councilor (not high councilman)
- home evening (not family home evening)
- home-study seminary
- in-kind donations
- latter day(s) (noun)
- less-active (modifier)
- multistake; multiward (modifier)
- name tag
- nonmember
- part-member (modifier)
- phase 1 (or introductory phase, phase 2a, or phase 2b) languages and products
- postmortal
- pre-earth
- premortal existence (not preexistence)
- record keeping (noun)
- record-keeping (modifier)
- released-time seminary
- role play (noun)
- same-sex (not same-gender)
- scriptorian (specialized Church term, preferably used infrequently; alternative could be “someone who is well versed in the scriptures”) 
- seer stone
- singing time
- stewardship (use this term to refer only to [1] the stewardships mentioned in the Doctrine and Covenants in connection with the law of consecration or [2] the role of parents in their family; when referring to responsibilities in the Church, words such as callings or assignments may be used)
- time code
- tithe payer; full-tithe payer; non-tithe payer; part-tithe payer
- tithe-paying (modifier)
- tithing in kind (noun)
- tithing-in-kind (modifier)
- word strip
- worshipped, worshipping

Plurals (See Chicago 7.5–15)

7.3 “Capital letters used as words, numerals used as nouns, and abbreviations usually form the plural by adding s” (Chicago 7.15):

- the 1990s
- CTRs
- PhDs
- vols.

“To aid comprehension, lowercase letters form the plural with an apostrophe and an s (compare ‘two as in llama’ with ‘two a’s in llama’)” (Chicago 7.15). Capital letters, however, do not normally require an apostrophe in the plural.

In Church style, there are two l’s in the word fullness.

Students once studied the three Rs.
For scholastic grades, “no apostrophe is required in the plural” (Chicago 7.65).

He brought home two As and three Bs.

**Possessives (See Chicago 7.16–29)**

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 7.16):

- 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

- 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 7.17–19):

- 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 that would otherwise include of” (Chicago 7.25):

- 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

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 7.36–47)**

7.10 Generally, divide words at the division points shown at merriam-webster.com. These points are indicated by dots between syllables. Merriam-Webster divides most words according to pronunciation rather than derivation:

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

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

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

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

3. “When a vowel forms a syllable in the middle of a word, it should remain on the first line if possible. Diphthongs are treated as single vowels” (Chicago 7.39):

- partici-pate (preferable to partici-pate)
- 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 7.40):

- 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 7.42):

- 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 6.35, 7.31)

7.11 “The vocative O . . . is always capitalized; oh is capitalized only at the beginning of a sentence” (Chicago 7.31). A comma usually follows the interjection oh, but no comma follows the vocative O (see Chicago 6.35).

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 7.34–35)

7.12 For most words with spellings that are derived from ligatures, use the spelling in the Bible Dictionary. If the word is not in the Bible Dictionary, use the first spelling shown at merriam-webster.com. However, use the second spelling for the word Juda, not the first spelling.

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 (&).

Italics (See Chicago 7.48–69)

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 7.50).

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 13.25 for adding italics in quoted material.)

7.15 Use italics to set off the titles of certain types of works. Do not italicize titles of the standard works and their parts. (See 8.46, 52–53; 11.1–2.)

7.16 Use italics for unfamiliar non-English words:

One of his favorite treats was Apfelkuchen.

However, “words and phrases from another language that are familiar to most readers . . . should appear in roman” (Chicago 7.54). If a word is listed at merriam-webster.com, do not set it in italics. “Commonly used Latin words and abbreviations should not be italicized” (Chicago 7.55):

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 7.55):

“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 7.63–64):

The word spiritual means different things to different people.

Place the letter x beside each correct answer.

Words on Boards or Strips of Paper

7.18 Use italics to indicate words or phrases that are to be written on a board or strip of paper:

Write Acts 8:3 on the board.
List the following on the board: Adam-ondi-Ahman, Second Coming, Millennium, Be Prepared.

Compound Words (See Chicago 6.80, 7.81–89)

7.19 “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 7.81).

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

1. When a compound modifier precedes the noun it describes and is hyphenated at merriam-webster.com, it should be hyphenated:
fast-food restaurants
long-suffering friend
open-heart surgery
up-to-date proposal
well-read client

2. When a compound modifier precedes the noun it describes and is not hyphenated at merriam-webster.com, it should be hyphenated only when ambiguity is likely without a hyphen:
   - fast and testimony meeting
   - fast-offering collection
   - flower-filled garden
   - health care expenses
   - member missionary work
   - much-needed clothing
   - real estate agent
   - third-floor apartment

3. When a compound modifier follows the noun or verb it describes, “hyphenation is usually unnecessary, even for adjectival compounds that are hyphenated in Webster’s (such as well-read or ill-humored)” (Chicago 7.85; see also Chicago 7.89, page 448). 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 7.21 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 7.86):
   - highly developed philosophy
   - lovingly conveyed message

7.21 “Compounds formed with prefixes are normally closed, whether they are nouns, verbs, adjectives, or adverbs” (Chicago 7.89, page 455; see pages 455–57 for examples). However, in certain situations, such as those shown in the following examples, a hyphen or en dash should be used after the prefix in a compound.

Use a hyphen in the following instances:

1. “Before a capitalized word or a numeral, such as sub-Saharan, pre-1950.”
2. “Before a [hyphenated] compound term, such as non-self-sustaining”:
   - non-English-speaking person
   - mid-20th-century history
3. “To separate two i’s, two a’s, and other combinations of letters or syllables that might cause misreading”:
   - anti-inflammatory
   - extra-alkaline
   - pro-life
4. “To separate the repeated terms in a double prefix, such as sub-subentry.”
5. “When a prefix or combining form stands alone, such as over- and underused, macro- and microeconomics” (Chicago 7.89).

Use an en dash after a prefix when one element of a compound adjective consists of an open compound (see Chicago 6.80):
   - non–Latter-day Saint literature
   - post–Mormon Battalion period
   - pre–western migration period

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**Variant Spellings of Names in the Scriptures**

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

1. This style guide, including the index
2. The Bible Dictionary
3. The spelling used in the scriptures
Names and Terms

General Principles of Capitalization

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

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

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

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

8.3 Capitalize plural generic terms that precede or follow two or more names of buildings, public places, or topographical features.

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

General Authorities, Area Seventies, and General Officers

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

a General Authority; the General Authorities (avoid the term the Brethren, but capitalize it when referring to General Authorities except when it is modified, such as my brethren or these brethren)
President of the Church; the fifth President; the first five Presidents
First Counselor in the First Presidency (but lowercase counselor when used in a generic sense: “Brigham Young selected Heber C. Kimball as First Counselor” (but his counselor)
Apostle; the Twelve (Apostles) (but prophets and apostles; apostolic; Jesus called twelve Apostles)

President (or Acting President) of the Quorum of the Twelve (Apostles) (but a member of the Quorum of the Twelve Apostles)
Senior President of the Seventy; seven Presidents of the Seventy; a member of the Presidency of the Seventy
General Authority Seventy (use this term to refer to members of the First and Second Quorums of the Seventy rather than referring to them as being members of the First or Second Quorum)
Area Seventy (use this term to refer to members of the Seventy who belong to quorums other than the First and Second Quorums)
member of the Seventy; of the Seventy; a member of the Quorums of the Seventy (use these terms to refer to a member of any Quorum of the Seventy)
emiritus General Authority Seventy (use this term for all former General Authority Seventies)
Area President; Area Presidency; First Counselor in the Area Presidency
Presiding Bishop
Second Counselor in the Presiding Bishopric
Patriarch to the Church (before 1980)
General Officers
General President (of Church organizations)
Primary General President; General President of the Primary
First Counselor in the Primary General Presidency

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

Church Historian (and Recorder) (but assistant Church historian; see 8.7)
Commissioner of the Church Educational System
Executive Director

8.5 Capitalize the names of the general presiding priesthood bodies or organizations 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
Other Church Positions and Offices

8.6 Lowercase positions in the Church unless they precede a personal name or are used in place of a personal name (see Chicago 8.19, 26):

- 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 (not high councilman)
- meetinghouse librarian
- Primary president
- prospective elder
- Relief Society secretary
- stake president; President Brown; “How are you, President?”
- Sunday School president
- ward clerk
- ward young single adult leader
- Young Women president

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

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

8.7 Lowercase all other titles referring to general Church administration:

- assistant Church historian
- director for temporal affairs
- general counsel (for the Church)
- managing director
- Relief Society general advisory council

Church Buildings

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

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

- Assembly Hall
- Beehive House
- Church Administration Building; the administration building (47 East South Temple Street)
- Church History Library; the library
- Church History Museum; the museum
- Church Office Building; the office building (50 East North Temple Street)
- Conference Center
- Conference Center Theater
- Family History Library; the library
- Joseph Smith Memorial Building
- Lion House
- Salt Lake Tabernacle; the Tabernacle (for the Salt Lake Tabernacle, Tabernacle is capitalized even when it stands alone)

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

- bishops’ storehouse; Redmond Oregon Bishops’ Storehouse
- Deseret Industries stores
- distribution center; Salt Lake Distribution Center
- employment resource center; Welfare Square Employment Resource Center
- family history center; Farmington Utah Family History Center
- home storage center; Ogden Utah Home Storage Center
- institute of religion; Ogden Institute of Religion; the Ogden institute; the institute
- missionary training center; Brazil Missionary Training Center; Provo Missionary Training Center
- stake center; Cheyenne Wyoming Stake Center; Cheyenne stake center (not stake house)
- tabernacle; Brigham City Tabernacle
- temple; Washington D.C. Temple; house of the Lord
- visitors’ center; Mesa Arizona Temple Visitors’ Center
8.9 Do not capitalize such terms as meetinghouse, chapel, office, home, and temple grounds when they are used descriptively rather than as part of a formal name:

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

8.10 Lowercase references to rooms in religious structures:

- baptistry (use the second spelling at merriam-webster.com)
- celestial room; Los Angeles California Temple celestial room
- chapel
- children’s meeting room
- classroom
- creation room
- cultural hall
- garden room
- high council room
- meetinghouse library
- Relief Society room
- sealing room

*but:* Holy of Holies; Nauvoo Room (in the Joseph Smith Memorial Building)

### Temples

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

- Aba Nigeria Temple
- Abidjan Ivory Coast Temple
- Accra Ghana Temple
- Adelaide Australia Temple
- Alabang Philippines Temple
- Albuquerque New Mexico Temple
- Anchorage Alaska Temple
- Antofagasta Chile Temple
- Apia Samoa Temple
- Arequipa Peru Temple
- Asunción Paraguay Temple
- Atlanta Georgia Temple
- Auckland New Zealand Temple
- Bacolod Philippines Temple
- Bahía Blanca Argentina Temple
- Bangkok Thailand Temple
- Barranquilla Colombia Temple
- Baton Rouge Louisiana Temple
- Belém Brazil Temple
- Bengaluru India Temple
- Benin City Nigeria Temple
- Bentonville Arkansas 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
- Brasília Brazil Temple
- Brigham City Utah Temple
- Brisbane Australia Temple
- Budapest Hungary Temple
- Buenos Aires Argentina Temple
- Calgary Alberta Temple
- Campinas Brazil Temple
- Caracas Venezuela Temple
- Cardston Alberta Temple
- Cagayan de Oro Philippines Temple
- Cebu City Philippines Temple
- Cedar City Utah Temple
- Chicago Illinois Temple
- Ciudad Juárez Mexico Temple
- Cobán Guatemala 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
- Davao Philippines Temple
- Denver Colorado Temple
- Detroit Michigan Temple
- Draper Utah Temple
- Dubai United Arab Emirates Temple
- Durban South Africa Temple
- Edmonton Alberta Temple
Feather River California Temple
Fortaleza Brazil Temple
Fort Collins Colorado Temple
Fort Lauderdale Florida Temple
Frankfurt Germany Temple
Freetown Sierra Leone Temple
Freiberg Germany Temple
Fresno California Temple
Fukuoka Japan Temple
The Gila Valley Arizona Temple
Gilbert Arizona Temple
Greater Guatemala City Guatemala Temple
Guadalajara Mexico Temple
Guatemala City Guatemala Temple
Guayaquil Ecuador Temple
The Hague Netherlands Temple
Halifax Nova Scotia Temple
Hamilton New Zealand Temple
Harare Zimbabwe Temple
Hartford Connecticut Temple
Helsinki Finland Temple
Hermosillo Sonora Mexico Temple
Hong Kong China Temple
Houston Texas Temple
Idaho Falls Idaho Temple
Indianapolis Indiana Temple
Johannesburg South Africa Temple
Jordan River Utah Temple
Kansas City Missouri Temple
Kinshasa Democratic Republic of the Congo Temple
Kirtland Temple
Kona Hawaii Temple
Kyiv Ukraine Temple
Lagos Nigeria Temple
Laie Hawaii Temple
Las Vegas Nevada Temple
Layton Utah Temple
Lima Peru Temple
Lima Peru Los Olivos Temple
Lindon Utah Temple
Lisbon Portugal Temple
Logan Utah Temple
London England Temple
Los Angeles California Temple
Louisville Kentucky Temple
Lubbock Texas Temple
Lubumbashi Democratic Republic of the Congo Temple
Madrid Spain Temple
Managua Nicaragua Temple
Manaus Brazil Temple
Manhattan New York Temple
Manila Philippines Temple
Manti Utah Temple
McAllen Texas Temple
Medford Oregon Temple
Melbourne Australia Temple
Memphis Tennessee Temple
Mendoza Argentina 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
Moses Lake Washington Temple
Mount Timpanogos Utah Temple
Nairobi Kenya Temple
Nashville Tennessee Temple
Nauvoo Illinois Temple (current temple)
Nauvoo Temple (original temple)
Neiafu Tonga Temple
Newport Beach California Temple
Nuku’alofa Tonga Temple
Oakland California Temple
Oaxaca Mexico Temple
Ogden Utah Temple
Okinawa Japan Temple
Oklahoma City Oklahoma Temple
Oquirrh Mountain Utah Temple
Orem Utah Temple
Orlando Florida Temple
Pago Pago American Samoa Temple
Palmyra New York Temple
Panama City Panama Temple
Papeete Tahiti Temple
Paris France Temple
Payson Utah Temple
Perth Australia Temple
Philadelphia Pennsylvania Temple
Phnom Penh Cambodia Temple
Phoenix Arizona Temple
Pittsburgh Pennsylvania Temple
Pocatello Idaho Temple
Portland Oregon Temple
Port Moresby Papua New Guinea Temple
Port-au-Prince Haiti Temple
Porto Alegre Brazil Temple
Port Vila Vanuatu Temple
Praia Cape Verde Temple
Preston England Temple
Provo City Center Temple
Provo Utah Temple
Puebla Mexico Temple
Quetzaltenango Guatemala Temple
Quito Ecuador Temple
Raleigh North Carolina Temple
Recife Brazil Temple
Red Cliffs Utah Temple
Redlands California Temple
Regina Saskatchewan Temple
Reno Nevada Temple
Rexburg Idaho Temple
Richmond Virginia Temple
Rio de Janeiro Brazil Temple
Rome Italy Temple
Russia Temple
Sacramento California Temple
Salt Lake Temple
Salta Argentina Temple
Salvador Brazil Temple
San Antonio Texas Temple
San Diego California Temple
San José Costa Rica Temple
San Juan Puerto Rico Temple
San Pedro Sula Honduras Temple
San Salvador El Salvador Temple
Santa Cruz Bolivia Temple
Santiago Chile Temple
Santo Domingo Dominican Republic Temple
São Paulo Brazil Temple
São Paulo East Brazil Temple
Sapporo Japan Temple
Saratoga Springs Utah 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
Syracuse Utah Temple
Taipei Taiwan Temple
Tallahassee Florida Temple
Tampico Mexico Temple
Tarawa Kiribati Temple
Taylorsville Utah Temple
Tegucigalpa Honduras Temple
Tijuana Mexico Temple
Tokyo Japan Temple
Tooele Valley Utah 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
Yigo Guam Temple
Yuba City California Temple

In subsequent references to a temple, a shortened name may be used. In such cases, capitalize the name:

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

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

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

Places and Historic Sites

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

Adam-ondi-Ahman
Bountiful, land of
Brigham Young Winter Home and Office
Carthage Jail
Cove Fort
Deseret, state of
Endowment House
Far West Temple Site
Garden of Eden (but the garden)
Garden of Gethsemane (but the garden)
Garden Tomb
Grandin Building: Book of Mormon Publication Site
Granite Mountain Records Vault
Hawn’s Mill (Massacre) (not Haun’s)
Hill Cumorah
Hill Cumorah Visitors’ Center
Historic Kirtland
Historic Nauvoo
Holy City (Jerusalem)
Holy Land
Independence Visitors’ Center
Johnson Home
Joseph Smith Birthplace
Kanesville Tabernacle
Liberty Jail
Mars’ Hill
Martin’s Cove: Mormon Trail Site
Morley Farm
Mormon Battalion Center at San Diego
Mormon Pioneer Memorial Monument
Mormon Trail Center at Winter Quarters
Mountain Meadows (Massacre)
Nauvoo House
Nauvoo Visitors’ Center
Newel K. Whitney Store
New Jerusalem
Northern Kingdom (of Israel)
Polynesian Cultural Center
Priesthood Restoration Site
Sacred Grove
Salt Lake Valley (but the valley of the Great Salt Lake; the valley)
Sea of Galilee
Sixth Crossing: Mormon Trail Site
Southern Kingdom (of Judah)
Temple Square
Tower of Babel
Waters of Mormon
Whitmer Farm: Church Organization Site
Willie Center at Sixth Crossing
Willie Rescue Site Monument
Winter Quarters
Zion

General Church Funds

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

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

Church Organizations, Classes, and Programs

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

Africa West Area Office
Church Board of Education
Church Educational System
Correlation Executive Committee
Latter-day Saint Charities
Missionary Executive Council
Office of the First Presidency
Office of the Presiding Bishopric; Presiding Bishopric’s Office
Priesthood and Family Executive Council
Correlation Research Division
Publishing Services Department
The Tabernacle Choir at Temple Square; The Tabernacle Choir (The is capitalized in both instances, including in running text)

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

the area office
the Church’s educational system

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

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

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

area council
bishopric; Columbia Ward bishopric
coordinating council
elders quorum; the Georgetown Branch elders quorum
high council
high priests quorum
public affairs council; public affairs office
service member group
single adults (ages 31 and older)
stake presidency; Centerville Utah North Stake presidency
ward council
ward youth council
young single adults (ages 18 through 30)

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

Stake Young Men and Young Women leaders should work together to serve the youth in their stake.

The young women of the Church are doing great things. (Not The Young Women of the Church are doing great things.)

8.19 Capitalize titles of official Church classes and courses of study, but lowercase words such as class, course, or seminar (see Chicago 8.86):

Come, Follow Me resources
Gospel Doctrine class
Marriage and Family Relations course

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

addiction recovery program
basic unit program
home evening
ministering
public affairs
seminary program
Young Men (or Young Women) program

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

Children and Youth program
Perpetual Education Fund program

Church Meetings

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

activity days

annual (or semiannual) general conference;
general conference
area council meeting
bishopric meeting
bishopric youth committee meeting
children’s sacrament meeting presentation
coordinating council meeting
fast and testimony meeting
mission leadership seminar (or seminar for new mission leaders)
opening exercises
priesthood interview (not personal priesthood interview or PPI)
priesthood meeting
priesthood session (not general priesthood session)
Primary
Relief Society meeting
sacrament meeting
solemn assembly
stake conference; La Crescenta California Stake conference
ward council meeting
women’s session (not general women’s session)
worldwide leadership training meeting

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

Days of ’47 parade
Temple and Priesthood Preparation

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

183rd Annual (or Semiannual) General Conference

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

April conference; October conference; April 2009 general conference

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

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

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

Nauvoo Pageant
**Time Zones**

8.24 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* 8.90.)

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

**“Brother” and “Sister”**

8.25 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**

8.26 Capitalize names and titles of Deity (see *Chicago* 8.91–92). The following list of examples is not exhaustive:

- Adonai
- Advocate with the Father
- Almighty (God)
- Alpha and Omega
- Anointed (One)
- Author of Salvation
- Bread of Life
- Christ child
- Comforter
- Creator
- our Elder Brother
- Elohim (*not* Eloheim)
- (Eternal) Father
- Father in Heaven
- Firstborn (*but* Jesus Christ is the firstborn of all the spirit children of Heavenly Father.)
- Godhead
- God the Father
- God, the Eternal Father
- Good Shepherd
- Great High Priest
- Heavenly Father
- Heavenly Mother
- heavenly parents
- Holy Ghost
- Holy One (of Israel)
- Holy Spirit (of Promise)
- I Am
- Jehovah
- Jesus (the) Christ
- King of kings
- Lamb (of God)
- Light (of Christ)
- Light (of the World)
- Light and Life of the World
- Lord Jesus Christ
- Lord of Hosts
- Lord of lords
- Man of Holiness
- Master
- Master Healer
- Mediator
- Messiah
- Most High
- Mother in Heaven
- Omnipotent
- Only Begotten (Son)
- parents in heaven
- Prince of Peace
- Redeemer
- Resurrection and the Life
- Savior (of the world)
Savior Jesus Christ
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.)
Second Comforter
His Son, Jesus Christ
Son (of God)
Son of Man
Son of Righteousness
Spirit (see 8.31)
Spirit of Truth (the Holy Ghost)
Supreme Being
Word

8.27 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.)

8.28 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.
- 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 humankind.
- The Holy Ghost is known as the Comforter, and He can calm our fears and fill us with hope.
As an exception, lowercase pronouns referring to heavenly parents.

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, capitalize them:

- “Heavenly Father, are You there?”

8.29 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

8.30 Capitalize the words God and Deity when used as the name or title of members of the Godhead. However, lowercase these words in 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.

8.31 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.
- We should abide by the spirit of the law as well as the letter.
- He exhibited a bitter spirit when confronted with his wrongdoing.
- There was a beautiful spirit at the meeting, and all were benefited by attending.
- The man attributed his insight to the spirit of revelation.
- In response to the spirit of Elijah, the hearts of the children are turning to their ancestors.

Religious Persons and Groups

8.32 Lowercase general references to heavenly beings other than the members of the Godhead:
angel of light
archangel
messenger from God
heavenly being
destroying angel
divine personage
resurrected being

8.33 Capitalize names and titles of “prophets, apostles, saints, and other revered persons,” as well as the names of religious groups (Chicago 8.93):

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

but: Martin handcart company

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

the Apostle, an Apostle (but prophets and apostles)
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:

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

Capitalize the term pharaoh when it is used alone in place of a name. Lowercase the term when it is used in a generic sense (often preceded by an article):

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 Ramesside Period compose the 20th Dynasty.

Satan and His Followers

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

the adversary
anti-Christ
devil
false Christ
father of lies
Lucifer
Satan
son of perdition
son of the morning

Church

8.35 The official name of the Church is The Church of Jesus Christ of Latter-day Saints. Generally use the full name of the Church in the first reference. After the full name has been used, consider
the shorter terms “the Church of Jesus Christ” or “the Church.”

Do not use terms like “Mormon Church,” “LDS Church,” “Church of the Latter-day Saints,” or “Mormonism.”

“Mormon” can be used in historical expressions such as “Mormon Trail.”

8.36 Capitalize church when it refers to 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.

8.37 Capitalize the word church when using it as an adjective referring to the Church of Jesus Christ:

- 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” (Doctrine and Covenants 20:45).

8.38 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):

- 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.

Church Members

8.39 Refer to Church members as “members of The Church of Jesus Christ of Latter-day Saints” or “members of the Church of Jesus Christ.” If a shorter term is needed, use “Latter-day Saints” or “Saints.” Do not use the terms “Mormons” or “LDS.”

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

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

8.41 Capitalize the phrase “Latter-day Saints,” lowercasing the d in the word day.

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

Priesthood

8.43 Capitalize formal designations of the priesthood:

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

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

- higher (or lesser) priesthood
- holy priesthood
- patriarchal priesthood
- priesthood
- priesthood bearers

8.45 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

8.46 Capitalize and set in roman type the titles of the standard works (see Chicago 8.103):
the Bible; the Holy Bible
the Book of Mormon; the Book of Mormon:
Another Testament of Jesus Christ; Selections from
the Book of Mormon
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 re-
ferring 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)

8.47 Lowercase general terms referring to the standard
works and derived adjectives (see Chicago 8.103):
biblical
holy scriptures
standard works
triple combination

8.48 Capitalize and set in roman type official desig-
nations of versions and translations of the Bible
(see Chicago 8.104):
Douay Version
Joseph Smith Translation (not Inspired Version;
but Joseph Smith’s inspired translation)
King James Version of the Bible; King James Version
In references to the King James Version of the
Bible, use the term version, not translation.
Latter-day Saint edition of the King James Version
of the Bible (shortened: Latter-day Saint edition of
the King James Bible or Latter-day Saint edition of
the Bible)
Do not use the second shortened example
unless the document has clearly stated that it is
referring to the King James Version.
New International Version
Revised Standard Version
Septuagint

8.50 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 8.180). Give any numbers in arabic
numerals, even when the original spells out the
numbers or uses roman numerals:
Doctrine and Covenants, section 20, verse 14
Matthew, chapter 6, verse 5

It is preferable to omit the words chapter and verse:
In Matthew 5:44, Jesus taught that we should love
our enemies.

If only a chapter is referred to, the word chapter
may be included but is not set off with commas:
In Helaman chapter 5 we read, “Remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation.”

8.51 Lowercase and set in roman type references to the front and back matter in the standard works (see Chicago 8.179):

- title page of the Book of Mormon
- index to the triple combination (or to the Book of Mormon)
- 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.ChurchofJesusChrist.org in English and in the triple combination in many non-English languages)

8.52 Capitalize and set in roman type divisions and sections of the Bible (see Chicago 8.106):

- Epistles; pastoral Epistles; general Epistles
- Gospels; synoptic Gospels
- the Law; the Prophets; the Major Prophets; the Minor Prophets
- Old Testament; New Testament
- Pentateuch

8.53 Capitalize named scripture passages, named prayers in the scriptures, and terms of special importance in the scriptures (see Chicago 8.107):

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

8.54 Lowercase terms that refer to parables, miracles, and scripture accounts that have a descriptive name (see Chicago 8.107):

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

8.55 Capitalize and set in roman type the names of other sacred or highly revered works (see Chicago 8.103):

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

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

- book of life
- book of remembrance
- Dead Sea scroll

8.56 Generally, lowercase adjectives derived from the names of sacred books (apocryphal, biblical, scriptural). However, a few derived adjectives retain the initial capital (see Chicago 8.103).

Religious Terms

8.57 Lowercase most religious terms, including references to religious ordinances, principles, doctrine, and events (see Chicago 8.108–10):

- apostleship (but an Apostle)
- baptism
- battle of Armageddon
- celestial kingdom
city of Enoch
confirmation
dispensation (of Abraham, of the meridian of
time, of the fullness 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
judgment bar
kingdom of God
latter days
the law of consecration
the law of the fast
the laying on of hands
martyrdom (of Joseph Smith)
meridian of time
Mosaic law; law of Moses
new and everlasting covenant
oath and covenant of the priesthood
ordination
paradise
patrician blessing
plan of salvation
promised land; land of promise
Sabbath day
sacrament; sacrament of the Lord’s Supper
savior on Mount Zion
scribes and Pharisees
spirit world
strait and narrow path
united order

8.58 Capitalize “religious events and concepts of
major theological importance” to emphasize
their unique nature and to avoid ambiguity (see
Chicago 8.108):

the Annunciation (of the Savior’s birth)
the Apostasy (or the Great Apostasy)
the Ascension
the Atonement (of Christ); Christ’s Atonement
the Creation

the Crucifixion
the Exodus
the Fall (of Adam or of Adam and Eve or of man);
Adam’s Fall
the Feast of Tabernacles
the First 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 the events of either the Savior’s Resur-
rection or the Resurrection of humankind. Do not
capitalize it when it refers to a religious prin-
ciple. Also capitalize First Resurrection and Second
Resurrection.)

Jesus Christ made resurrection possible.
The Resurrection of the dead will begin at the
Second Coming of the Savior.

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 8.108):

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

In 1 Corinthians 15, Paul responded to those who
claimed there was no resurrection of the dead.
Moses led an exodus of the Israelites out of Egypt.
After the Savior’s Second Coming, the earth will
experience a millennium of peace.

Lowercase modifiers formed from such terms:

the atoning sacrifice of Jesus Christ
the millennial day
a pentecostal outpouring (but a Pentecostal minister)
8.59 Lowercase objects of religious use or significance (see *Chicago* 8.111):

- ark (of Noah)
- ark of the covenant
- brass plates
- brazen serpent
- gold plates (*not* golden plates)
- golden calf
- large plates of Nephi
- seer stone
- stick of Joseph; stick of Judah
- tree of knowledge of good and evil

*but:* Liahona; Rameumptom; Urim and Thummim
Numbers

9 Numerals or Words

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

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

If a term with a number is used in the scriptures, spell out the number:

- twelve tribes, ten lepers, ten virgins

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

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

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

- third article of faith (but tenth article of faith; thirteenth article of faith; see 8.53)
- fourth quarter
- Ogden Utah 10th Ward
- 183rd Annual General Conference

The information should be submitted by the eighth of each month.

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).

- Second Nephi is a continuation of Nephi’s writings on the small plates.
- The book of 2 Nephi is a continuation of Nephi’s writings on the small plates.

9.4 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.

9.5 “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 are in arabic numerals” (Chicago 9.26).

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

9.6 Inclusive years are abbreviated following the pattern illustrated in Chicago 9.61. However, when the century changes, or when the sequence is BC, all digits must be presented.

9.7 For information about using numerals in scripture references, see 14.20.
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* 10.42.

Punctuation of Initialisms

10.2 Use no periods with initialisms that are uppercase. Use periods with two-letter initialisms that are lowercase.

   US or USA (United States of America)
   JSMB (Joseph Smith Memorial Building)
   Lehi left Jerusalem in about 600 BC.

   Moroni wrote his farewell message in about AD 421.

   *AD* precedes the year number, and *BC* follows it.

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

   Use the phrases “12:00 noon” or “12:00 midnight” instead of “12:00 p.m.” or “12:00 a.m.”

Names and Titles

10.3 “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

10.4 If the abbreviations *Jr.* or *Sr.* are used with a person’s name, do not set them off with commas (see *Chicago* 6.43):

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

Geographical Terms

10.5 When place-names contain terms such as *Fort* or *Mount*, spell out these terms. However, the word *Saint* should be abbreviated as part of a place-name:

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

The Standard Works

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

10.7 In running text and notes, do not abbreviate 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* 10.44):

   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.

(1 Thessalonians 1:8)
(Joseph Smith—Matthew 1:46)
(Doctrine and Covenants 76:10)

10.8 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 14.25 for examples.
Italics and Quotation Marks in Titles

11.1 Italicize references to the official titles of the following types of works: books, pamphlets, periodicals, newspapers, plays, collections of poems, long poems (generally those of book length), films, television and radio programs, video series, DVDs, albums (of recordings), long musical compositions (such as oratorios and operas), and works of art such as paintings (but see 11.9), drawings, statues, and photographs. (See Chicago 8.168, 181, 183, 186, 189, 194, 198.)

For the Strength of Youth (booklet or magazine)
Liahona (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 & the Spoken Word (television and radio program)
Joseph Smith: The Prophet of the Restoration (film)
The Life of Jesus Christ Bible Videos (video series)
Consider the Lilies (title of album published by The Tabernacle Choir)
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 8.170):

the Liahona
the Friend
the Church News
the Elders’ Journal
the Deseret News
but: The Joseph Smith Papers (see 11.2)

11.2 Italicize The Joseph Smith Papers and capitalize the initial The when referring to the published materials, whether in print or online:

The 11th volume of The Joseph Smith Papers contains high-resolution images of the printer’s manuscript of the Book of Mormon.

Use “the Joseph Smith Papers Project” or “the Joseph Smith Papers” (in roman type without quotation marks) and lowercase the initial the when referring to the project itself:

Editors working on the Joseph Smith Papers Project adhere to strict scholarly standards for documentary editing.

For additional style guidelines for references to The Joseph Smith Papers, see josephsmithpapers.org/referencingtheproject.

11.3 Set references to the titles of the following types of works in roman type within quotation marks: articles, parts of books (chapters and sections), hymns and songs, most poems, unpublished works (such as speeches and dissertations), videos, and single episodes in television programs. (See Chicago 8.177, 181, 188–89, 194.)

“I Am a Child of God,” Hymns, no. 301
John Smith, “History of My Life,” in John Smith Papers, 1, Church History Library, Salt Lake City
“The Baptism of Jesus” (video), ChurchofJesusChrist.org.

When quoted material includes a parenthetical citation to a work whose title is enclosed in double quotation marks, do not change these to single quotation marks:

“Elder Neal A. Maxwell of the Quorum of the Twelve Apostles explained that ‘as the plan of salvation is executed and re-executed, again and again, in realms beyond our purview, His love is constant and personal’ (“Wisdom and Order,” Ensign, June 1994, 43). Because God’s ‘great and eternal plan’ (2 Nephi 11:5) does not vary, the same plan that will exalt the inhabitants of this earth is implemented for the same purpose in all the worlds God has created” (Old Testament Seminar Teacher Manual [2015], 26).

The double quotation marks around “Wisdom and Order” are retained even though the citation is within another quotation.
When a DVD has several segments that are listed by number, place the titles of segments in quotation marks:


For guidelines on capitalizing the names of computer software and programs, see 12.2.

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 11.9–10. 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. Instead, add 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**

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 8.165.)

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 8.164):

*Florence—a City of Beauty*

*but: Come, Follow Me—For Individuals and Families: Book of Mormon 2020* (see 14.27)

If a quotation is part of a book or article title, use quotation marks to set it off (see Chicago 14.94).


As an exception, if the entire title of an article or talk is in quotation marks in the original source, use only one set of quotation marks in running text or in a citation:

*Incorrect*: Next week, study the talk “ ‘Feed My Sheep’ ” by Elder Ben B. Banks.

*Correct*: Next week, study the talk “Feed My Sheep” by Elder Ben B. Banks.

*Incorrect*: (Ben B. Banks, “ ‘Feed My Sheep,’ ” *Ensign*, Nov. 1999, 9)

*Correct*: (Ben B. Banks, “Feed My Sheep,” *Ensign*, Nov. 1999, 9)

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 common coordinating 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 8.159).
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 8.41)

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 8.161).

   - Preparing for the Twenty-First Century

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**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 for the artwork, also include a copyright notice.

When artwork from the *Gospel Art Book* is used or referred to in a Church publication, set the title in roman type and use initial caps. Use the titles from the “List of Pictures and Related Sources” in the front of the *Gospel Art Book*. These are typically descriptive titles rather than artists’ titles:

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

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**Titles of Departments in Church Magazines**

11.12 Departments in the Church magazines are capitalized according to the guidelines in 11.9–10. Magazine department names are not italicized or put in quotation marks:

   - Many great stories are included in Latter-day Saint Voices.
Terms Related to Digital Technology

Spellings of Terms

12.1 Use these 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 merriam-webster.com)
- ePub
- file name
- hashtag
- home page
- internet (an exception to merriam-webster.com)
- intranet
- log in (verb)
- log-in (noun or adjective)
- log out (verb)
- log-out (noun or adjective)
- offline
- online
- pop-up (adjective)
- pull-down (adjective)
- sign in, sign out (verb)
- sign-in, sign-out (noun or adjective)
- username
- the web
- web browser
- webcast (noun)
- 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 at merriam-webster.com.

Names of Systems and Software

12.2 Capitalize the names of computer systems, software, and programs. Place those names that are acronyms in all capitals:

- Church Account
- FamilySearch
- Member and Leader Services (MLS) software

File Extensions

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

12.4 If the file extension is also a common acronym or initialism, write it as such:

- Each chapter is available as a PDF.
- Images should be submitted in JPEG format.
- Most websites are built using HTML files.

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

- She used PowerPoint and Excel files in the presentation.

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

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

Website and Email Addresses

12.6 Normally lowercase website addresses. Prefixes such as “http://” and “www.” are generally not required, whether in text or in citations.

- providentliving.org
- chicagomanualofstyle.org
- but: FamilySearch.org

However, if a URL contains the name of Deity, use headline capitalization:

- ComeuntoChrist.org
- BiblicalJesus.org
The following are exceptions to the preceding guidelines:

1. In rare instances it is acceptable to include “www.” if necessary to alert readers that a website address is being given.
2. 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.
3. For consistency, in some cases it may be best to capitalize an address that would not normally be capitalized, such as mormon.org below:

During President Hinckley’s administration, the Church launched LDS.org, FamilySearch.org, and Mormon.org.

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

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 12.12).

12.7 Capitalize the Church’s official website URL as ChurchofJesusChrist.org. If the first part of the URL (the subdomain) contains a single word, do not capitalize the word. If it contains more than one word or an initialism, use headline capitalization.

BookofMormonVideos.ChurchofJesusChrist.org
LCR.ChurchofJesusChrist.org
newsroom.ChurchofJesusChrist.org
temples.ChurchofJesusChrist.org
JSJones@ChurchofJesusChrist.org

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

12.8 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 ComeuntoChrist.org Site
FamilySearch.org Now Available

12.9 In running text, a website name may be used without the three-letter extension at the end. The name of the website should be set in roman type and capitalized according to the guidelines in 11.9–10:

Joseph Smith Papers website
Provident Living website

12.10 When referring to a section of a website, capitalize the section title according to the guidelines in 11.9–10:

Living Prophets and Church Leaders section of ChurchofJesusChrist.org
Pioneers in Every Land section of history.ChurchofJesusChrist.org

If it is helpful for clarity, use quotation marks to show sections within sections:

“Lead in the Church” in the Serve and Teach section of ChurchofJesusChrist.org

Naming Parts of ChurchofJesusChrist.org

12.11 Pages, sections, and microsites that are on the domain of ChurchofJesusChrist.org should not be referred to as “websites.” They may be referred to as “sections,” “pages,” “tools,” “applications,” or “experiences.”

Examples of how departments might refer to different parts of the ChurchofJesusChrist.org website might include the following:

Today The Church of Jesus Christ of Latter-day Saints launched a new section on ChurchofJesusChrist.org for members of the Relief Society.
A new application on ChurchofJesusChrist.org was launched today to help members find missionary service and volunteer opportunities. A new page on ChurchofJesusChrist.org was released today titled “Hear Him.”

Navigation Instructions

12.12 Use the following guidelines when describing how to navigate websites or apps.

Use roman type and initial capitals to refer to the names of pages, menus, and 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 click, tap, or select. Bold type provides quick, easily identifiable reference points for people who are reading the printed instructions while navigating:

ChurchofJesusChrist.org provides many resources to help youth, including *Come, Follow Me.* To access these resources, select **Libraries,** then **Gospel Library,** then **Come, Follow Me,** and then **Sunday School** or **Young Women and Aaronic Priesthood.**

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

1. Select **Families and Individuals,** then **Youth,** and then **Come, Follow Me.**
2. Select **Aaronic Priesthood, Young Women,** or **Sunday School.**

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

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

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**Hashtags in Church Materials**

12.13 Social media users often categorize content with hashtags—words prefixed with a hash sign (#). For suggested Church-related hashtags, see ChurchofJesusChrist.org/media-library/social.
Quotations

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 In general, 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. Permissible changes to quotations are given in the next section.

If a source is difficult to locate, the writer should include with the manuscript a photocopy or scan 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, 54)

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. “At the end of the quotation, a period or other mark of punctuation in the original may be omitted or changed to a period or comma as required by the surrounding text.”

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] 13.61), unless the passage quoted is from an older work or a manuscript or other unpublished 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). If such changes are made, use the phrase “spelling and punctuation modernized.”

6. For rules on ellipses with other punctuation, see Chicago 13.54.

13.5 When quoted material includes a superscript number for an endnote or footnote, delete the number and replace it with the note’s source citation information enclosed in brackets. Use the same text that is in the note unless the length of the note could be distracting, in which case the text may be shortened. In some cases, such as long textual endnotes or footnotes, the note may be omitted altogether (see 13.4, item 4). If a book’s publisher and place of publication are included in a note, they should be omitted.

Regardless of whether the name of a book of scripture is spelled out or abbreviated in an endnote or footnote, it should be spelled out in the bracketed replacement.

Punctuate the bracketed material according to the guidelines for parenthetical source citations in 14.16.

Example 1:

Original published statement: “Jesus said, ‘Be not afraid, only believe.’ 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,’ 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?”

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 Doctrine and Covenants 110:11].”

Lowercase see.

Example 4:

Original published statement: “The Lord sends the Holy Ghost to make it possible to ‘seek, and ye shall find’ 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. Italics in the King James Bible indicate words added by the translators to accommodate English grammar or syntax.

When text is being quoted from the extracts of the Joseph Smith Translation that are in the footnotes or the appendix of LDS editions of the Bible, preserving the italics is optional but frequently useful for illustrating Joseph Smith’s changes to the text:

The Joseph Smith Translation of Luke 2:46 clarifies that the doctors “were hearing him, and asking him questions” (in Luke 2:46, footnote c).

When text that is being quoted from the Book of Mormon, Doctrine and Covenants, or Pearl of Great Price contains italics, preserve the italics:

The Prophet Joseph Smith recorded: “I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!” (Joseph Smith—History 1:17).

However, if only the italicized portion of the text is quoted, change it to roman:

The Prophet Joseph Smith recorded that Heavenly Father introduced the Savior by pointing to Him and saying, “This is My Beloved Son. Hear Him!” (Joseph Smith—History 1:17).

The Joseph Smith Translation of John 8:11 contains these additional words at the end of the verse: “And the woman glorified God from that hour, and believed on his name” (in John 8:11, footnote c).

13.7 When text that is being quoted from the scriptures contains small-capital or full-capital letters, use lowercase letters in their place except where capital letters are required:

Incorrect: “These are the generations of the heavens and of the earth when they were created, in the day that the 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).

Incorrect: “And the Lord called his people Zion” (Moses 7:18).

Correct: “And the Lord called his people Zion” (Moses 7:18).

Incorrect: “And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS” (John 19:19).

Correct: “And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews” (John 19:19).

Relationship to Text (See Chicago 13.9–12, 32)

13.8 In Church publications, generally make quotations part of the text by enclosing them in quotation marks in a normal paragraph:

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. “A quotation mark is needed at the beginning of the quotation and at the beginning of each new paragraph but at the end of only the final paragraph” (Chicago 13.32; see also 13.31).

13.10 If short portions from two or more paragraphs are brought together in a run-in quotation (using ellipses), the original paragraphing need not be retained. However, the sense of the original quotation should be maintained. Such paragraphing changes can be made silently.

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” (Doctrine and Covenants 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” ( Doctrine and Covenants 121:41–43).

13.11 When a bulleted or numbered list is included in quoted text, do not put quotation marks before the list markers. The list items are considered to be part of the preceding paragraph.

“These three verses, which seem so similar in the English language, really contain three distinct messages in Greek:

- Little lambs need to be nourished in order to grow.
- Sheep need to be tended.
- Sheep need to be nourished” (“Shepherds, Lambs, and Home Teachers,” Ensign, Aug. 1994, 16).

13.12 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 13.19). 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” ( Doctrine and Covenants 121:40–41).

13.13 “For a quotation that is only a part of a sentence in the original but forms a complete sentence as quoted, a lowercase letter may be changed to a capital” (Chicago 13.19).

The Lord warned, “When we undertake to cover our sins, or to gratify our pride, . . . the Spirit of the Lord is grieved” ( Doctrine and Covenants 121:37). The word when is capitalized even though it is lowercased in the scriptures.

13.14 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.

Avoid using the words “quotation by.” Use the words “quotation from” or “statement by.”

13.15 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 6.40, 13.14–15).

13.16 Use a colon when a quotation is preceded by as follows or similar formal introductory words (see Chicago 13.16):

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” (General Handbook: Serving in The Church of Jesus Christ of Latter-day Saints, 38.8.35, ChurchofJesusChrist.org).

Generally, use a colon to introduce quoted material that is more than one sentence (see Chicago 13.16):

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” (Doctrine and Covenants 138:11).

If a phrase or sentence introduces a quotation of multiple paragraphs, do not combine the phrase or sentence with the first quoted paragraph (unless the syntax requires the first quoted paragraph to be run in to the introductory phrase or sentence):

While Joseph Smith was imprisoned in Liberty Jail, the Lord taught him the powerful principles recorded in Doctrine and Covenants 121:

“No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

“By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile” (Doctrine and Covenants 121:41–42).

13.18 Indicate “the omission of a word, phrase, line, paragraph, or more from a quoted passage” by using ellipsis points. Ellipsis points are “a series of three dots” (Chicago 13.50):

“The priest’s duty is to . . . administer the sacrament” (Doctrine and Covenants 20:46).

Digital documents generally use single-glyph ellipsis characters, and print documents use spaced periods (see Chicago 13.50).

13.19 Do not place ellipsis points at the beginning or end of a quotation, even if the first part of the first sentence or the last part of the last sentence is not included (see Chicago 13.52).

13.20 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 13.56):

“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” (Doctrine and Covenants 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.

13.21 When bracketed material is substituted for a word or group of words in the original, generally do not use ellipsis points. The brackets indicate that something has been added or replaced:

“So, in accordance with this [decision], I retired to the woods to make the attempt” (Joseph Smith—History 1:14).

However, if a substantial amount of material has been replaced by one or two bracketed words, ellipsis points should be used after the closing bracket.

13.22 “Other punctuation appearing in the original text—a comma, a colon, a semicolon, a question mark, or an exclamation point—may precede or follow an ellipsis (except when a period precedes the ellipsis; see [Chicago] 13.53). 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 13.54):
“The priest’s duty is to preach, teach, expound, exhort, . . . and visit the house of each member” (Doctrine and Covenants 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).

13.23 Do not include a space between an opening quotation mark and an ellipsis point in situations such as the second paragraph below:

“He maketh me to lie down in green pastures: he leadeth me beside the still waters. . . .

“. . . I will fear no evil: for thou art with me; thy rod and thy staff they comfort me” (Psalm 23:2, 4).

Include a space between the closing quotation mark and the ellipsis point in situations such as the last two sentences below:

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.’

13.24 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.

Emphasis Added

13.25 When italics are used to emphasize quoted material that is not italicized in the original, add the phrase “emphasis added” at the end of the source citation (see Chicago 13.62):

“For we know that it is by grace that we are saved, after all we can do” (2 Nephi 25:23; emphasis added).

If an additional citation is used after the phrase “emphasis added,” consider using a comma rather than a semicolon before the phrase:

(2 Nephi 2:3, emphasis added; see also Alma 23:5)

Phrases Ending with Amen

13.26 When a talk or address ends with the word amen, punctuate the word as part of the preceding phrase:

In the name of Jesus Christ, amen.

The entire clause “in the name of Jesus Christ, amen” may be included with the preceding sentence or may stand alone, depending on the context:

I bear you this testimony in the name of Jesus Christ, amen.

I leave you my witness of the truthfulness of this great work, in the name of Jesus Christ, amen.

We know the goal. We have the example. Now let us put forth the effort and make the decision to follow in that path. In the name of Jesus Christ, amen.

Selecting Quotations from Church Leaders

13.27 When a document includes quotations about Church doctrine, use the guidelines below in selecting the quotations:

1. Prefer quotations from official Church publications.

2. Prefer quotations from prophets and apostles.

3. Prefer current or recent quotations unless quotations made by earlier prophets and apostles make the point more effectively.

Generally, do not use doctrinal concepts or teachings that can be found in only one source (or from only one person) and that cannot be supported by teachings from other prophets and apostles.
Source Citations, Notes, and Bibliographies

14.1 Provide sources for all quotations and paraphrases, except for brief, frequently quoted phrases that have entered common usage so completely that an original source is not only unnecessary but virtually undiscoverable, such as “in the world but not of the world.” Generally cite primary sources.

Exceptions to Using Primary Sources
The following exceptions can be made to the general guideline of citing primary sources. The purpose of these exceptions is to make quoted materials accessible to the reader.

14.2 When an address by a General Authority is published in a Church magazine after originally being published elsewhere, generally cite the Church magazine. Do this even if the Church magazine has published a shorter version of the address—as long as the quotation is included.

14.3 In other situations where a secondary source is being considered for a citation, the editor and writer should evaluate the intent of the publication and the needs of the audience. For example, in a Church manual or article, an early quotation about the Relief Society might be cited from Daughters in My Kingdom: The History and Work of Relief Society if it is included in that book. In a Church history publication, the same quotation might be cited from the original source or from a scholarly secondary source, such as The First Fifty Years of Relief Society: Key Documents in Latter-day Saint Women’s History.

Citing the Words of Church Presidents
14.4 When quoting the words of Church Presidents, apply the following guidelines to determine which source to cite. These guidelines are presented in order of preferred use:

1. If a quotation is completely contained in one of the Teachings of Presidents of the Church books, cite the quotation from that book (see the first example in 14.27). 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. A Conference Report if the quotation is from a general conference before 1971.
   b. An official Church periodical, 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 14.28).

4. Cite the quotation from an original source other than the official Church publications mentioned in number 2 above.

When quoting the words of the Prophet Joseph Smith, if a quotation is not in Teachings of Presidents of the Church: Joseph Smith, cite it from a primary source. If the primary source is available on josephsmithpapers.org, cite that source on the website. If the source is not on the website but has been published by the Joseph Smith Papers Project in print, cite the print volume (see 14.38). If the primary source is not on josephsmithpapers.org or in a Joseph Smith Papers print volume, cite the primary source itself (such Times and Seasons, a journal, and so on). If you need help determining the primary source, you are encouraged to email Greg Scoggin of the editing section (greg.scoggin@ChurchofJesusChrist.org) or Eric Smith of the Joseph Smith Papers Project (smithre@ChurchofJesusChrist.org).

Editions and Printings
14.5 Cite the most recent edition of a book except in special cases, such as when that edition is not reliable. Use the first printing of that edition as the date of publication.

Do not confuse editions with printings. Different printings are reprints of an existing edition. Different editions usually contain differences in text and pagination. (See Chicago 1.26.)

Be aware that in some books, publishers have not maintained the distinction between editions and printings. Such books sometimes refer to new printings as new editions.

The sample citations in this section provide guidance for knowing which edition to cite for
books that are often quoted in Church publications (see 14.24–42).

Form of Source Citations

14.6 Either parenthetical citations or endnotes may be used in Church materials. Footnotes are generally not used in Church publications.

14.7 In source citations, omit the place of publication and the name of the publisher. Do not use the abbreviations p. and pp. (see Chicago 14.151). If the proximity of other numbers makes it unclear that a number is a page number, add the word page or pages before it.

Parenthetical Source Citations

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

(Joseph Fielding Smith, Doctrines of Salvation, comp. Bruce R. McConkie [1955], 2:13)

(“The Living Christ: The Testimony of the Apostles,” ChurchOfJesusChrist.org)

Endnotes


Include the place of publication and name of the publisher when necessary to identify which edition is being cited:


Specific Source Citation Issues

14.8 When using parenthetical citations, generally do not repeat information that is already given in the text. For example, if the text said that a quotation came from Heber J. Grant, the source citation might be:

(Gospel Standards, comp. G. Homer Durham [1941], 17)

In cases where the remaining information in the source citation might be confusing or awkward by itself, it may be appropriate to repeat some information, such as the title of the source:

Invite a student to read aloud the following explanation from For the Strength of Youth:

“Heavenly Father has given you agency, the ability to choose right from wrong and to act for yourself” (For the Strength of Youth [booklet, 2011], 2).

When using endnotes, all source citation information should be included in the note, regardless of what is contained in the text (see 14.11 for an exception). For example, if the text said that a quotation came from Heber J. Grant, the endnote might be:


14.9 When a citation includes only a page number, generally spell out the words page or pages:

The January 2009 issue of the Ensign magazine features testimonies of the Prophet Joseph Smith by members of the First Presidency and Quorum of the Twelve (see pages 10–15).

14.10 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.

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

(Henry B. Eyring, Choose Higher Ground [2013], 69)

When the name occurs outside of citation form, however, use the person’s title:

For additional insights, see President Henry B. Eyring’s Choose Higher Ground, 69.

14.12 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)

14.13 Place an editor’s or compiler’s name before the book title when a book is a compilation of materials from many different authors, compilers, or editors. “The abbreviation ed. or eds., comp. or comp.s., or trans. follows the name” (Chicago 14.103).

(in James R. Clark, comp., Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints [1966], 3:19)
14.14 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 14.104.)

(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**

14.15 Make full reference to a nonscripture source when it is first cited in each chapter (or similar unit) of a publication. Use shortened citations for subsequent references in the same chapter rather than ibid. If a subsequent reference is far removed from the first citation, you may repeat the full citation as a courtesy to the reader (this may be particularly helpful when using parenthetical citations rather than endnotes).

Shortened citations should include the author’s last name, a shortened title (if it is long and lends itself to shortening), and the page number. However, if the author is a General Authority or General Organization Presidency member, his or her full name should be used in shortened citations.

If a title is brief, such as Lectures on Faith, it should not be shortened in subsequent references.

**full:** (Heidi S. Swinton, To the Rescue: The Biography of Thomas S. Monson [2010], 6)

**shortened:** (Swinton, To the Rescue, 8)

**full:** (Jeffrey R. Holland, For Times of Trouble: Spiritual Solace from the Psalms [2012], 52)

**shortened:** (Holland, For Times of Trouble, 56)

**full:** (Richard M. Romney, “Senior Missionaries: Needed, Blessed, and Loved,” Ensign, Apr. 2016, 69)

**shortened:** (Romney, “Senior Missionaries,” 71)

**full:** (Joseph Fielding Smith, “Adam’s Role in Bringing Us Mortality,” Ensign, Jan. 2006, 52)

**shortened:** (Smith, “Adam’s Role,” 53)

**full:** (Bonnie L. Oscarson, “Sisterhood: Oh, How We Need Each Other,” Ensign or Liahona, May 2014, 119)

**shortened:** (Oscarson, “Sisterhood,” 119)

(The name is not shortened because Sister Oscarson was the Young Women General President.)

**full:** (Mark L. Staker, “The Priesthood Restoration Site,” Ensign, Apr. 2016, 40)

**shortened:** (Staker, “The Priesthood Restoration Site,” 42) (The title is not shortened because it is already brief.)

When using parenthetical citations, the name of the author should be omitted if it is mentioned at that point in the text:

President Gordon B. Hinckley declared, “Love is the only force that can erase the differences between people” (Standing for Something: Ten Neglected Virtues That Will Heal Our Hearts and Homes [2000], 8).

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

After an initial reference to a Church hymn or song, only the book title and the hymn or page number are needed in subsequent references:

**full:** (“I Am a Child of God,” Hymns, no. 301)

**shortened:** (Hymns, no. 301)

**Punctuation of Parenthetical Source Citations**

14.16 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 13.68).

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” (Doctrine and Covenants 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 13.69):

President Joseph F. Smith said, “How careful we should be to cultivate, through the medium of a prayerful life, a thankful attitude toward God and man!” (Juvenile Instructor, Apr. 15, 1903, 243).

Consider President Thomas S. Monson’s questions: “Do we know of . . . people who once
embraced the gospel? If so, what is our responsibility to rescue them?” (“Our Responsibility to Rescue,” Ensign, Oct. 2013, 4).

If a quotation completes a sentence that is a question or an exclamation, place the question mark or exclamation point after the closing quotation marks and place a period after the parenthesis:

How else can we know the truth of things as they really were, “really are, and . . . really will be”? (Jacob 4:13).

Why did President Kimball say that teaching the gospel is “an insistent directive from which we, singly and collectively, cannot escape”? (“When the World Will Be Converted,” Ensign, Oct. 1974, 4).

Cross-References

14.17 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 fullness at first, Jesus “received grace for grace” (Doctrine and Covenants 93:12).

14.18 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

14.19 If block quotations 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 13.70).

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

14.20 “Biblical references are given in numerals only; chapter and verse are separated by a colon with no space following it” (Chicago 9.26). The same guidelines apply to other scripture citations:

2 Corinthians 13:1
3 John 1:11
4 Nephi 1:3 (not Fourth Nephi, 4th Nephi, IV Nephi)

14.21 Use an en dash to separate inclusive numbers referring to two or more consecutive verses, chapters, or sections:

John 14:14–15
Daniel 2:18–3:25

To avoid confusion, do not use an en dash to separate consecutive chapters or sections when the reference also includes nonconsecutive verses:

Incorrect: Matthew 7:22, 24–8:13
Correct: Matthew 7:22, 24–29; 8:1–13

Use a comma to separate two or more nonconsecutive verses:

Moses 1:21–22, 24, 33

Use a semicolon to separate two or more nonconsecutive chapters or books of scripture:

Moses 2; 7
Alma 33:23; Doctrine and Covenants 63:23
Alma 34:6; 51:9, 11–13; Mormon 10:4
2 Nephi 5; 12–14; 16:1–6; Alma 3–5; 17:5–8

2 Nephi 5; 12–14; 16:1–6; Alma 3–5; 17:5–8

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

Enos 1:18
Doctrine and Covenants 13:1

When referring to a single-verse section in text, it is sufficient to include only the section number:

Invite a class member to read Doctrine and Covenants 13.

14.23 If a single chapter or section of a scripture is used extensively in a short passage, with no other references intervening, the word verse (or verses)
and the appropriate verse number(s) may be used in subsequent references. For example, if Ether 3 had already been quoted in a passage, a subsequent reference could appear as follows:

The Lord said, as the brother of Jared fell to the ground, “Arise, why hast thou fallen?” (verse 7).

Sample Citations: Scriptures

14.24 When verifying quotations from the scriptures, use the 2013 edition of the Latter-day Saint scriptures. Prefer the King James Version over other versions of the Bible. “While other Bible versions may be easier to read than the King James Version, in doctrinal matters latter-day revelation supports the King James Version in preference to other English translations” (“First Presidency Statement on the King James Version of the Bible,” Ensign, Aug. 1992, 80).

14.25 (Matthew 7:1)

(Omni 1:14) (see 14.22)
(Doctrine and Covenants 76:22–24)
(Doctrine and Covenants 13:1) (see 14.22)
(Matthew 12:28, footnote c)

The 2013 Latter-day Saint edition of the King James Bible has some differences from earlier editions in footnote numbering and in the location of Joseph Smith Translation passages. For example, a Joseph Smith Translation passage may be in the footnotes in one edition and in the Bible appendix in another. Cite footnotes and Joseph Smith Translation passages according to their location in the 2013 edition. Where differences exist, it is not necessary to refer to the location in earlier editions.

(Joseph Smith—History 1:71, note)

Use this citation to refer to Oliver Cowdery’s description of receiving the Aaronic Priesthood.

(Joseph Smith Translation, Matthew 7:1 [in Matthew 7:1, footnote a])

Use this format when the Joseph Smith Translation can be found in a Bible footnote and the verse being quoted is-numbered the same in the Joseph Smith Translation and the Latter-day Saint edition of the King James Bible.

(Joseph Smith Translation, Matthew 6:38 [in Matthew 6:33, footnote a])

Use this format when the Joseph Smith Translation can be found in a Bible footnote and the verse being quoted is-numbered differently in the Joseph Smith Translation and Latter-day Saint edition of the King James Bible.

(Joseph Smith Translation, Matthew 4:1 [see also Matthew 4:1, footnote b])

Use this format when a quotation includes words from the Joseph Smith Translation that are in a footnote and also words that are not in a footnote. In this situation, the quoted words that are not in a footnote should be checked against the Joseph Smith Translation and should match the text that is there.

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

Use this format for verses from the Joseph Smith Translation that are included in the appendix of the Latter-day Saint edition of the King James Bible.

(Joseph Smith Translation, Matthew 6:10)

Use this format for verses from the Joseph Smith Translation that are not included in the Latter-day Saint edition of the King James Bible. To check citations, use the 1991 edition (or later) of the Holy Scriptures.

(Articles of Faith 1:10) (or tenth article of faith)

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

(Official Declaration 2)

(“A Facsimile from the Book of Abraham, No. 2”)

(Matthew 12, chapter heading)

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

(Matthew 12, chapter heading)

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 heading)

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.
Sample Citations: Church-Published Manuals and Books

14.27 (Teachings of Presidents of the Church: Brigham Young [1997], 83)

If a quotation from one of the Teachings books consists of material from more than one original source, it might be helpful to explain this in the citation, using words such as, “These teachings were given in various discourses” or “in various discourses and writings,” depending on what the original sources are.

(Teachings: Brigham Young, 89)

After the first full citation to one of these books, this shortened citation may be used.

(Come, Follow Me—For Individuals and Families: Book of Mormon 2020, 3)

Also use this format for Come, Follow Me—For Sunday School and Come, Follow Me—For Primary.

(Come, Follow Me—For Aaronic Priesthood Quorums and Young Women Classes: Doctrinal Topics 2021, 25)

(Saints: The Story of the Church of Jesus Christ in the Latter Days, vol. 1, The Standard of Truth, 1815–1846 [2018], 258–89)

(Saints, vol. 1, The Standard of Truth, 258–59) or (Saints, 1:258–59)

After the first full citation to Saints, one of these shortened citations may be used.

(Gospel Principles [2009], 59)

(Marriage and Family Relations Instructor’s Manual [2000], 9)

(Teaching in the Savior’s Way [2016], 3)

(Daughters in My Kingdom: The History and Work of Relief Society [2011], 65)

(Daughters in My Kingdom [2011], 65)

When referring to this book and any of the following books that have subtitles, the subtitle may be included in the citation or not, depending on how much information the audience needs about the book.

(Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion [2012], 58)

(Gospel Teaching and Learning [2012], 58)

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

(Our Heritage [1996], 22)
Sample Citations: Other Books

Church Presidents’ Writings and Teachings

14.28 As explained in 14.4, when quoting Church Presidents, it is preferable to cite the Teachings of Presidents of the Church books rather than other sources when a quotation is entirely within one of the Teachings books.

This section provides some sample citations for books that were written by Church Presidents or compiled from their teachings.

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

(‘Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [1976], 39)

Avoid quoting from this book in Church publications because the scholarship is no longer current. For example, some of the statements attributed to Joseph Smith in the book were not actually made by him. See 14.4 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 Mediation and Atonement [1882], 127)

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

(‘The Discourses of Wilford Woodruff, sel. G. Homer Durham [1946], 229)

(Joseph F. Smith, ‘Gospel Doctrine, 5th ed. [1939], 401)

Sources can be checked from the 1986 printing of this book, but the citation should always be to the 1939 edition. But: see the guidelines in 14.3.

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

(David O. McKay, ‘Gospel Ideals [1954], 342)

Because the pagination changed after this book was originally published in 1953, look on the copyright page of the book that is being used for verification to make sure it was printed in 1954 or later. The 1953 edition may be used for verification except for pages 181–88. Do not use the 1957 paperback edition of Gospel Ideals, which is abridged, for verification.


(Joseph Fielding Smith, ‘Doctrines of Salvation, comp. Bruce R. McConkie [1955], 2:222)

(Spencer W. Kimball, ‘The Miracle of Forgiveness [1969], 73)

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

(The Teachings of Ezra Taft Benson [1988], 123)

(The Teachings of Gordon B. Hinckley [1997], 204)

(The Teachings of Thomas S. Monson, comp. Lynne F. Cannegieter [2011], 230)

(The Teachings of Russell M. Nelson [2018], 29)

(in James R. Clark, comp., Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints [1966], 3:19)

In multivolume works, use the publication date of the volume that is cited.

Books by Other General Authorities


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

(Russell M. Nelson, Accomplishing the Impossible: What God Does, What We Can Do [2015], 75)


Use the version of this book that has the 1938 copyright date.
(LeGrand Richards, *A Marvelous Work and a Wonder*, rev. ed. [1966], 408)

Use only the 1966 edition for verification. Pages 405 through 413 differ in all editions preceding 1966.

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

Cite the 12th edition as shown here.

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

Cite the 1916 edition as shown here. The Church-published edition shows a copyright date of 1973 by Intellectual Reserve, Inc., but it has the same pagination as the 1916 edition, so it can be used for checking quotations. Some of the later editions have different pagination.


**Books about Church History (see also 14.36)**

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

The History of the Church is a secondary source that was composed from multiple primary sources. Therefore, generally cite these primary sources or History, 1838–1856, volume A-1 [Manuscript History of the Church] rather than the History of the Church (see 14.1). Most of these sources have been published by the Joseph Smith Papers Project in print or on josephsmithpapers.org. Writers and editors may cite primary sources from these publications. For assistance in determining primary sources, contact Greg Scoggin in PSD Editing at greg.scoggin@ChurchofJesusChrist.org or Eric Smith of the Joseph Smith Papers Project at smithre@ChurchofJesusChrist.org. (See 14.38.)

If the History of the Church is cited, the text should generally be attributed to Joseph Smith, unless the cited material comes from a letter or statement from another person.


(Joseph Fielding Smith, *Essentials in Church History*, 27th ed. [1974], 419)

(Lucy Mack Smith, History, 1844–1845, book 1, page 1, josephsmithpapers.org)

Use this online version of the original manuscript rather than any book that is based on the manuscript, such as History of Joseph Smith by His Mother. The book number and page number are found at the bottom of each online page. If necessary, standardize the spelling, punctuation, and grammar.

The Joseph Smith Papers website also provides the 1845 version of this history. Use the 1845 version only when it contains statements from Smith that are not included in the 1844–45 version. When quoting from this later version, use page numbers only.


(Jed Woodworth, “Mercy Thompson and the Revelation on Marriage,” in *Revelations in Context* [2016], 281)

(in Jill Mulvay Derr and others, eds., *The First Fifty Years of Relief Society: Key Documents in Latter-day Saint Women’s History* [2016], 325)

(in Jill Mulvay Derr, Carol Cornwall Madsen, Kate Holbrook, and Matthew J. Grow, eds., *The First Fifty Years of Relief Society: Key Documents in Latter-day Saint Women’s History* [Salt Lake City: Church Historian’s Press, 2016], 325)

In scholarly publications, it may be preferable to include all of the editors, the city of publication, and the publisher’s name, as shown in the preceding example.

**Reference Works**


(Merriam-Webster.com Dictionary, “propitiation,” merriam-webster.com)

When citing entries from reference works, follow the capitalization of the entry in the original.

(in John Bartlett, comp., *Bartlett’s Familiar Quotations*, 18th ed. [2012], 54)

Compilations of quotations may be used as sources when an original source is difficult to find.

(Gospel Topics, “Agency and Accountability,” topics.ChurchofJesusChrist.org)

(ChurchHistory Topics, “JosephSmithTranslation of the Bible,” ChurchofJesusChrist.org/study/history/topics)

(Bible Dictionary, “Cities of refuge”)

(Topical Guide, “Good Works”)

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

**Books of Poetry and Full-Length Plays**


Omit edition and facts of publication in citations for most classic English plays and poems that have section and line or stanza numbers.
Compilations of poems may be used as sources when an original source is difficult to find.

**Other Books**

14.33 *(Lectures on Faith [1985], 17)*

Use this edition. Use page numbers rather than lecture and verse numbers. When citing a quotation from *Lectures on Faith*, do not say that Joseph Smith “taught” or “said” or “wrote” the words. Instead, introduce quotations with words such as, “*Lectures on Faith* states . . .”

*(Brigham Young, in Journal of Discourses, 1:29)*

When possible, cite a talk from the *Deseret News* or another original source rather than from the *Journal of Discourses*.

*(Mary Soar Taylor Moore, in Our Pioneer Heritage, comp. Daughters of Utah Pioneers [1958], 1:248)*

**Sample Citations: Conference Talks**

14.34 *(Thomas S. Monson, “A Sacred Trust,” Ensign or Liahona, May 2016, 85)*

Beginning with the May 2021 *Liahona*, cite general conference addresses to the *Liahona* only. Use the format above for general conference talks given from November 2002 through November 2020. Beginning in November 2002, the pagination and the text are the same in the general conference issues of the *Ensign* and the English *Liahona*.


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)*

The link to a general conference talk should point to the general conference section of Gospel Library, not to the magazines.

**Sample Citations: Magazines, Journals, and Newspapers**

14.35 *(Clifford E. Young, “We Will Not Turn Back,” Ensign, July 2011, 47)*

Some articles in the *Ensign*, *New Era*, and *Friend* are also in the *Liahona*. These articles should be cited only to the *Ensign*, *New Era*, or *Friend* except when citing conference talks from November 2002 through November 2020. Cite both the *Ensign* and *Liahona* for such talks, as shown in 14.34.


*(“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)*


*(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 14:171).*

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

*{“A Prophecy Given to the Church of Christ, March 7, 1831,” The Evening and the Morning Star, June 1832, 1}*

*The Evening and the Morning Star was an early Latter-day Saint periodical published from June 1832 to September 1834. An edited reprint was later published under the title *Evening and Morning Star* from January 1835 to October 1836 using the original publication dates. (The reprint date of each issue is listed in the last line of each issue’s last page.) Quote and cite The *Evening and the Morning Star* unless the text deals specifically*
with the reprint. Although the periodicals were not paginated, editors should add page numbers to the source citations.

If the reprint is cited, add words such as “reprinted Jan. 1835” at the end of the citation.

(Carri P. Jenkins, “He Seeks Winning Game Plan for Peace,” Church News, Jan. 9, 1993, 7)

Use the title Church News. The title LDS Church News appears only on those issues that are included as part of the Deseret News newspaper.


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 14.192).


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

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 News, April 13, 2008, to the present

Sample Citations: Pamphlets and Booklets

14.36 (For the Strength of Youth [booklet, 2011], 14)

Use the word booklet in this citation to distinguish the booklet from the magazine.

(Personal Development: Children’s Guidebook [2019], 12)

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

(J. Reuben Clark Jr., The Charted Course of the Church in Education, rev. ed. [1994; address to Church Educational System religious educators, Aug. 8, 1938], ChurchofJesusChrist.org)


Sample Citations: Proclamations and Themes

14.37 (“The Family: A Proclamation to the World,” ChurchofJesusChrist.org)

Do not shorten the name of the proclamation in shortened citations. In running 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,” ChurchofJesusChrist.org)

(“The Restoration of the Fulness of the Gospel of Jesus Christ: A Bicentennial Proclamation to the World,” ChurchofJesusChrist.org)

(“Aaronic Priesthood Quorum Theme,” ChurchofJesusChrist.org)

(“Young Women Theme,” ChurchofJesusChrist.org)

Sample Citations: Joseph Smith Papers

(See Also 14.4)

14.38 For documents on the Joseph Smith Papers website, use the title provided on the site. These are descriptive, editorial titles of works.

(Revelation Book 1, 121, josephsmithpapers.org)

For the editorial title of a large volume (such as a revelation book, minute book, or history), set the title in roman, and capitalize it as shown on the Joseph Smith Papers website. Omit any bracketed material in the editorial title.

(Joseph Smith, in History, 1838–1856 [Manuscript History of the Church], volume A-1, 25, josephsmithpapers.org)

Include “Manuscript History of the Church” in brackets to inform readers that this history is the draft of the document later published as History of the Church.

Generally, do not cite material from History, 1838–1856 that covers events later than early 1832 (approximately the first 200 pages of volume A-1). For the recording of events that happened after 1832, Joseph Smith was less directly involved, and historians relied on other primary sources to
compile this history. Cite those primary sources instead. If those primary sources are not available, History, 1838–1856 may be cited, preferably introducing the quote with “Joseph Smith’s history records that . . .” rather than attributing such material directly to Joseph Smith.

(“Testimony, circa 2 November 1831,” Revelation Book 1, 121, josephsmithpapers.org)

Set the editorial titles of smaller documents featured on their own web page (such as individual revelations, letters, and minutes of specific meetings) in roman, capitalize them as shown on the website, and enclose them in quotation marks. If the document is found in a larger volume (as indicated in the document’s “Source Note” dropdown or “Additional Versions” dropdown, if present), include the editorial title of that larger volume in the citation. Citing either the larger volume or the individual document is acceptable.

(in The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831, ed. Michael Hubbard MacKay and others [2013], 143)

(in The Joseph Smith Papers, Journals, Volume 1: 1832–1839, ed. Dean C. Jessee and others [2008], 179)


This volume is a facsimile edition. It does not have a volume number.

(in The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831, 146)

Use this shortened format for repeated references when the source has already been cited.

For additional guidelines for references to The Joseph Smith Papers, see josephsmithpapers.org/referencingtheproject.

Sample Citations: BYU Devotionals and Firesides

14.39 (General Handbook: Serving in The Church of Jesus Christ of Latter-day Saints, 14.3.2, ChurchofJesusChrist.org)

(General Handbook, 14.3.2)

After the first full citation, this shortened citation may be used.

14.40 (Spencer W. Kimball, “Be Ye Therefore Perfect” [Brigham Young University devotional, Sept. 17, 1974], 4, speeches.byu.edu)

The text for most BYU devotionals and firesides is available at speeches.byu.edu. When quoting from these talks, cite that website as shown above rather than books such as Brigham Young University 2007–2008 Speeches or Speeches of the Year, 1974.

If a PDF is available on the website, include the page number in the citation. If the text is available in HTML only, cite the talk without a page number.

The text in brackets should reflect the information the website provides about the talk—whether it was given in a devotional or a fireside.

(Robert L. Backman, “Looking to the Future” [Brigham Young University fireside, Jan. 9, 1983], speeches.byu.edu)

(Richard G. Scott, “To Learn and to Teach More Effectively” [Brigham Young University Education Week devotional, Aug. 21, 2007], 4–5, speeches.byu.edu)

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

Use this format for BYU devotionals that are not available at speeches.byu.edu.

(Dallin H. Oaks, “Be Wise” [Brigham Young University–Idaho devotional, Nov. 7, 2006], byui.edu)

Use this format for devotionals given at Brigham Young University–Idaho. If a PDF is available on the website, include the page number in the citation. If the text is available in HTML only, cite the talk without a page number. For an online repository of many of these devotionals, see web.byui.edu/devotionalsandspeeches.

Sample Citations: Broadcasts and Addresses Published Digitally

14.41 (Russell M. Nelson and Wendy W. Nelson, “Hope of Israel” [worldwide youth devotional, June 3, 2018], supplement to the New Era and Ensign, 3, ChurchofJesusChrist.org)

The text in brackets should reflect the information the website provides about the broadcast.

If a PDF is available on the website, include the page number in the citation. If the text is available in HTML only, cite the talk without a page number.

(Thomas S. Monson, “The Real Joy of Christmas” [First Presidency Christmas devotional, Dec. 8, 2013], broadcasts.ChurchofJesusChrist.org)

(Face to Face with Elder and Sister Bednar [worldwide youth broadcast, May 12, 2015], facetoface.ChurchofJesusChrist.org)

If an edited transcript is not available online, listen to the broadcast to verify the quotation.

(D. Todd Christofferson, “A Celebration of Religious Freedom” [address given at an interfaith
conference in São Paulo, Brazil, Apr. 29, 2015], newsroom.ChurchofJesusChrist.org)

Edited transcripts for many addresses such as this one are available on mormonnewsroom.org.

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

The name of the series of devotionals for young adults has changed several times (see the following two examples). Use the name that the website or PDF provides for the talk. Use Church Educational System instead of CES in the citation.

(Russell M. Nelson, “Youth of the Noble Birthright: What Will You Choose?” [Church Educational System devotional for young adults, Sept. 6, 2013], broadcasts.ChurchofJesusChrist.org)

(Richard J. Maynes, “The Truth Restored” [worldwide devotional for young adults, May 1, 2016], broadcasts.ChurchofJesusChrist.org)

(Boyd K. Packer, “The Great Plan of Happiness” [address given at the Church Educational System Symposium, Aug. 10, 1993])

(M. Russell Ballard, “Respond to the Prompting of the Spirit” [address to Church Educational System religious educators, Jan. 8, 1988], 3)

(Henry B. Eyring, “Raising Expectations” [address given at the Church Educational System annual training broadcast, Aug. 4, 2004])

(Henry B. Eyring, “To Know and to Love God” [evening with a General Authority, Feb. 26, 2010], 3)

Use “evening with a General Authority” for the name of this series rather than the General Authority’s name shown on the PDF.

(Harold B. Lee, “The Godhead” [address to seminary and institute teachers, June 17, 1954], 4)

(David A. Bednar, in “A Conversation on Leading like the Savior and Building Capability” [Leadership Enrichment Series, Jan. 21, 2015], 7)

In this case, “in” precedes the title because this particular event was a panel discussion that included the words of an interviewer. The “in” may be omitted otherwise as appropriate.

Sample Citations: Worldwide Leadership Training Meetings and Similar Broadcasts


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 ChurchofJesusChrist.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 ChurchofJesusChrist.org.

(Boyd K. Packer, “Priesthood Power in the Home” [worldwide leadership training meeting, Feb. 2012], broadcasts.ChurchofJesusChrist.org)

Use this format when a worldwide leadership training talk is published only digitally.

(Thomas S. Monson, “Faith in the Work of Salvation” [worldwide leadership broadcast, June 23, 2013], broadcasts.ChurchofJesusChrist.org)

Use this format for worldwide leadership broadcasts when a talk is published only digitally and the title of the broadcast is not explicitly “worldwide leadership training meeting.”

Sample Citations: Material Published Digitally Only


When citing documents that are published digitally only, prefer versions that have embedded page breaks, such as PDFs.

Provide only the main website address if the reader can find the document easily from the main page of the website. If the reader cannot find the document easily, it may be better to provide the complete address.

(Henry B. Eyring, in “Today’s Family: Love Your Wife,” ChurchofJesusChrist.org/prophets-and-apostles/unto-all-the-world/love-your-wife)

This online article was written specifically for ChurchofJesusChrist.org, and an author is not
Sample Citations: Works Not Formally Published

14.44 (First Presidency letter, May 8, 2009)

(Howard W. Hunter, “The Atonement of Jesus Christ” [address given at the seminar for new mission presidents, June 24, 1988], 7, Church History Library, Salt Lake City)

(Dallin H. Oaks, “Foundation Principles and Ordinances” [address given at the regional representatives’ seminar, Mar. 30, 1990], 3)

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

(Joseph Smith, in Relief Society Minute Book, Mar. 17, 1842, 7, Church History Library, Salt Lake City)

For photos and a transcript of this source, see josephsmithpapers.org/paper-summary/nauvoo-relief-society-minute-book.

(Joseph Smith, in Relief Society Minute Book, Mar. 17, 1842, 12)

Use a shortened citation such as this for repeated references to the same unpublished source.

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

Treat the Journal History as a collection, not as a published document. In the first source citation, provide the full title. In subsequent citations, you may use the shortened title Journal History.

(Mary Goble Pay, autobiographical sketch, 19, Church History Library, Salt Lake City)

For unpublished, untitled diaries, journals, autobiographies, reminiscences, reports, minutes, and similar items that are in the Church History Library, use or adapt the description from the library’s catalog. Use roman type without quotation marks. “Generic names of this kind are capitalized if [they are] part of a formal heading actually appearing on the manuscript, lowercased if merely descriptive” (Chicago 14.223).

(Levi Savage diary, July 24, 1856, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah)


(Levi Savage diary, July 24, 1856, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah)

Sample Bibliographic Entries

14.45 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 14.61–71 for guidelines about creating a bibliography.

Manuals and Handbooks


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

Books


If there is more than one author, reverse only the first name.


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.


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

Magazines and Newspapers


Joseph Smith Papers
[Names of volume editors], eds. [Volume Title]. Vol. [#] of the [Series name] series of The Joseph Smith Papers, edited by [list general editors named on that volume]. Salt Lake City: Church Historian’s Press, [year of publication of volume].

Use the preceding template for bibliographic entries for volumes of The Joseph Smith Papers. An example of how the template is applied is shown below.


Frequently Misattributed Quotations
14.46 The following quotation is frequently misattributed to President J. Reuben Clark Jr. The statement was made by Elder Albert E. Bowen and should be cited as follows:

“Thus it is seen that from the beginning the real long term objective of the Welfare Plan is the building of character in the members of the Church, givers and receivers, rescuing all that is finest down deep in the inside of them, and bringing to flower and fruitage the latent richness of the spirit, which after all is the mission and purpose and reason for being of this Church” (Albert E. Bowen, The Church Welfare Plan [Gospel Doctrine course of study, 1946], 44).

President Heber J. Grant often used the following statement, sometimes with quotation marks and sometimes without. If possible, avoid using the statement. If it is necessary to quote it, use the following attribution:

“That which we persist in doing becomes easier for us to do; not that the nature of the thing itself has changed, but that our power to do is increased” (quoted by Heber J. Grant, author and source unknown).

The following statement is sometimes found in the writings of President David O. McKay without attribution. 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).
Use of Latter-day Saint Titles

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 General Authority Seventies 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.”

15.7 If past Patriarchs to the Church (not stake patriarchs) are mentioned in text, refer to them as “Elder”:

Elder Eldred G. Smith, former Patriarch to the Church, said that everyone has inherent talents.

15.8 Address emeritus General Authority Seventies as “Elder.” Address released Area Seventies as “Brother.” (See 8.4.)

15.9 Generally address General Organization Presidents as “President.” Refer to counselors in the General Organization Presidencies as “Sister” or “Brother.”

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.”
The following names and terms are no longer current in Church usage, but they may be used in referring to past publications, programs, or activities:

- **Area Authority Seventy (but Area Seventy)**
- **Area Supervisor (General Authority)**
- **Assistant to the Twelve (General Authority)**
- **auxiliary**
- **bishop’s court (but ward membership council)**
- **bishopric youth committee (but ward youth council)**
- **Church-service missionary (but service missionary)**
- **disfellowship, disfellowshipment**
- **Duty to God**
- **excommunication**
- **Faith in God**
- **family home evening (but home evening)**
- **First Council of the Seventy (but First Quorum of the Seventy)**
- **general board (but general advisory council)**
- **general women’s meeting (but women’s session)**
- **Gospel Essentials, Gospel Principles, Gospel Doctrine class**
- **high priests group leader**
- **homemaking meeting (Relief Society)**
- **home teaching**
- **Inspired Version (but Joseph Smith Translation)**
- **junior Primary**
- **Mutual**
- **New Beginnings**
- **personal priesthood interview (but priesthood interview)**
- **Personal Progress**
- **regional representative**
- **regional representatives’ seminar**
- **servicemen’s group (but service member group)**
- **visiting teaching**
- **welfare committee (stake or ward)**