

STYLE GUIDE



LITURGICAL PRESS

Collegeville, Minnesota

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STYLE GUIDE

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Prepared by
the Editorial and Production Staff
of Liturgical Press



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Introduction

To the Author

Thank you for choosing Liturgical Press as the possible publisher of your manuscript. Publishing is a team effort involving authors, a publisher, editors, artists, designers, photographers, typesetters, proofreaders, printers, binders, distributors, and marketing personnel. This guide describes how this team's output is achieved at Liturgical Press. It includes:

1. Our statement of aims and our mission statement
2. Our requirements for submitting a manuscript for publication
3. Notes on style
4. An annotated listing of the parts of a book that are the author's responsibility
5. Our procedures for publishing an accepted manuscript

Statement of Aims

Since its founding in 1926 by the dynamic and imaginative Father Virgil Michel, OSB, a monk of Saint John's Abbey, Liturgical Press has actively proclaimed the Good News of Jesus Christ through the creation, publication, and distribution of media products in English and Spanish. Stimulated by the vision of its founder, Liturgical Press has carried out this ongoing work of evangelization through the publication and distribution of books, pamphlets, periodicals, and audiovisual and electronic titles. Throughout the English-speaking world and in translations, this apostolate of proclamation has been instrumental in forming and informing the people of God by unfolding the riches of the church's liturgy, Scripture, theology, and spirituality for clergy, religious, and laity.

With the liturgy and Scripture as the rich wellspring of its works, Liturgical Press has sought to share the living water of the Lord by ministering to the broader needs of the human condition. In so doing it has necessarily been concerned with family life, prayer, art, sacred music, and historical works of spiritual value. Thus, besides being a publisher of the sacramental and liturgical rites of the Catholic Church as they have been promulgated, Liturgical Press has published commentaries on such rites for both popular and academic readership in order to enliven their use and deepen the understanding of them among the participating faithful.

In 1986 Liturgical Press and Little Rock Scripture Study in Arkansas formed a partnership to promulgate the parish-centered Scripture study texts and audiovisual materials that were initiated by the Diocese of Little Rock in 1975.

In 1990, upon acquiring the religious titles of Michael Glazier Inc. and Pueblo Publishing, Liturgical Press established its three imprints: Liturgical Press Books (popular titles in liturgy, Scripture, and Benedictine spirituality), Michael Glazier Books (college texts, academic monographs and books, and reference works), and Pueblo Books (academic texts in liturgy). Liturgical Press publishes liturgical rites under both Liturgical Press Books and Pueblo Books imprints. Books and other publications based on *The Saint John's Bible* are a cooperative endeavor of Liturgical Press and the Hill Museum and Manuscript Library, the Saint John's University home of the Bible Project. In 2008 Liturgical Press entered into a partnership with Cistercian Publications, taking responsibility for editorial, production, and marketing efforts of this publisher.

Liturgical Press is a corporate division of the Order of Saint Benedict at Saint John's Abbey, Collegeville, Minnesota, to which it is accountable. Since the Benedictine Order, throughout its fifteen centuries of worship and work, has been intimately concerned with Christian living, teaching, and learning, Liturgical Press has promoted these Benedictine ideals through the distribution of publications and inspirational material supportive of modern monastic principles and practice.

As its service to Christ and the church continues, Liturgical Press rededicates and renews its efforts in the liturgical, biblical, and sacramental apostolates it has pioneered and promoted since 1926.

Such efforts enable Liturgical Press to be faithful to its mission, vision, and heritage:

Mission

Liturgical Press publishes the Good News of Jesus Christ through various media to deepen the faith and knowledge of a richly diverse church.

Vision

Liturgical Press is a trusted publisher of liturgy, Scripture, theology, and spirituality evolving to serve the changing needs of the church.

Heritage

We honor and embrace the Benedictine values of community, hospitality, and stability in supporting the work of Saint John's Abbey.

Within the limits of time, talent, and temporalities, it is the firm intent of Liturgical Press, through these endeavors, to continue to nourish, support, and inspire the pilgrim people of God in its quest for the full and freeing message of God's love—the Good News of Jesus Christ, who comes that we may have life and have it abundantly (John 10:10).

1. Submitting a Manuscript

Before forwarding a manuscript to us, please *use postal mail, e-mail, or other delivery service* to submit (1) a completed project summary form (found online: <http://www.litpress.org/author.html>, or by requesting one from chaider@csbsju.edu), (2) an outline, and (3) either a sample chapter or a draft of the introduction. The project summary asks you to describe the focus and purpose of the manuscript, the content, the audience for whom it is intended, and what unique contributions to the subject this manuscript provides. The outline should list the manuscript's sections, chapters, and main subdivisions. Please indicate the length of the manuscript in double-spaced 8½" x 11" pages.

In a cover letter accompanying the project summary and outline, please indicate if parts of the manuscript have been published in journals or in other works.

Do not submit a manuscript if it is being simultaneously submitted to other publishers.

Mail or e-mail the completed project summary form, outline, and writing samples to:

Editorial Director
Liturgical Press, PO Box 7500
Collegeville, MN 56321-7500
hchristoffe@osb.org

Proposals will not be returned.

The director, editorial director, marketing director, members of the editorial staff, and other readers will review the summary and outline. If they decide that they would like to see a complete manuscript, the editorial director will request that it be sent.

Before submitting the manuscript in final form, refer to "Formatting an Accepted Manuscript" (pp. 8–9) and "Style" (pp. 9–29) for our requirements

on certain matters of style and physical preparation of the manuscript. If the manuscript departs substantially from our style, it may be returned for reformatting.

After the manuscript is in its final form—including all tables, charts, etc.—send the manuscript to the editorial director (electronic format preferred). Indicate whether and where illustrations are to be used, but do not send the original illustrations themselves. Do not use paper clips, staples, or otherwise bind the pages. Keep a copy for yourself.

Following the completion of the manuscript review process, if the manuscript is accepted for publication, the author will be asked to complete a number of forms relevant to the publication of the manuscript. As soon as these forms are returned to Liturgical Press, a publishing contract will be mailed to the author, and upon receipt of the signed contract, the editorial and production process leading to the publication of the work will begin. At that time we will request the original illustrations, together with statements of permission for publication. It is the responsibility of the author to obtain these permissions and to pay any fees incurred.

Note: To submit an article to one of our journals, please contact the editor of that particular journal as noted in that publication.

2. Formatting an Accepted Manuscript

Please use the following guidelines when submitting a final manuscript:

1. Manuscripts must be submitted as **single-sided, double-spaced** hard copy on white copy paper with 1-inch margins AND as electronic files.
2. **Number the pages of your manuscript** in the upper right corner, not by chapter or section but consecutively from the first to the last page.
3. The hard copy of the manuscript must *exactly* match the electronic files.
4. Save the manuscript in Microsoft Word 1997 or later. If your word-processing program differs from these, please contact our production manager at 320-363-3392 to see if it will be compatible with our programs.
5. Save each chapter as a separate file. Name each file clearly.
6. Turn off the automatic hyphenation option in your word processor.
7. Do *not* use the word processor's auto feature for bullets and numbering. For a numbered/outlined list, manually type the numbers and/or letters. Note where bullets should be used.
8. Set your word processor's default language to English (U.S.).

9. Each paragraph should begin with a tab. Do not add extra returns between paragraphs. (But add an extra return before and after extract quotes. See section 3 for further information on extract quotes.)
10. Omit running heads/feet in your manuscript.
11. All heads and subheads should be capital and lowercase, never all caps. If the manuscript has a number of subheads, their order of importance should be distinguished.
12. For material in columns, use your word processor's **table format**. Do not simply type text in columns and tab between them.
13. Text to be set in italics should be in italic font. Do not underline the text.
14. Use **black** text *only*.
15. Never use "O" (the letter) for "0" (zero) or "l" (the letter) for "1" (one).
16. Check that every quotation begins and ends with quotation marks.
17. Ensure that all parentheses and brackets are in pairs.
18. Spell-check your manuscript, then proofread it. Spell-check is fallible.
19. Please keep a backup copy of your manuscript and electronic files.

3. Style

To assist the editing of a manuscript submitted to Liturgical Press, please observe the following matters of style in preparing the final copy. The procedures outlined below cover only the house style of Liturgical Press. For style matters not outlined here, please refer to the following secondary sources:

- *Merriam-Webster's Collegiate Dictionary*, 11th edition—for consideration of spelling, hyphenation, and capitalization
- *The Chicago Manual of Style*, 15th edition (hereafter *CMS*)—for more extensive consideration of style, grammar, and mechanics

(For more extensive consideration of biblical scholarship not addressed in these sources, see *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies* [Peabody, MA: Hendrickson, 1999].)

Note: when style in secondary sources differs from the procedures outlined below (as indicated by an * in this guide), please defer to Liturgical Press style.

Quotations

1. It is the author's responsibility to verify the accuracy of quotations and cite the sources for the quotations (see also "Bibliography and Notes," pp. 11–14). Scripture quotations should be typed exactly as they are in the Bible, including spacing and indentions, capitalization, and punctuation.

2. Three ellipsis points separated by spaces (. . .) should be used to indicate an omission in a quotation. If the omission is preceded by a grammatically complete sentence, a period should precede the ellipsis. However, ellipsis points are not generally needed before or after an obviously incomplete sentence separately quoted, before or after a run-in quotation of a complete sentence or several sentences, before an extract quotation (whether or not it begins with a grammatically complete sentence), or after an extract ending with a grammatically complete sentence. Ellipsis points should not be placed before or after a Scripture verse or a portion of a verse. (See CMS 11.57–61 for complete instruction on use of ellipses.)

3. A quotation should be run into the text, with quotation marks surrounding it, when it contains fewer than eight lines. A quotation of a hundred words or more—or at least eight lines—should be extracted with space above and below it. Initial and closing quotation marks should be omitted in extracts. When a parenthetical citation follows an extract quote, the closing punctuation follows the quote itself and not the closing parenthesis. Regarding extracts of multiple paragraphs and other complexities, see CMS 11.23–27.

4. Quotations should be punctuated as follows:

- ." (period inside quotation marks at the end of a quotation ending a sentence)
- ," (comma is always inside quotation marks)
- ?" (when quotation itself is a question)
- ''? (when author's sentence is a question embodying a declarative quotation)
- ''; (when author's sentence continues after the quotation and the normal use of a semicolon is required)
- '': (when author's sentence continues after the quotation and the normal use of a colon is required)

5. The initial letter of the quotation may be capitalized or lowercased depending on the context of the quotation. (Biblical quotations should follow the same capitalization as found in the Bible.)

6. Introduce quotations according to CMS 11.20–22:

A formal or introductory phrase, such as *thus* or *the following*, is usually followed by a colon.

A comma rather than a colon is often used after *said*, *replied*, *asked*, and similar verbs.

Block quotations may be preceded by a period, though a colon is quite acceptable. Either usage should be followed consistently.

Note that when a quotation is used as a syntactical part of a sentence, it does not require introductory punctuation (CMS 11.16): Augustine said that “love is the beauty of the soul.”

Bibliography and Notes

1. Footnote numbers should begin with “1” in each chapter. Endnotes should be placed at the end of each chapter.

2. Bibliographies should be arranged alphabetically by the authors’ last names.

3. For both bibliographies and notes, do not refer to authors by a single initial and last name; use first names.

4. Following is a comparison of styles that should be used for bibliographies and notes:

BIBLIOGRAPHY	NOTES
<p>One Author</p> <p>Burke, John. <i>Companion to the Prayer of Christians: Reflections and Personal Prayers</i>. Collegeville, MN: Liturgical Press, 1995.</p> <p>Schneiders, Sandra. <i>Written that You May Believe: Encountering Jesus in the Fourth Gospel</i>. New York: Herder and Herder, 2003.</p>	<p>One Author</p> <p>¹ John Burke, <i>Companion to the Prayer of Christians: Reflections and Personal Prayers</i> (Collegeville, MN: Liturgical Press, 1995), 15–22.</p> <p>³ Sandra Schneiders, <i>Written that You May Believe: Encountering Jesus in the Fourth Gospel</i> (New York: Herder and Herder, 2003), 101–5.</p>
<p>Two or three authors (listed in order of appearance on title page)</p> <p>Fuller, Reginald H., and Daniel Westberg. <i>Preaching the Lectionary: The Word of God for the Church Today</i>. 3rd ed. Collegeville, MN: Liturgical Press, 2006.</p>	<p>Two or three authors (listed in order of appearance on title page)</p> <p>⁵ Reginald H. Fuller and Daniel Westberg, <i>Preaching the Lectionary: The Word of God for the Church Today</i>, 3rd ed. (Collegeville, MN: Liturgical Press, 2006), 361–63.</p>

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<p>Four or more authors</p> <p>Pelikan, Jaroslav, William G. Pollard, Charles Moeller, Maurice N. Eisendrath, and Alexander Wittenberg. <i>Religion and the University</i>. York University Invitation Lecture Series. Toronto: University of Toronto Press, 1964.</p>	<p>Four or more authors</p> <p>⁷ Jaroslav Pelikan and others, <i>Religion and the University</i>, York University Lecture Series (Toronto: University of Toronto Press, 1964), 101–9.</p>
<p>Book—no author named</p> <p><i>Academic American Encyclopedia</i>. Danbury, CT: Grolier, 1994.</p>	<p>Book—no author named</p> <p>⁸ <i>Academic American Encyclopedia</i> (Danbury, CT: Grolier, 1994).</p>
<p>Book—editor(s) in place of author</p> <p>Zanca, Kenneth J., ed. <i>American Catholics and Slavery, 1789–1866: An Anthology of Primary Documents</i>. Lanham, MD: University Press of America, 1994.</p> <p>Komonchak, Joseph A., Mary Collins, and Dermot A. Lane, eds. <i>The New Dictionary of Theology</i>. Collegeville, MN: Liturgical Press, 1990.</p>	<p>Book—editor(s) in place of author</p> <p>⁹ Kenneth J. Zanca, ed., <i>American Catholics and Slavery, 1789–1866: An Anthology of Primary Documents</i> (Lanham, MD: University Press of America, 1994), 47.</p> <p>¹¹ Joseph A. Komonchak, Mary Collins, and Dermot A. Lane, eds., <i>The New Dictionary of Theology</i> (Collegeville, MN: Liturgical Press, 1990), 380.</p>
<p>Book—author and translator/editor</p> <p>Mazza, Enrico. <i>The Origins of the Eucharistic Prayer</i>. Translated by Ronald E. Lane. Collegeville, MN: Liturgical Press, 1995.</p> <p>Böckmann, Aquinata. <i>Perspectives on the Rule of Saint Benedict: Expanding Our Hearts in Christ</i>. Translated by Matilda Handl and Marianne Burkhard. Collegeville, MN: Liturgical Press, 2005.</p>	<p>Book—author and translator/editor</p> <p>¹² Enrico Mazza, <i>The Origins of the Eucharistic Prayer</i>, trans. Ronald E. Lane (Collegeville, MN: Liturgical Press, 1995), 112–18.</p> <p>¹³ Aquinata Böckmann, <i>Perspectives on the Rule of Saint Benedict: Expanding Our Hearts in Christ</i>, trans. Matilda Handl and Marianne Burkhard (Collegeville, MN: Liturgical Press, 2005), 196–211.</p>
<p>Chapters or titled parts of a book—single author*</p> <p>Nowell, Irene. “Women of Courage and Strength: Judith and Susanna.” Chap. 8 (pp. 153–83) in <i>Women in the Old Testament</i>. Collegeville, MN: Liturgical Press, 1997.</p>	<p>Chapters or titled parts of a book—single author</p> <p>¹⁶ Irene Nowell, “Women of Courage and Strength: Judith and Susanna,” in <i>Women in the Old Testament</i> (Collegeville, MN: Liturgical Press, 1997), 158.</p>

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<p>Chapters or titled parts of a book—multiple authors</p> <p>Koester, Craig R. "The Death of Jesus and the Human Condition: Exploring the Theology of John's Gospel." In <i>Life in Abundance: Studies of John's Gospel in Tribute to Raymond Brown</i>, edited by John R. Donahue, 141–57. Collegeville, MN: Liturgical Press, 2005.</p>	<p>Chapters or titled parts of a book—multiple authors</p> <p>¹⁸ Craig R. Koester, "The Death of Jesus and the Human Condition: Exploring the Theology of John's Gospel," in <i>Life in Abundance: Studies of John's Gospel in Tribute to Raymond Brown</i>, ed. John R. Donahue, 141–57 (Collegeville, MN: Liturgical Press, 2005).</p>
<p>Book in a series</p> <p>Moloney, Francis. <i>The Gospel of John</i>. Edited by Daniel J. Harrington. Sacra Pagina Series. Collegeville, MN: Liturgical Press, 1998.</p>	<p>Book in a series</p> <p>²⁰ Francis Moloney, <i>The Gospel of John</i>, ed. Daniel J. Harrington, Sacra Pagina Series (Collegeville, MN: Liturgical Press, 1998), 25.</p>
<p>Article in a periodical</p> <p>Forman, Mary. "Benedict's Use of Scripture in the Rule: Introductory Understandings." <i>American Benedictine Review</i> 52, no. 3 (September 2001): 324–45.</p>	<p>Article in a periodical</p> <p>²² Mary Forman, "Benedict's Use of Scripture in the Rule: Introductory Understandings," <i>American Benedictine Review</i> 52, no. 3 (September 2001): 324–45.</p>
<p>Internet Citations**</p> <p>**Because the citation of electronic sources varies depending on the format of that source (e.g., book, journal, databases, multimedia), space here prohibits listing examples. Please see CMS 17.15, which will direct you to specific examples of electronic sources.</p>	

5. A full reference citation as listed above should be given the first time a work is cited *in each chapter*. After that, a shortened version consisting of the author's last name (include the first name if there are two or more authors with the same last name), a shortened version of the title, and the page numbers should be cited. Use the abbreviation "Ibid." (not italicized) when referring to a single work cited in the immediately preceding note (do not use "Ibid." if more than one work is cited in the preceding note).

¹ Bernhard W. Anderson, *Understanding the Old Testament*, 4th ed. (Englewood Cliffs, NJ: Prentice-Hall, 1986), 145.

² *Ibid.*, 146.

³ *Ibid.*

⁴ William F. Strong, *The Copyright Book: A Practical Guide*, 2nd ed. (Cambridge, MA, and London: MIT Press, 1984), 14.

⁵ Anderson, *Understanding the Old Testament*, 162.

⁶ Strong, *The Copyright Book*, 22.

⁷ See *ibid.*, 27.

6. In notes and parenthetical references, use the following abbreviations:

abr.	abridged	lit.	literally
abbr.	abbreviated, -ion	n., nn.	note(s)
app.	appendix	n.d.	no date
art.	article	n.p.	no place, no price, no publisher, no page
b.	born	n.s.	new series
bk.	book	no., nos.	number(s)
bull.	bulletin	o.s.	old series
ca.	about	p., pp.	page(s)
cf.	compare (do not use for <i>see</i>)	par., pars.	paragraph(s)
chap., chaps.	chapter(s)	pl.	plural
col., cols.	column(s)	pt., pts.	part(s)
d.	died	repr.	reprint
ed., eds.	edited by, editor(s)	sc.	scene
e.g.,	for example	sec., secs.	section(s)
et al.	and others (normally used of persons)	ser.	series
etc.	and so forth (normally used of things)	serm.	sermon
fasc.	fascicle	supp.	supplement
fig.	figure	trans.	translator, translated by
fol.	folio	v., vv.	verse(s)
i.e.,	that is	vol., vols.	volume(s)

Capitalization

Church

Special consideration is given to the word “church” because of its frequent occurrence and multiple uses.

- Capitalize the word “church” when it refers to:
 1. *A specific denomination as a whole*: Roman Catholic Church or Evangelical Lutheran Church in America
 2. *As part of an official name or title*: The service took place at St. Mark’s Church.

- Do not capitalize the word “church” when it means:
 1. *The whole body of Christians, worldwide or throughout time*: We pray that the church throughout the world may be at peace.
 2. *Ecclesiastical, as opposed to secular, government*: They felt that this violated the separation of church and state.
 3. *The Christian faith*: Some return to the church when they have children.
 4. *A building used for public worship*: The church was built in 1912.
 5. *Religious service held in such a building*: She attends church regularly.
 6. *A body of Christians constituting one congregation or parish*: He has always been a member of this church.
 7. *The body of Christians in any particular country, district, state, or city*: Paul was eager to visit the church at Ephesus.

General

The following list shows the preferred style of Liturgical Press for some words commonly used in its publications:

<i>abba, amma</i>	anointing, sacrament of	assumption, the (of Mary)
Abba Moses	ante-Nicene	Athanasian Creed
abbey, abbot, abbess	Antichrist	auxiliary bishop
AD (<i>Anno Domini</i>)	Antiochene Rite	<i>Ave Maria</i>
<i>ad limina</i>	antiphon	
Advent season	Antiphony, the	Babylonian captivity
Advocate, the (Holy Spirit)	Apocalypse, the	bachelor’s degree (BA)
agape (Greek: <i>agapē</i>)	Apocrypha, apocryphal	baptism, sacrament of
<i>aggiornamento</i>	apostle Paul, the	Baptist Church
<i>Agnus Dei</i>	apostles, the	baptistry (<i>also</i> baptistry)
agony in the garden, the	Apostles’ Creed	BC (<i>see</i> CE or BCE)
Alexandrine Rite	Apostle to the Gentiles	beatific vision
Alleluia (before gospel)	apostolic	Beatitudes, the
All Saints, feast of	apostolic age	Being (God)
All Saints’ Day	apostolic blessing	Beloved Disciple
All Souls’ Day	apostolic church	Benediction
almighty God	apostolic constitution	(of the Blessed Sacrament)
Almighty, the	apostolic exhortation	<i>Benedictus</i>
Alpha and Omega (Christ)	(<i>by a pope</i>)	<i>berakah</i> (<i>pl.</i> : <i>berakoth</i>)
a.m., p.m.	Apostolic Fathers	Bible, biblical
Ambrosian Rite, Missal,	Apostolic See	bishop(s)
chant	archabbot	Bishop of Rome (the pope)
Amendment, First, <i>etc.</i>	archangel Michael, the	Blessed Mother
anamnesis	archdiocese	Blessed Sacrament
anaphora	Archdiocese of Seattle	Blessed Trinity
ancient Near East	archimandrite	Blessed Virgin
angel Gabriel, the	ark (Noah’s)	blowing of palms, the
<i>Angelus</i>	ark of the covenant	Body and Blood of Christ
Anglican Church	Armenian Rite	(the Eucharist)
Anglican orders	Ascension, the (feast of)	Body of Christ (the church)
Annunciation, the (feast of)	ascension of Christ, the	book of Genesis, <i>etc.</i>
annunciation, the (to Mary)	<i>Asperges</i>	Book of Hours
Anointed One (Christ)	Assumption, the (feast of)	Book of Mormon

Book of the Covenant
 Bread of Life (Christ)
 breviary, a
 Breviary, the
 brief, papal
 brother, lay brother
 (religious)
 Buddhism, Buddhist
 bull, papal
 Byzantine (*or*: Greek) Rite

 Canaan, Canaanite
 canon (of the Code or of a
 council) (*abbr.*: c. 748 §2;
pl.: cc.)
 Canon (of the Mass)
 canonical Hours
 canon law
 canon of Scripture, the
 canticle
 Canticle of Zechariah, the
 captivity, the
 Captivity Epistles, the
 captivity of the Jews, the
 cardinal
 cardinal-bishop
 cathedral
 Catholic Church, the
 Catholic Epistles
 Catholicism
 Catholic Worker Movement
 CE *or* BCE (Common Era *or*
 Before the Common Era;
 use in material dealing
 with Judaism or Jewish-
 Christian relations)
 Cenacle, the
ensor deputatus
ensor librorum
 Chair of Peter
 Chaldean Rite
 chapter (*abbr.*: chap., chaps.)
 chapter house
 charismatic renewal
 cherubim
 Chi-Rho
 chosen people, the
 chrism Mass
 Christ Child
 Christendom
 Christian
 Christian Era
 christianize*
 Christlike
 Christmas Day
 Christmas Eve
 Christmas season
 christological*
 Christology
 Christ the King

 Chronicler, the
 church, the (universal)
 church and state
 church fathers
 church of Antioch, the (local)
 church year, the
 City of David
 coadjutor bishop
 coauthor
 Code, the (1917; 1983)
 Code of Canon Law
 Code of the Covenant, the
 Codex Sinaiticus,
 Vaticanus, etc.
 collect
 college of bishops
 College of Cardinals
 Comforter, the (Holy Spirit)
 commandments, the (*but*: the
 Ten Commandments, the
 first commandment)
 Common of the Blessed
 Virgin
 Common of the Saints
 communal penance service
 Communion, Holy (when
 referring to the sacrament;
 Eucharist)
 communion antiphon
 communion of saints
 Compline
 concordat
 Confession of Augsburg
 confirmation, sacrament of
Confiteor
 congregation (religious)
 consecration (of the Mass)
 consistory
 Constitution, the (U.S.)
 constitutions, papal *or*
 religious
 contrition, act of
 Coptic Rite
 council, the (Vatican II)
 council fathers
 Council of Jerusalem
 Council of Nicea
 Counter-Reformation
 covenant
 creation, the (of the world,
etc.)
 creation, the (unmodified)
 Creator, the (God)
 Creed, the (Nicene,
 Athanasian)
 cross (wooden object)
 cross, the (the event)
 cross-bearer
 crucifix
 crucifixion, the (of Jesus)

 Crusades, Crusaders
 Curia, the Roman; curial

 Day of Atonement (Yom
 Kippur)
 Day of Judgment
 Day of the Lord
 Daytime Prayer
 Dead Sea Scrolls
 Decalogue
 Deluge, the (the Flood)
De profundis
 Desert Fathers *or* Mothers
 deuterocanonical
 Deutero-Isaiah (Second
 Isaiah)
 Deuteronomic
 Deuteronomic Code, the
 devil, the
 Diaspora (the event *or* the
 dispersed Jewish
 community)
 Diatessaron (Tatian's)
Dies Irae
 diocesan see
 diocese
 Diocese of Duluth
 disciples
 dismissal (at Mass)
 Divine Liturgy, the (Eastern
 churches)
 Divine Office
 Divine Persons (the Trinity)
 Divine Praises, the
 Divine Providence (God)
 Divinity (personified)
 divinity, the (of Christ)
 Docetism
 Doctor of the Church
 doctor's degree (PhD)
 doctorate
 dominations
 Dormition, the (feast of)
 dormition, the (of Mary)
 doxology (greater, lesser)

 early church
 east, eastern (direction)
 East, Eastern, Easterner
 (region)
 Eastern church
 Eastern Rite
 Eastern-rite (*adj.*)
 Easter season
 Easter Vigil
 East Syrian Rite
 ecumenical council
 ecumenical movement
editio typica
 Elohim

Elohist
 Ember Days
 embolism
 Emmanuel (in Matthew)
 Emperor Nero (*but*: the emperor Nero)
 empire, the (*but*: the Persian/Roman Empire)
 Encratites
 encyclical
 end time, the
 end-time (*adj.*)
 entrance antiphon, song
Enuma Elish
Ephphetha
 epiclesis
 Epiphany, the feast of
 Episcopal Church
 episcopal conference
 Epistle, the (of Jude, *etc.*)
 Epistles, Pastoral
 epistle(s), the
 eschatology, eschatological
 Essene(s)
 Ethiopian Rite
 Eucharist, sacrament of
 eucharistic
 Eucharistic Prayer I, II, *etc.*
 (*but*: the eucharistic prayer)
 Euchologion, Euchology
 Evangeliary
 Evangelical, an (member of an Evangelical Church)
 evangelical counsels
 evangelist (writer of a gospel)
 Evening Prayer
ex cathedra
 exile, the (Babylonian)
 exile of the Jews, the
 exodus, the (from Egypt)
 exodus of the Jews, the
ex opere operantis
ex opere operato
Exsultet

faith, the (Catholic)
 Fall, the (Adam)
 fall of Adam, the
 Father Smith (*abbr.*: Fr.)
 Father, the (God)
 fathers (of the church)
 fathers of the council
 feast day
 feast of Booths (Sukkot or Sukkoth)
 feast of Epiphany
 feast of the Immaculate Conception
 feast of Pentecost (Weeks)
 feast of Purim (Lots)

feast of Tabernacles (Booths or Ingathering)
 feast of the Ascension
 feast of the Incarnation
 feast of the Nativity
 feast of Unleavened Bread (Passover)
 feria, ferial
 Fertile Crescent
filioque
 First Communion
 First Friday
 First Letter of John, the
 First Person (of the Trinity)
 firstborn
 firstfruits
 Flood, the
 footwashing, the
 Forty Hours Devotion
 Fourth Evangelist, the (John)
 Fourth Gospel, the (John)
 Franciscan Order
 free will
 fundamentalism
 funeral Mass

Garden of Eden
 Garden of Gethsemane (*but*: the Abbey of Gethsemani)
 Gelasian Sacramentary
 general absolution
 general chapter
 general intercessions (of Mass)
 Gentile (*n. and adj.*)
 Gethsemane, Garden of (*but*: the Abbey of Gethsemani)
 Gloria (of Mass)
 Glorious Mysteries (of the rosary)
 Glory to God (of Mass)
 gnosis (Greek: *gnōsis*)
 Gnosticism, Gnostic
 Godhead
 God-Man
 Good News, the
 Good Samaritan, the
 Good Shepherd, the
 Good Thief, the
 gospel music
 gospel (of the Mass; one of the four)
 Gospel of Matthew, *etc.* (title)
 Gospel (Good News)
 Gospel, the Fourth (John)
 government, the (federal, *etc.*)
 gradual psalms (Pss 120–34)

Great Commandment, the (Matt 28:19)
 Great Schism, the
 Greco-Roman
 Greek Rite
 Gregorian chant (plainsong or plainchant)
 Gregorian Sacramentary
 guardian angel

Hades
 Haggadah, haggadic
 Hail Mary (*pl.*: Hail Marys)
 Halakah, Halakic
 Hanukkah
 Hasidean
 Hasmonean
 Heart of Jesus
 Heart of Mary
 heaven
 hell
 Hellenism, Hellenistic
 hellenize
 Hemisphere, Western
 hermeneutics (*sing.*)
 hesychasm
 Hexapla
 Hexateuch
 High Church
 High Mass
 High Middle Ages
 high places (Heb.: *bamoth*)
 high priest
 High Priest (Christ)
 High Priestly Prayer, the
 Historical Books, the
 Holiness Code, the
 Holy Bible
 Holy Child
 Holy City, the (Jerusalem)
 Holy Communion
 holy day
 holy day of obligation
 Holy Eucharist
 Holy Family
 Holy Father (pope)
 Holy, Holy, Holy (of Mass)
 Holy Hour
 Holy Land
 Holy Mass
 holy of holies
 holy orders, sacrament of
 holy place, the (of the temple)
 holy places, the
 Holy Scripture
 Holy See, the
 Holy Sepulcher
 Holy Shroud, the
 Holy Spirit
 Holy Week

holy year	Last Judgment	magisterium
homily	Last Supper, the	Magna Carta
Host (consecrated)	last things, the	<i>Magnificat</i> , the
Hours, the (Divine Office)	Latin Rite	major orders
hypostatic union	Latter-day Saints (Mormons)	Major Prophets, the
	Lauds	Malabarese Rite
Immaculate Conception, the (feast of)	law, the (Mosaic)	mammon
immaculate conception, the (of Mary)	law of Holiness, the	Manichean, Manicheanism
Immanuel (in Isaiah)	law of Moses	<i>Manual of Discipline</i> , the
<i>imprimatur</i>	Law, the Prophets, the	Markan
incarnate Word	Writings, the	Maronite Rite
incarnation, the (of Christ)	Law, the (Pentateuch)	marriage, sacrament of
infancy narratives	layperson (<i>pl.</i> : laypeople)	Masorete, Masoretic
infant Jesus, the	<i>lectio divina</i>	Mass
institutes (religious or secular)	Lectionary, the (<i>pl.</i> : lectionaries)	Mass at Dawn (Christmas)
instruction (by Holy See)	Lent, Lenten	Master (Christ)
internet*	Lenten season	master of ceremonies
intratrinitarian	Leonine Sacramentary	master's degree (MA)
invitatory	letters of St. Paul	<i>Mater Dolorosa</i>
	letter to the Romans, the (<i>but</i> : the Letter of Paul to the Romans)	Matins
Jerusalem Bible	Levites, Levitical	matrimony, sacrament of
Jesus Prayer, the	liberation theology	Matthean
Johannine	Light (Christ)	Mediator (Christ)
Jordan River Valley	Light of the World, the (Christ)	Melchizedek
Joyful Mysteries (of the rosary)	Litany of the Saints	Melkite Rite
Judea	Little Hours, the	mercy seat
Judeo-Christian	liturgical movement	messiah, a
Judge, the (Christ)	liturgical year	Messiah, the (Christ)
judgment (general, particular)	liturgy	messiahship
Judgment Day	Liturgy, Divine (Eastern Rites)	messianic
Justinian Code	Liturgy of St. Basil, <i>etc.</i>	<i>metanoia</i>
	Liturgy of the Eucharist	metropolitan see
Kaddish	Liturgy of the Hours	Midafternoon Prayer
kenosis, kenotic	Liturgy of the Word	Midday Prayer
kerygma	living God	Middle Ages
Kiddush	logion (<i>pl.</i> : logia)	Midnight Mass
King James Version	Logos, the (Christ)	midrash (<i>pl.</i> : midrashim)
King of Glory	Lord, Have Mercy (of Mass)	millenarianism
King of Kings	Lord of Hosts	millennial/ism/ist
King of the Jews	Lord of Lords	millennium
kingdom, northern (Israel)	Lord's Day, the	ministry of the Word
kingdom, southern (Judah)	Lord's Prayer, the	minor orders
kingdom of God, the	Lord's Supper, the	minor prophet, a
kingdom of heaven, the	lordship of Christ	Minor Prophets, the
kingdom of Israel	Loreto, Our Lady of	Miraculous Medal
kingdom of Judah	Low Church	<i>Miserere</i>
kingship of Christ	Low Mass	Mishnah, the
kiss of peace	Lucifer	missal, a
<i>koinē</i>	Lukan	Missal, the (Roman, <i>etc.</i>)
<i>Kyrie</i> (of Mass)	Luminous Mysteries (of the rosary)	<i>Missale Romanum</i>
<i>Kyrios</i>		modernism
		monastic Office
Lamb (Christ)	Maccabees, Maccabean	Monophysitism
Lamb of God (of Mass)	magi	monsignor
		Morning Prayer
		Mosaic Law
		Most High, the
		Most Holy Trinity
		motherhood of Mary
		motherhouse

Mother of God
motu proprio
 Mount of Olives (Mount Olivet)
 Mount Sinai, Carmel, Zion, *etc.*
 Mozarabic Rite
 Muhammad
 Muslim(s), *not* Moslem(s)
 Mystical Body

 name of Christ, the
 name (of God), the
 Native American
 nativity, the (of Christ)
 natural family planning
 nature, divine
 Near East
 Negev (*or* Negebe)
 Neo-Babylonian Empire
 neoconservatism
 neo-Pentecostalism
 neoplatonism*
 neoscholastic(ism)*
 New Adam (Christ)
 New American Bible
 New City (part of Jerusalem)
 New English Bible
 new Jerusalem
 New Revised Standard Version
 New Testament
 New World, the
 New Year's Day
 Nicea (*or*: Nicaea)
 Nicene Creed
 Nicene Fathers
 Night Prayer
nihil obstat
 Noah's ark
 non-Catholic
 non-Christian (*n. and adj.*)
 nondenominational
 None
 nonsectarian
 north (direction)
 North, the (region)
 northern kingdom (Israel)
 novice master
Nunc Dimittis
 nuptial blessing
 nuptial Mass

 "O" antiphons
 octave
 offering of gifts
 offertory
 offertory hymn
 offertory procession

 Office, the (Divine)
 Office of Readings
 Office of the Dead
 oil of catechumens
 oil of the sick
 Old City (part of Jerusalem)
 Old Testament
 Omega, the
 Only-Begotten, the
 only-begotten Son, the
 opening prayer (of Mass)
 oration
 Order, Benedictine, *etc.*
 Order of Mass, New
 orders, holy (sacrament of)
 order(s), religious
 ordinal
 ordinary (bishop)
 Ordinary of the Mass
 Ordinary Time
 ordination
ordo (*pl.: ordines*)
 Orient
 Orthodox Church
 Our Father, the
 our Lady
 our Lord
 Oxford Movement

 papal nuncio
 Papal States
 parable (of the Prodigal Son, *etc.*)
 Paraclete, the (Holy Spirit)
 paradise (heaven)
 Paradise (Garden of Eden)
 Parousia
 Pasch, the
 paschal
 paschal candle
 paschal lamb (Exodus)
 Paschal Lamb (Christ)
 paschal mystery
 Paschaltide
 Paschal Vigil
 passion, death, and resurrection of Jesus, the
 Passion Sunday
 passion narratives, the
 passion of Christ, the
 Passiontide
 Passover
 Pastoral Epistles, the
 pastoral letter(s) (from hierarchy)
 Pastoral Letters, the (in Bible)
Pater Noster
 patriarch(s)
 patriarchate

 patristic(s)
 patrology
 Pauline letters
 Paul the Apostle
 penance, sacrament of
 penitential psalm(s)
 penitential rite
 Pentateuch
 Pentecostal movement
 people of God, the
 pericope
peritus, periti
 Person (First, Second, Third)
 Persons, Divine
 Pesach (Passover)
 petitions (at Mass)
 pharaoh, the (general)
 Pharaoh (used as name without article)
 Pharisees, Pharisaic
 phylacteries (*tephillim*)
 plainchant
 Plain of Esdraelon
 plainsong
plēroma
 pneuma
 pontiff
 pontificate
 pope, a (general)
 pope, the (specific)
 Pope Benedict XVI
 postconciliar
 postexilic
 post-Nicene
 post-Nicene Fathers
 post-Vatican II
 power of the keys
 powers
 prayer after Communion
 prayer book
 prayer of the faithful (of Mass)
 prayer over the gifts
 Preacher, the (Qoheleth)
 pre-Christian
 Precursor, the (John the Baptist)
 preexilic
 preexistence
 preface (of Mass)
 preface of Epiphany, the
 Presbyterian Church
 Presentation, the (feast of)
 presentation of Jesus, the
 prie-dieu(s)
 priesthood of Christ
 Priestly Code, the
 Priestly writer, the
 Prime
 Prince of Peace (Christ)

principalities
 prior, prioress
 Prodigal Son, the
 profession (solemn, simple)
 profession of faith
 Promised Land, the
 Promised One, the (Christ)
 Proper of the Saints, the
 Proper of the Season, the
 prophet, a
 prophet Isaiah, the
 Prophetic Books, the
 protocanonical
 Protoevangelium
 Providence (God)
 psalm(s)
 psalmist, the
 psalmody
 Psalms, the (OT book)
 Psalter, the (the Psalms)
 pseudepigrapha
 publican(s)
 purgatory
 Purim
 Puritans

Queen of Heaven
 Qur'an (*not* Koran)

rabbi(s), rabbinic(al)
 Rapture, the
 RCIA
 RCIC
 reading (first, second of Mass)
 Real Presence
 Received Text, the
 reconciliation, sacrament of
 Redeemer, the (Christ)
 redemption
 Red Mass
 Reform Judaism
 Reformation
 Reformed
 Reformers, the
Regina Coeli
 reign of God, the
 religious, a (monk, nun, *etc.*)
 religious order(s)
 remnant, a
 Reproaches, the
 responsorial psalm
 responsory
 Resurrection, the (feast of)
 resurrection, the (of Christ)
 retreat house
 retreat master
 revelation
 Revised Standard Version
 risen Lord, the

Rite (Latin, Roman, *etc.*)
 ritual Mass
 Rogation Days
 Roman Breviary
 Roman Canon
 Roman Catholic Church
 (when referring to the
 church of the Latin Rite)
 Roman Empire, the (*but*:
 the empire)
 Roman Martyrology
 Roman Missal
 Roman Pontifical
 Roman Rite
 Roman Ritual (book)
 Roman Rota
 Roman See, the
 rosary
 Rosh Hashana (preferred
 spelling for Jewish new
 year)
 rule, a monastic
 Rule, the (specific)
 Rule of St. Augustine
 Rule of St. Basil
 Rule of St. Benedict
 Rule of St. Francis
 Rule of the Master
 Ruler (Christ)

Sabbath
 Sacramentary, the (*pl.*:
 sacramentaries)
 sacrament(s)
 sacramental(s)
 Sacred Heart
 Sacred Host
 Sacred Scripture
 Sadducee(s)
 saint (*abbr.*: St., Sts.)
 salvation history
Sanctus (of Mass)
 Sanhedrin
 Satan, satanic
 Savior (Christ)
 Schism, the Great
schola cantorum
 scholasticism, scholastic(s)*
 scribe(s), the
 Scripture(s), scriptural
 Scripture, Holy
 scrutinies, the
 season (of Advent, *etc.*)
 Second Coming, the
 second coming of Christ, the
 Second Isaiah (Deutero-
 Isaiah)
 Second Person (of the
 Trinity)

Second Vatican Council
 (first mention)
 Second World War
 Seder (meal)
 see, diocesan
 semi-Pelagianism
 Semite, Semitic
 Septuagint (LXX)
 sequence (of Mass)
 seraphim
 Sermon on the Mount
 Servant (Christ)
 Servant, the (in Isaiah)
 Servant Songs (Isaiah)
 Session IV, Council of Trent
 Seven Sorrows of Our Lady
 Seventh-day Adventist
 Church
 Sext
 Shavuot (Jewish feast of
 Weeks)
 Shekinah
 Shema
 Sheol
 Shoah
 sign of peace
 sign of the cross
 sister (religious; use with
 article; *abbr.*: Sr.)
 Slavonic Rite
 solemn blessing
 song of ascents (Pss 120–34)
 Son of David
 Son of God
 Son of Man
 son of Mary (Jesus)
 sonship (Jesus')
 Sorrowful Mysteries (of the
 rosary)
 soteriology, soteriological
 south (direction)
 South, the (region)
 southern kingdom (Judah)
 Spirit, Holy
 Star of David
 Stations of the Cross
 Stoic(ism)
 subprior, subprioress
 Sukkot or Sukkoth (feast of
 Tabernacles)
 Suffering Servant, the (in
 Isaiah)
 suffragan bishop
Summa Theologiae II-II,
 q. 83, a. 13 (*abbr.*: ST II-II,
 q. 83, a. 13)
 Sunday in Ordinary Time,
 Twenty-Second, *etc.*
 Sunday School
 Supreme Being, the

supreme council (Sanhedrin)	tradition	virtues (angels)
Symbol, the (Creed)	<i>traditio symboli</i>	Visitation, the (feast of)
synagogue	Transfiguration, the (feast of)	visitation, the (of Mary)
synod	transfiguration, the (of Christ)	votive Mass
Synoptic Gospels	Transjordan	Vulgate (Bible), the
Synoptic Problem, the	transubstantiation	wadi
Synoptics, the	tree of life	Wadi Qumran
Syrian Rite	tribes, the twelve	wake service
	Triduum, Sacred	washing of feet, the
tabernacle, the (desert sanctuary)	Trinity	Way, the (Christ)
Tabernacles, feast of (Sukkot <i>or</i> Sukkoth)	trinitarian	Way, the Truth, and the Life, the (Christ)
Talmud, Talmudic	triune God	Way of the Cross
Tanak (<i>or</i> : Tanakh)	Twelve, the	web site*
Targum (of Onkelos, <i>etc.</i>)	twelve apostles, the	west, western (direction)
Teacher (Christ)		West, Western (region)
<i>Te Deum</i>	unchristian	Western church
temple (of Jerusalem; Solomon's temple)	Upper Room, the	Western Rites
Temple Mount	Urim	West Syrian Rite
temptation, the		Wisdom literature
temptation of Christ, the	Valley of Jehoshaphat	Word Incarnate, the
Ten Commandments, the	Vatican II (second mention)	Word made flesh, the
Terce	veneration of the Cross	Word, the (Christ)
Tetragrammaton	versicle	Word, the (Scripture; <i>but</i> : "The word of God came to me.")
<i>Textus Receptus</i>	Vespers	worldview
Theodosian Code	Viaticum	worshipping*
Third Isaiah (Trito-Isaiah)	vicar general*	
Third Person (of the Trinity)	Vicar of Christ (Pope)	Yad Vashem
Thomism, Thomistic	Victim, the (Christ)	Yahwist, the
thrones	Victor, the (Christ)	Year A, B, C
Thummim	vigil	Year I, II
titular see, bishop, church	Vigil of Pentecost, the	ҮНҮН
Torah	Vine, the (Christ)	Yom Kippur (Day of Atonement)
tower of Babel	Virgin, the (Mary)	
	virgin birth	
	Virgin Mary, the	

Pronouns

Personal or relative pronouns referring to God are not capitalized unless they appear that way in a quotation.

Although referring to God as “he” or “him” or in other masculine terms is objectionable to some, that is the present usage of most Bible translations and liturgical books (e.g., Lectionary). Since Liturgical Press is bound by contract not to alter a Bible translation or a quotation from an official liturgical book, we ask our authors to quote such texts exactly as given. This, of course, applies also to quoted material from any source. (Minor alterations or insertions in a quotation should be bracketed.)

Titles in English

For English titles, capitalize the first and last words, all nouns, pronouns, adjectives, verbs, adverbs, and subordinating conjunctions. Articles (*a, an, the*), coordinating conjunctions (*and, but, or, for, nor*), and most prepositions are lowercase unless they are the first or last word.

Foreign-language Titles

In titles of publications follow the capitalization rules given below for the respective languages. (See CMS 10.9–129 for more extensive treatment of foreign-language titles and transliteration.)

French

Capitalize the first word and all proper nouns, but not adjectives, even proper adjectives.

La codification de l'office byzantin

L'absolution sacerdotale chez S. Cyprien

Latin

For titles of ancient and medieval books, capitalize only the first word, proper nouns, and proper adjectives:

De bello Gallico De viris illustribus

Renaissance and modern works are capitalized as in English:

Lumen Gentium; Gaudium et Spes; Humanae Vitae; Novum Organum

See also CMS 10.60.

Spanish

Capitalize the first word and proper nouns, but not adjectives, even proper adjectives.

Ciencia tomista

La oda triunfal de Debora

Italian

Capitalize the first word and proper nouns, but not adjectives, even proper adjectives.

Enciclopedia cattolica

Storia della costituzione dei municipi italiani

I graffiti sotto la confessione di San Pietro in Vaticano

German

Capitalize the first word, all common and proper nouns, and words used as nouns. Proper adjectives are generally lowercased, but those derived from personal names are capitalized when they refer explicitly to the works and deeds of those persons.

Die Messe im deutschen Mittelalter

Die Platonischen Dialoge

Die platonische Liebe

Greek

Use the following English letters in transliterating Greek:

ē = η	h = ᾿	ph = φ
ou = ου	th = θ	ch = χ
ō = ω	y or u = υ	ps = ψ

Hebrew

For Hebrew transliteration see either *Biblica* 79 (1998), "Instructions for Contributors," or *The SBL Handbook of Style: For Near Eastern, Biblical, and Early Christian Studies* (Peabody, MA: Hendrickson, 1999). Please use a transliteration font such as TransLitLS. If possible, do not use an apostrophe or single quote mark to represent Hebrew 'alef or 'ayin. Please submit manuscripts with handwritten diacriticals or other material if you are unable to place them electronically.

Titles of Persons

Avoid the overuse of titles. The first mention of a cleric or religious in a chapter should use the full name, preceded by *Bishop, Abbot, Msgr., Dr., Rabbi,* etc.

Bishop Joseph Cretin	Abbot Peter Engel, OSB
Msgr. John McBride	Fr. Michael Casey
Sr. Jane Dougherty, OSF	Dr. Martin Luther King Jr.

In reference to the Holy Father, in the first mention use *Pope Benedict XVI* or *Pope Benedict*. In later mentions, use *Pope Benedict, Benedict XVI, or the pope*.

Lowercase *pope* or *popes* when used in a general sense.

Throughout the centuries popes have stressed this theme.

In reference to clergy who have been established in the chapter, where no name is necessary, use the title, in lowercase.

**In his report to his priests, the bishop wrote: "I have some good news."
After greeting the tourists at Castel Gandolfo, the pope . . .**

When other titles are used without names, no capitalization is needed.

Shortly after returning from a sabbatical, the professor became seriously ill.

Titles written as appositives need not be capitalized.

**Dr. Bennett, professor of Greek, will lecture tonight.
Father Casey, vicar-general of the diocese, summarized the committee's findings.**

Titles of Places and Structures

Such words as *diocese, church, park, street, building, square,* etc., are capitalized when they are part of an official or formal name. When they stand alone, they are lowercase.

Diocese of St. Cloud	<i>but the diocese</i>
Vatican Library	<i>but the library</i>
St. Michael's Church	<i>but the church</i>

Citing Scripture References*

Books of the Bible referred to in running text should always be spelled out, but all such references in parentheses and notes should be abbreviated. The words *verse(s)* and *chapter(s)* are likewise spelled out in running text but abbreviated (*v.*, *vv.*, *chap.*, *chaps.*) in parentheses and notes. Use hyphens between verses, en dashes between chapters.

The book of Genesis contains two accounts of creation.

For the J account of creation of the woman, see Genesis 2:18-25.

And the king gave Jehoiachin a daily allowance (2 Kgs 25:27-30).

The second is a series of stories about Ahab (chaps. 20–22).

Notices of movements organize the rest of the story (vv. 4, 8, 19).

This is the case with the story in chapters 1–11.

His fidelity was not without sin (see his repentance in vv. 13-23).

For Scripture references use only Arabic numerals and follow the punctuation and spacing noted below.

1 Cor 2:5	a colon between chapter and verse with no space before or after the colon
Eph 2:5, 8, 10	a comma and space between disconnected verses of the same chapter
Gen 3:1-4	a hyphen between consecutive verses of the same chapter, no spacing
Exod 1:6–2:5 Psalms 1–9	an en dash between consecutive material covering more than one chapter or more than one psalm
Isa 2:5, 7; 4:8-9, 10	a semicolon to separate disconnected chapters of the same book
Rom 8:28-29; Col 4:2	a semicolon to separate references to two or more books of the Bible

The following abbreviations, which have been adopted by such biblical and theological periodicals as *The Catholic Biblical Quarterly*, *Theological Studies*, *Journal of Biblical Literature*, and *The Bible Today*, are to be used in Liturgical Press publications:

Biblical Books and Apocrypha

Gen	Song	Tob	Rom
Exod	Isa	Jdt	1–2 Cor
Lev	Jer	Add Esth	Gal
Num	Lam	Wis	Eph
Deut	Ezek	Sir	Phil
Josh	Dan	Bar	Col
Judg	Hos	1–2 Esdr	1–2 Thess
Ruth	Joel	Ep Jer	1–2 Tim
1–2 Sam	Amos	Pr Azar	Titus
1–2 Kgs	Obad	Sus	Phlm
1–2 Chr	Jonah	Bel	Heb
Ezra	Mic	1–2–3–4 Macc	Jas
Neh	Nah	Pr Man	1–2 Pet
Esth	Hab	Matt	1–2–3 John
Job	Zeph	Mark	Jude
Ps (<i>pl.</i> : Pss)	Hag	Luke	Rev
Prov	Zech	John	
Eccl	Mal	Acts	

Citing the Rule of Benedict*

- In text, spell out but do not italicize: “the Rule of Benedict,” or “the Rule,” or “Benedict’s Rule.”
- In bibliographies, use the following format: *Rule of Saint Benedict* 1980. Edited by Timothy Fry. Collegeville, MN: Liturgical Press, 1981.
- Do not footnote references to the Rule—*except at the first reference in order to properly credit the version you cite*—but cite them parenthetically as you would Scripture:

RB Prol. 1	A period following the abbreviation of Prologue
RB 53.1	A period between chapter and verse with no space before or after the period
RB 57.2-3	A hyphen between consecutive verses of the same chapter, no spacing
RB 72–73	An en dash between consecutive material covering more than one chapter

Citing Vatican Documents*

- The preferred translations for documents of the Second Vatican Council are Austin Flannery's: either *Vatican Council II: Volume 1, The Conciliar and Post Conciliar Documents* or *Vatican Council II: The Basic Sixteen Documents* (both published by Costello Publishing Co.).
- As with citations from Scripture and the Rule of Benedict, do not footnote references to Vatican documents—*except at the first reference in order to properly credit the version you cite*. Use the following format for in-text citations:
 - Spell out the reference in running text: *Lumen Gentium* (Dogmatic Constitution on the Church).
 - Abbreviate in parenthetical citations. Do not use either “no.” or §. Do not italicize abbreviation. Do not insert a comma between the document and number: (LG 6).

Using Catechetical Material

Regarding the publication of catechetical material, the Ad Hoc Committee to Oversee the Use of the *Catechism of the Catholic Church* states that “publishers are being told to ‘avoid’ certain terms and usages. . . . They are the use of the term ‘Hebrew Scriptures’ when referring to the Old Testament. From a Christian perspective there are two testaments which have been traditionally referred to as Old and New. The use of the term Old Testament, as cited in the *Catechism of the Catholic Church*, must be preserved as part of the common language of our Faith.”

This does not apply to books not intended for catechetical use.

Citing Papal, Curial, Conciliar, and Episcopal Documents

English references to encyclicals and other papal, conciliar, and episcopal documents are set in roman type, without quotation marks. For Latin titles, capitalize modern works as in English (see comment on p. 22).

In Vatican II's Declaration on Religious Freedom (*Dignitatis Humanae*), we read: “In the formation of their consciences . . .”

The encyclical On Human Life (*Humanae Vitae*) was promulgated in 1968.

Citing the *Summa Theologiae*

	[part]	[question]	[article]	[objection]
<i>Summa Theologiae</i> (ST)	I, II, I-II, etc.,	q. _____,	a. _____,	ad. _____.

Numbers

Spell out all numbers from one through one hundred and all round numbers over one hundred that can be expressed in no more than two words (hyphenated numbers are considered one word). If any numbers in a paragraph, apart from dates, are expressed in figures, however, use figures for all of them. Percentages should always be given in numerals. When using numbers in dialogue, spell out all.

Of the forty-eight titles, only three are in foreign languages.

The twenty-three hundred entries must be alphabetized.

In 1900 there were 109 seminaries, with a total of 4,628 young men enrolled.

Of the 178 samples, only 10 were conclusive.

Over 75 percent of the parishioners would like new hymnals.

“I spent forty-eight dollars,” she said.

The Second Vatican Council, which took place in the early 1960s . . .

Plurals and Possessives

- For the construction of plurals, please see *CMS* 7.6–16.
- For the construction of possessives, please see *CMS* 7.17–18.
 - In addition to the exceptions listed in 7.19–23, use Jesus’ and Moses’ in all cases (*never* Jesus’s or Moses’s).

Bias-free Language

Writers who submit their material to Liturgical Press must make sure that it is free of bias in regard to race, religion, ethnicity, sex, age, and physical disabilities. Avoid stereotypical descriptions of anyone, and be sensitive to parallel usage of terms for men and women.

When referring to both sexes, do not use the false generic “man” or “he” or “him.” This can be avoided by recasting the sentence, switching to the plural, or replacing the pronoun with “one” or (sparingly) “he or she” (“him or her”). But see “Pronouns” on p. 22.

Not:

Every parishioner should be able to state his opinion.

But:

All parishioners should be able to state their opinions.

Not:

It is said that man does not live by bread alone.

But:

It is said that no one lives by bread alone.

The column to the right gives a few examples of preferred usage:

men	men and women; the human family; all persons; all people; all
mankind	humankind
layman	layperson
man and wife	husband and wife
male nurse	nurse
handicapped	people with disabilities
the blind	visually impaired
Indian	Indian or Native American
Chippewa	Ojibwe
Sioux	Dakota
black	black; African American
Eskimo	Inuk (<i>pl.</i> : Inuit)
Mohammedan, Moslem	Muslim
Oriental	Asian (or be specific)

4. Process of Publication

Copyediting and Designing

The managing editor assigns the accepted manuscript to a copy editor, who will work closely with the author in bringing the manuscript to publication. This editor works through the manuscript line by line, carefully checking each sentence for clarity of thought, accuracy of data, and consistency of style. The copy editor tightens loose sentences to make them clear and direct; notes redundancies, contradictions, and inconsistencies; corrects grammar and usage; heightens the vocabulary; and establishes a uniformity in capitalization, spelling, abbreviations, and other points of style.

If extensive queries or changes are proposed, the copyedited manuscript will be sent to the author. It is the responsibility of the author to respond to all queries and to check the edited manuscript or initial proofs to make sure that no wrong intentions or ambiguities have been introduced in the editing. *If the author wishes to correct or add to the manuscript, it must be done at this stage.*

Working with our artists and production staff, the production manager and cover artist supervise the designing of the book—selecting typefaces, determining page layout, cover design, arrangement of illustrations, etc. Important objectives in these matters are the book's appeal to the potential customer and its ease of use. *As per contract, decisions concerning the design of the book, the cover and jacket, type and size of the page, paper stock, etc., are the prerogative of Liturgical Press.*

Typesetting and Proofreading

Once the manuscript has been edited and designed, typesetting begins. The production manager will send the author first page proofs of the typeset manuscript. The proofs should be read carefully and marked for errors in typesetting, using the proofreaders' marks given below. The proofs will also be sent to one or two proofreaders who will read the typeset copy against the edited manuscript, correcting typesetting errors. After all sets of the first page proofs are returned, acceptable corrections will be collated and made. The author will then receive final page proofs. These proofs show *exactly* what the finished pages of the book will look like. If the book requires an index, the author must complete it at the final page-proof stage.

After final corrections are made, the book will be printed and bound. Per the publishing contract, copies of the book will be sent to the author upon publication.

Proofreaders' Marks

<i>Explanation</i>	<i>Mark in Margin</i>	<i>Mark in Text</i>
delete	ƚ	Liturgical Press ƚ
delete and close up	ƚ	Liturgical Press ƚ
close up	C	Liturgical Press
insert space	#	Liturgical Press
insert letter	t	Liturgical Press
insert period change to period	o	forever As it is today is this That is why
insert comma change to comma	^	gold, frankincense and myrrh gold, frankincense and myrrh
insert colon change to colon	o	John 16-9 John 16-9
insert semicolon change to semicolon	o	together although together although
insert ellipses	o	separate in the margin
insert apostrophe	v	Jesus sandals
insert quotation marks	v v	To be or not to be.
quotation mark or apostrophe is backwards	v	Jesus sandals
insert hyphen change to hyphen	=	John 1:6-9 John 1:6-9
insert en dash change to en dash	/	John 1:6:2:4 John 1:6:2:4
insert em dash change to em dash	/	together although together although
insert parentheses	(/)	John 1:6-9
transpose	tr.	Liturgical Press
break word or line here	J	proofreading

Proofreaders' Marks

Explanation	Mark in Margin	Mark in Text
new paragraph	new ¶	end. [¶] On the other hand
no paragraph <i>or</i> run on	no ¶ run on	What more can be said?
move up	⌈	Liturgical Press
move down	⌋	Liturgical Press
center	☐☐	☐ Liturgical Press ☐
flush left	FL	Liturgical ☐ Press
flush right	FR	Liturgical Press ☐
move text as shown	move up	The will not take effect changes until next year.
capitals	L P ≡ ≡	Liturgical Press
cap and small caps	cap. & sc.	Lord
lowercase	lc.	Liturgical Press
lowercase several letters in a row	lc.	LITURGICAL PRESS
italics	ital.	<u>Liturgical Press</u>
roman	rom.	Liturgical Press
bold	bd.	Liturgical Press
superscript	↕	in her new book.↕
subscript	↗	H ₂ O
spell out	sp.	10 years from now
let it stand	STET	Liturgical Press

Marketing and Advertising

Concurrent with the editing and production work on the manuscript, our marketing staff prepares advertising copy and plans promotions for the work. This includes direct mail advertising, convention support, and other avenues of promotion on a national and international level.

As the person most familiar with the content and intent of the publication, the author can assist greatly in the successful promotion of the work. At some point following the signed publishing contract, the author is asked to complete a separate project summary form that is used as the foundation for the marketing program. The author should also keep the marketing department advised of major speaking engagements.

5. Parts of the Work: Author Responsibilities

Front Matter

Dedication

Whether a book includes a dedication, to whom it is dedicated, and its phrasing are matters for the author to decide.

Contents

The contents page should be titled simply “Contents” (not “Table of Contents”). Chapter numbers and titles should appear as they do in the text itself. It is sometimes appropriate and helpful to add first-level heads to the contents page.

List of Illustrations

In long works it is helpful to list the photos, charts, diagrams, maps, etc., in the front matter. The editor prepares this list from the legends the author submits with the illustrations.

Foreword

In some works a person other than the author writes an essay, usually two to four pages in length, concerning the author’s treatment of the subject.

Preface

Here the author describes the genesis, purpose, limitations, and scope of the book. Readers should be able to determine from the preface whether the book will meet their needs. The preface may also include acknowledgments of those who assisted the author with the project and permissions granted for the use of copyrighted material. The acknowledgments should be no more than one page in length.

Acknowledgments and Permissions

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Permissions Requiring Special Consideration

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Please indicate the number of words or, for the NRSV, verses quoted from each Scripture translation.

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If more than 1,000 words are quoted from the *Catechism of the Catholic Church*, it will require written permission from USCCB. Because USCCB must see typeset galleys, Liturgical Press will request this permission. (Note: quoting more than 5,000 words from the *Catechism* is subject to payment of a prorated royalty, governed by requirements of the Holy See.)

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Abbreviations

If a significant number of abbreviations are used in the text or footnotes (e.g., titles of periodicals and series, standard reference works), the author should provide a list of these abbreviations with full or short titles.

In the Text

Illustrations

If electronic files are available for illustrations, they should be submitted with the manuscript. Any files that are submitted in a digital format need to be saved as TIFF or JPEG files at 300 dpi or higher.

Original photos, line drawings, maps, and other illustrative material for the manuscript should be kept apart from the manuscript, though copies of this material and indication of their placement should be mailed with the manuscript if possible. A legend describing each illustration and a credit line for each are necessary.

Permissions for the use of previously published illustrations must be obtained from the respective copyright holders and included in the preface or the acknowledgments.

Back Matter

Endnotes

See “Bibliography and Notes,” pp. 11–14.

Glossary

If technical terms occur repeatedly in the manuscript, the author should prepare a glossary of them.

Bibliography

See “Bibliography and Notes,” pp. 11–14.

Index

Scholarly and technical books often require an index of proper names and subject entries. It is important to index a proper name or a subject *only when the text gives a substantive statement concerning that person or subject*. An index that merely directs a reader to a mention of a person or subject is of little value. It is the author’s responsibility to prepare the index, which cannot be completed until the work is in final page proofs. The index entries should follow the capitalization and hyphenation of words found in the typeset manuscript.

Documents

Occasionally letters, diaries, decrees, etc., relevant to the subject and for which the author has submitted permissions to Liturgical Press for their publication are included in the back matter.

Summary of Author Responsibilities

1. Send a completed project summary, an outline, and a sample chapter of the manuscript to the editorial director.
2. When we express interest in publishing your manuscript, send the completed manuscript or as much as has been written (following “Formatting an Accepted Manuscript,” pp. 8–9) to the editorial director.
3. Read, sign, and return the contract.
4. Become aware of fair use and obtain permissions for use of copyrighted material where needed.

5. Promptly answer questions the copy editor may ask about the manuscript.
6. Read the proofs with care and return them to the production manager.
7. Prepare any needed indexes upon receipt of definitive page proofs.

6. Notes for Translators

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Translators should not add materials to the text unless revisions have been requested by Liturgical Press, but they may wish to suggest items for inclusion in the text. These should first be communicated to the editorial director. Substantive additions will normally be submitted to the author for approval. This restriction, of course, does not apply to expansions required to produce readable English.

Rearrangement of the Text

Some rearrangement may be required for clarity and euphony. For example, parenthetical references in the text may be moved to footnotes if their position in the text interferes with readability. A consistent practice should be followed.

Restoring Bibliographical References

If full bibliographical data for books and articles cited is not provided by the author, it should be supplied by the translator whenever possible (using abbreviations when appropriate). If the work in question exists in an English version, the English should be cited.

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