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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.


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: https://litpress.org/Content/pdfs/Authors/project_summary_form.doc, or by requesting one from deisenschenk@litpress.org), (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.

Please do not submit a manuscript to us if it is being simultaneously submitted to other publishers.

Mail or e-mail the completed project summary form, outline, and writing samples to:
Publisher
Liturgical Press, PO Box 7500
Collegeville, MN 56321-7500
submissions@litpress.org

Proposals will not be returned.

Members of the editorial staff, and possibly other readers will review the summary and outline. If they decide that they would like to see a complete manuscript, the publisher 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 “I” (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:


- *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 first initial and last name; use first names.

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

<table>
<thead>
<tr>
<th>BIBLIOGRAPHY</th>
<th>NOTES</th>
</tr>
</thead>
</table>

**One Author**


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**One Author**


**Two or three authors (listed in order of appearance on title page)**


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**Two or three authors (listed in order of appearance on title page)**

<table>
<thead>
<tr>
<th>BIBLIOGRAPHY</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Four or more authors</strong></td>
<td><strong>Four or more authors</strong></td>
</tr>
<tr>
<td><strong>Book—no author named</strong></td>
<td><strong>Book—no author named</strong></td>
</tr>
<tr>
<td><strong>Book—editor(s) in place of author</strong></td>
<td><strong>Book—editor(s) in place of author</strong></td>
</tr>
<tr>
<td><strong>Book—author and translator/editor</strong></td>
<td><strong>Book—author and translator/editor</strong></td>
</tr>
<tr>
<td><strong>Chapters or titled parts of a book—single author</strong></td>
<td><strong>Chapters or titled parts of a book—single author</strong></td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>NOTES</td>
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<td>--------------</td>
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</tr>
<tr>
<td><strong>Chapters or titled parts of a book—multiple authors</strong></td>
<td><strong>Chapters or titled parts of a book—multiple authors</strong></td>
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<tr>
<td><strong>Book in a series</strong></td>
<td><strong>Book in a series</strong></td>
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<tr>
<td><strong>Article in a periodical</strong></td>
<td><strong>Article in a periodical</strong></td>
</tr>
<tr>
<td><strong>Internet Citations</strong></td>
<td><strong>Internet Citations</strong></td>
</tr>
<tr>
<td><strong>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.</strong></td>
<td></td>
</tr>
</tbody>
</table>

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).
2 Ibid., 146.
3 Ibid.
7 See ibid., 27.

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

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>abr.</td>
<td>abridged</td>
</tr>
<tr>
<td>abbr.</td>
<td>abbreviated, -ion</td>
</tr>
<tr>
<td>app.</td>
<td>appendix</td>
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<tr>
<td>art.</td>
<td>article</td>
</tr>
<tr>
<td>b.</td>
<td>born</td>
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<tr>
<td>bk.</td>
<td>book</td>
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<tr>
<td>bull.</td>
<td>bulletin</td>
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<tr>
<td>ca.</td>
<td>about</td>
</tr>
<tr>
<td>cf.</td>
<td>compare</td>
</tr>
<tr>
<td>chap., chaps.</td>
<td>chapter(s)</td>
</tr>
<tr>
<td>col., cols.</td>
<td>column(s)</td>
</tr>
<tr>
<td>d.</td>
<td>died</td>
</tr>
<tr>
<td>ed., eds.</td>
<td>edited by, editor(s)</td>
</tr>
<tr>
<td>e.g.,</td>
<td>for example</td>
</tr>
<tr>
<td>et al.</td>
<td>and others (normally used of persons)</td>
</tr>
<tr>
<td>etc.</td>
<td>and so forth (normally used of things)</td>
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<tr>
<td>fasc.</td>
<td>fascicle</td>
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<td>fig.</td>
<td>figure</td>
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<td>fol.</td>
<td>folio</td>
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<tr>
<td>i.e.,</td>
<td>that is</td>
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<tr>
<td>lit.</td>
<td>literally</td>
</tr>
<tr>
<td>n., nn.</td>
<td>note(s)</td>
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<td>n.d.</td>
<td>no date</td>
</tr>
<tr>
<td>n.p.</td>
<td>no place, no price, no publisher, no page</td>
</tr>
<tr>
<td>n.s.</td>
<td>new series</td>
</tr>
<tr>
<td>no., nos.</td>
<td>number(s)</td>
</tr>
<tr>
<td>o.s.</td>
<td>old series</td>
</tr>
<tr>
<td>p., pp.</td>
<td>page(s)</td>
</tr>
<tr>
<td>par., pars.</td>
<td>paragraph(s)</td>
</tr>
<tr>
<td>pl.</td>
<td>plural</td>
</tr>
<tr>
<td>pt., pts.</td>
<td>part(s)</td>
</tr>
<tr>
<td>repr.</td>
<td>reprint</td>
</tr>
<tr>
<td>sc.</td>
<td>scene</td>
</tr>
<tr>
<td>sec., secs.</td>
<td>section(s)</td>
</tr>
<tr>
<td>ser.</td>
<td>series</td>
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<tr>
<td>serm.</td>
<td>sermon</td>
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<tr>
<td>supp.</td>
<td>supplement</td>
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<tr>
<td>trans.</td>
<td>translated by</td>
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<tr>
<td>v., vv.</td>
<td>verse(s)</td>
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<tr>
<td>vol., vols.</td>
<td>volume(s)</td>
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</tbody>
</table>

**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:

- **abba, amma**
- Abba Moses
- abbey, abbot, abbess
- AD (*Anno Domini*)
- *ad limina*
- Advent season
- Advocate, the (Holy Spirit)
- agape (Greek: *agapê*)
- aggiornamento
- *Agnus Dei*
- agony in the garden, the
- Alexandrine Rite
- Alleluia (before gospel)
- All Saints, feast of
- All Saints’ Day
- All Souls’ Day
- almighty God
- Almighty, the
- Alpha and Omega (Christ)
- a.m., p.m.
- Ambrosian Rite, Missal, chant
- Amendment, First, *etc.*
- anamnesis
- anaphora
- ancient Near East
- angel Gabriel, the
- Angelus
- Anglican Church
- Anglican orders
- Annunciation, the (feast of)
- annunciation, the (to Mary)
- Anointed One (Christ)
- anointing, sacrament of
- ante-Nicene
- Antichrist
- Antiochene Rite
- antiphon
- Antiphonary, the
- Apocalypse, the
- Apocrypha, apocryphal
- apostle Paul, the
- apostles, the
- Apostles’ Creed
- Apostle to the Gentiles
- apostolic
- apostolic age
- apostolic blessing
- apostolic church
- apostolic constitution
- apostolic exhortation
  - *(by a pope)*
- Apostolic Fathers
- Apostolic See
- archabbot
- archangel Michael, the
- archdiocese
- Archdiocese of Seattle
- archimandrite
- ark (Noah’s)
- ark of the covenant
- Ark of the Covenant
- Armenian Rite
- Ascension, the (feast of)
- ascension of Christ, the
- Asperges
- Assumption, the (feast of)
- assumption, the (of Mary)
- Athanasian Creed
- auxiliary bishop
- Ave Maria
- Babylonian captivity
- bachelor’s degree (BA)
- baptism, sacrament of
- Baptist Church
- baptistery (*also* baptismistry)
- BC (see CE or BCE)
- beatific vision
- Beatitudes, the
- Being (God)
- Beloved Disciple
- Benediction
  - *(of the Blessed Sacrament)*
- Benedictus
- berakah (*pl.*: berakoth)
- Bible, biblical
- bishop(s)
- Bishop of Rome (the pope)
- Blessed Mother
- Blessed Sacrament
- Blessed Trinity
- Blessed Virgin
- blessing of palms, the
- Body and Blood of Christ
  - *(the Eucharist)*
- Body of Christ (the church)
- book of Genesis, *etc.*
- Book of Hours
- Book of Mormon
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Elohist</td>
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<td>Ember Days</td>
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<td>embolism</td>
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<td>Emmanuel (in Matthew)</td>
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<td>Emperor Nero (but: the emperor Nero)</td>
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<td>empire, the (but: the Persian/Roman Empire)</td>
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<td>Encratites</td>
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<td>encyclical</td>
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<td>end time, the</td>
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<td>end-time (adj.)</td>
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<td>entrance antiphon, song</td>
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<td>Ennuma Elish</td>
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<td>Ephphetha</td>
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<td>epiclesis</td>
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<td>Epiphany, the feast of</td>
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<td>Episcopal Church</td>
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<td>episcopal conference</td>
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<td>Epistle, the (of Jude, etc.)</td>
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<td>Epistles, Pastoral</td>
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<td>epistle(s), the</td>
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<td>eschatology, eschatological</td>
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<td>Essene(s)</td>
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<td>Ethiopian Rite</td>
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<td>Eucharist, sacrament of</td>
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<td>eucharistic</td>
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<td>Eucharistic Prayer I, II, etc. (but: the eucharistic prayer)</td>
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<td>Euchologian, Euchology</td>
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<td>Evangelian</td>
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<td>Evangelical, an (member of an Evangelical Church)</td>
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<td>evangelical counsels</td>
<td></td>
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<td>evangelist (writer of a gospel)</td>
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<td>Evening Prayer</td>
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<td>ex cathedra</td>
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<td>exile, the (Babylonian)</td>
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<tr>
<td>exile of the Jews, the</td>
<td></td>
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<tr>
<td>exodus, the (from Egypt)</td>
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<td>exodus of the Jews, the</td>
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<td>ex opere operantis</td>
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<td>ex opere operato</td>
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<td>Exsultet</td>
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<td>feast of Tabernacles (Booths or Ingathering)</td>
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<td>feast of the Ascension</td>
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<td>feast of the Incarnation</td>
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<td>feast of the Nativity</td>
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<td>feast of Unleavened Bread (Passover)</td>
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<td>feria, ferial</td>
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<tr>
<td>Fertile Crescent</td>
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<td>fiatioque</td>
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<td>First Communion</td>
<td></td>
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<td>First Friday</td>
<td></td>
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<tr>
<td>First Letter of John, the</td>
<td></td>
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<tr>
<td>First Person (of the Trinity)</td>
<td></td>
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<tr>
<td>firstborn</td>
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<tr>
<td>firstfruits</td>
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<tr>
<td>Flood, the</td>
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<tr>
<td>footwashing, the</td>
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<tr>
<td>Forty Hours Devotion</td>
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<tr>
<td>Fourth Evangelist, the (John)</td>
<td></td>
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<tr>
<td>Fourth Gospel, the (John)</td>
<td></td>
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<tr>
<td>Franciscan Order</td>
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<td>free will</td>
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<tr>
<td>fundamentalism</td>
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<td>funeral Mass</td>
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<tr>
<td>Garden of Eden</td>
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<tr>
<td>Garden of Gethsemane (but: the Abbey of Gethsemani)</td>
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<tr>
<td>Gelasian Sacramentary</td>
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<tr>
<td>general absolution</td>
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<td>general chapter</td>
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<tr>
<td>general intercessions (of Mass)</td>
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<td>Gentile (n. and adj.)</td>
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<tr>
<td>Gethsemane, Garden of (but: the Abbey of Gethsemani)</td>
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<tr>
<td>Gloria (of Mass)</td>
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<td>Glorious Mysteries (of the rosary)</td>
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<td>Glory to God (of Mass)</td>
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<td>gnosis (Greek: gnōsis)</td>
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<td>Gnosticism, Gnostic</td>
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<td>Godhead</td>
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<td>God-Man</td>
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<td>Good News, the</td>
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<tr>
<td>Good Samaritan, the</td>
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<tr>
<td>Good Shepherd, the</td>
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<td>Good Thief, the</td>
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<td>gospel music</td>
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<tr>
<td>gospel (of the Mass; one of the four)</td>
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<tr>
<td>Gospel of Matthew, etc. (title)</td>
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<td>Gospel (Good News)</td>
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<tr>
<td>Gospel, the Fourth (John)</td>
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<tr>
<td>government, the (federal, etc.)</td>
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<tr>
<td>gradual psalms</td>
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<tr>
<td>(Pss 120–34)</td>
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<td>Great Commandment, the</td>
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<td>(Matt 28:19)</td>
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<td>Great Schism, the</td>
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<td>Greco-Roman</td>
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<td>Greek Rite</td>
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<td>Gregorian chant (plainsong or plainchant)</td>
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<td>Gregorian Sacramentary</td>
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<td>guardian angel</td>
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<td>Hades</td>
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<td>Haggadah, haggadic</td>
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<td>Halakah, Halakic</td>
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<td>Hasidean</td>
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<td>Heart of Jesus</td>
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<td>High Middle Ages</td>
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<td>high places (Heb.: bamoth)</td>
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<td>high priest</td>
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<td>High Priest (Christ)</td>
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<td>Historical Books, the</td>
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<td>Holiness Code, the</td>
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<td>Holy Bible</td>
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<td>Holy Child</td>
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<td>Holy City, the (Jerusalem)</td>
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<td>Holy Week</td>
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holy year
homily
Host (consecrated)
Hours, the (Divine Office)
hypostatic union

Immaculate Conception, the (feast of)
immaculate conception, the (of Mary)
Immanuel (in Isaiah)
imprimatur
incarnate Word
incarnation, the (of Christ)
infancy narratives
infant Jesus, the
institutes (religious or secular)
instruction (by Holy See)
iinternet*
intratrinitarian
invitatory

Jerusalem Bible
Jesus Prayer, the
Johannine
Jordan River Valley
Joyful Mysteries (of the rosary)
Judea
Judeo-Christian
Judge, the (Christ)
judgment (general, particular)
Judgment Day
Justinian Code

Kaddish
kenosis, kenotic
kerygma
Kiddush
King James Version
King of Glory
King of Kings
King of the Jews
kingdom, northern (Israel)
kingdom, southern (Judah)
kingdom of God, the
kingdom of heaven, the
kingdom of Israel
kingdom of Judah
kingship of Christ
kiss of peace
köinē
Kyrie (of Mass)
Kyrios

Lamb (Christ)
Lamb of God (of Mass)
Last Judgment
Last Supper, the
last things, the
Latin Rite
Latter-day Saints (Mormons)
Lauds
law, the (Mosaic)
law of Holiness, the
law of Moses
Law, the Prophets, the
Writings, the
Law, the (Pentateuch)
layperson (pl.: laypeople)
lectio divina
Lectionary, the (pl.: lectionaries)
Lent, Lenten
Lenten season
Leonine Sacramentary
letters of St. Paul
letter to the Romans, the (but: the Letter of Paul to the Romans)
Levites, Levitical
liberation theology
Light (Christ)
Light of the World, the (Christ)
Litany of the Saints
Little Hours, the
liturgical movement
liturgical year
liturgy
Liturgy, Divine (Eastern Rites)
Liturgy of St. Basil, etc.
Liturgy of the Eucharist
Liturgy of the Hours
Liturgy of the Word
living God
logion (pl.: logia)
Logos, the (Christ)
Lord, Have Mercy (of Mass)
Lord of Hosts
Lord of Lords
Lord’s Day, the
Lord’s Prayer, the
Lord’s Supper, the
lordship of Christ
Loreto, Our Lady of
Low Church
Low Mass
Lucifer
Lukan
Luminous Mysteries (of the rosary)

Maccabees, Maccabean
magisterium
Magna Carta
Magnificat, the
major orders
Major Prophets, the
Malabarese Rite
mammon
Manichean, Manicheanism
Manual of Discipline, the
Markan
Maronite Rite
marriage, sacrament of
Masorete, Masoretic
Mass
Mass at Dawn (Christmas)
Master (Christ)
master of ceremonies
master’s degree (MA)
Mater Dolorosa
Matins
matrimony, sacrament of
Matthean
Mediator (Christ)
Melchizedek
Melkite Rite
mercy seat
messiah, a
Messiah, the (Christ)
messiahship
messianic
metanoia
metropolitan see
Midafternoon Prayer
Midday Prayer
Middle Ages
Midnight Mass
midrash (pl.: midrashim)
millenarianism
millennial/ism/ist
millennium
ministry of the Word
minor orders
minor prophet, a
Minor Prophets, the
Miraculous Medal
Miserere
Mishnah, the
missal, a
Missal, the (Roman, etc.)
Missale Romanum
modernism
monastic Office
Monophysitism
monsignor
Morning Prayer
Mosaic Law
Most High, the
Most Holy Trinity
motherhood of Mary
motherhouse
principalities
prior, prioress
Prodigal Son, the
profession (solemn, simple)
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
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), rabinic(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
(routine reference 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)
serahm
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
Shoel
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, subprioresse
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)
Symbol, the (Creed)
synagogue
synod
Synoptic Gospels
Synoptic Problem, the
Synoptics, the
Syrian Rite

Tabernacle, the (desert sanctuary)
Tabernacles, feast of (Sukkot or Sukkoth)
Talmud, Talmudic
Tanak (or: Tanakh)
Targum (of Onkelos, etc.)
Teacher (Christ)
Te Deum
temple (of Jerusalem; Solomon’s temple)
Temple Mount
temptation, the
temptation of Christ, the
Ten Commandments, the
Terce
Tetragrammaton
Textus Receptus
Theodosian Code
Third Isaiah (Trito-Isaiah)
Third Person (of the Trinity)
Thomism, Thomistic
thrones
Thummim
titular see, bishop, church
Torah
tower of Babel

tradition
traditio symboli
Transfiguration, the (feast of)
transfiguration, the (of Christ)
Transjordan
transubstantiation
tree of life
tribes, the twelve
Triduum, Sacred
Trinity
trinitarian
trithe God
Twelve, the
twelve apostles, the

unchristian
Upper Room, the
Urim
Valley of Jehoshaphat
Vatican II (second mention)
veneration of the Cross
versicle
Vespers
Viaticum
vicar general*
Vicar of Christ (Pope)
Victim, the (Christ)
Victor, the (Christ)
vigil
Vigil of Pentecost, the
Vine, the (Christ)
Virgin, the (Mary)
virgin birth
Virgin Mary, the

virtues (angels)
Visitation, the (feast of)
visitation, the (of Mary)
votive Mass
Vulgate (Bible), the

wadi
Wadi Qumran
wake service
washing of feet, the
Way, the (Christ)
Way, the Truth, and the Life, the (Christ)
Way of the Cross
web site*
west, western (direction)
West, Western (region)
Western church
Western Rites
West Syrian Rite
Wisdom literature
Word Incarnate, the
Word made flesh, the
Word, the (Christ)
Word, the (Scripture; but: “The word of God came to me.”)
worldview
worshipping*

Yad Vashem
Yahwist, the
Year A, B, C
Year I, II
YHWH
Yom Kippur (Day of Atonement)
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:

\[
\begin{align*}
\text{ē} &= \eta \\
\text{h} &= \prime \\
\text{ph} &= \phi \\
\text{ou} &= \omega \\
\text{th} &= \theta \\
\text{ch} &= \chi \\
\text{ō} &= \omega \\
\text{y or u} &= \upsilon \\
\text{ps} &= \psi
\end{align*}
\]

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 appositive 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
- Vatican Library
- St. Michael’s Church

but the diocese

but the library

but the church
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.

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

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

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

### Citing the Rule of Benedict*

- In text, spell out but do not italicize: “the Rule of Benedict,” or “the Rule,” or “Benedict’s Rule.”


- 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*

<table>
<thead>
<tr>
<th>[part]</th>
<th>[question]</th>
<th>[article]</th>
<th>[objection]</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Summa Theologiae (ST)</em></td>
<td>I, II, q. _____, a. _____, ad. _____</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I–II, etc.,</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**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:

<table>
<thead>
<tr>
<th>men</th>
<th>men and women; the human family; all persons; all people; all</th>
</tr>
</thead>
<tbody>
<tr>
<td>mankind</td>
<td>humankind</td>
</tr>
<tr>
<td>layman</td>
<td>layperson</td>
</tr>
<tr>
<td>man and wife</td>
<td>husband and wife</td>
</tr>
<tr>
<td>male nurse</td>
<td>nurse</td>
</tr>
<tr>
<td>handicapped</td>
<td>people with disabilities</td>
</tr>
<tr>
<td>the blind</td>
<td>visually impaired</td>
</tr>
<tr>
<td>Indian</td>
<td>Indian or Native American</td>
</tr>
<tr>
<td>Chippewa</td>
<td>Ojibwe</td>
</tr>
<tr>
<td>Sioux</td>
<td>Dakota</td>
</tr>
<tr>
<td>black</td>
<td>black; African American</td>
</tr>
<tr>
<td>Eskimo</td>
<td>Inuk (pl.: Inuit)</td>
</tr>
<tr>
<td>Mohammedan, Moslem</td>
<td>Muslim</td>
</tr>
<tr>
<td>Oriental</td>
<td>Asian (or be specific)</td>
</tr>
</tbody>
</table>
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.
<table>
<thead>
<tr>
<th>Explanation</th>
<th>Mark in Margin</th>
<th>Mark in Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>delete</td>
<td></td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>delete and close up</td>
<td></td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>close up</td>
<td></td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>insert space</td>
<td></td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>insert letter</td>
<td></td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>insert period change to period</td>
<td></td>
<td>forever As it is today is this. That is why</td>
</tr>
<tr>
<td>insert comma change to comma</td>
<td></td>
<td>gold, frankincense, and myrrh</td>
</tr>
<tr>
<td>insert colon change to colon</td>
<td></td>
<td>John 16:9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>John 16:9</td>
</tr>
<tr>
<td>insert semicolon change to semicolon</td>
<td></td>
<td>together although</td>
</tr>
<tr>
<td></td>
<td></td>
<td>together although</td>
</tr>
<tr>
<td>insert ellipses</td>
<td></td>
<td>separate in the margin</td>
</tr>
<tr>
<td>insert apostrophe</td>
<td></td>
<td>Jesus sandals</td>
</tr>
<tr>
<td>insert quotation marks</td>
<td></td>
<td>To be or not to be.</td>
</tr>
<tr>
<td>quotation mark or apostrophe is backwards</td>
<td></td>
<td>Jesus sandals</td>
</tr>
<tr>
<td>insert hyphen change to hyphen</td>
<td></td>
<td>John 1:69</td>
</tr>
<tr>
<td></td>
<td></td>
<td>John 1:6:9</td>
</tr>
<tr>
<td>insert en dash change to en dash</td>
<td></td>
<td>John 1:62:4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>John 1:62:4</td>
</tr>
<tr>
<td>insert em dash change to em dash</td>
<td></td>
<td>together although</td>
</tr>
<tr>
<td></td>
<td></td>
<td>together although</td>
</tr>
<tr>
<td>insert parentheses</td>
<td></td>
<td>John 1:6-9</td>
</tr>
<tr>
<td>transpose</td>
<td></td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>break word or line here</td>
<td></td>
<td>proofreading</td>
</tr>
</tbody>
</table>
## Proofreaders’ Marks

<table>
<thead>
<tr>
<th>Explanation</th>
<th>Mark in Margin</th>
<th>Mark in Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>new paragraph</td>
<td>new ¶</td>
<td>end: On the other hand</td>
</tr>
<tr>
<td>no paragraph or run on</td>
<td>no ¶</td>
<td>What more can be said?</td>
</tr>
<tr>
<td>move up</td>
<td>¶</td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>move down</td>
<td>¶</td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>center</td>
<td>⊙</td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>flush left</td>
<td>FL</td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>flush right</td>
<td>FR</td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>move text as shown</td>
<td>move up</td>
<td>The will not take effect</td>
</tr>
<tr>
<td>capitals</td>
<td>¶ P</td>
<td>changes until next year.</td>
</tr>
<tr>
<td>cap and small caps</td>
<td>cap. &amp; sc.</td>
<td>liturgical press</td>
</tr>
<tr>
<td>lowercase</td>
<td>lc.</td>
<td>Lord</td>
</tr>
<tr>
<td>lowercase several letters in a row</td>
<td>lc.</td>
<td>LITURGICAL PRESS</td>
</tr>
<tr>
<td>italics</td>
<td>ital.</td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>roman</td>
<td>rom.</td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>bold</td>
<td>bd.</td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>superscript</td>
<td>✿</td>
<td>in her new book</td>
</tr>
<tr>
<td>subscript</td>
<td>✱</td>
<td>HAP</td>
</tr>
<tr>
<td>spell out</td>
<td>sp.</td>
<td>10 years from now</td>
</tr>
<tr>
<td>let it stand</td>
<td>STET</td>
<td>Liturgical Press</td>
</tr>
</tbody>
</table>
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

If not covered in the preface, the acknowledgments and permissions are listed separately. It is the author’s responsibility to obtain written permission from the publishers or other holders of copyrighted material, including photographs, illustrations, maps, tables, etc. (See p. 38 for a sample permission letter.)

The copyright holders will need to know the approximate retail price of the work to be published by Liturgical Press, the number of copies of the first printing, and the rights requested (nonexclusive world rights in English for both print and electronic application of the work). The permission should accompany the manuscript upon submission or as soon as possible thereafter.

In scholarly writing the footnoting of quoted or paraphrased material following the doctrine of “fair use” generally suffices and no further permissions are necessary. Fair use permits the quoting of approximately 350 words from a book-length prose text without having the copyright holder’s written permission. In quoting from a poem, play, essay, song lyrics, etc., fair use may be exceeded upon quoting only a few words. See CMS 4.66–98.

Permissions Requiring Special Consideration

Scripture

The texts of the New American Bible, the New Revised Standard Version, the New Jerusalem Bible, and other translations are copyrighted.

The copyright holders of Bible translations generally permit without fee or license the quoting of a particular number of words (e.g., NAB under 5,000 words; NRSV up to and inclusive of 500 complete verses [but not the complete text of a given book of the Bible]). Such texts must be quoted precisely, and poetic texts such as the psalms must be in sense lines. If “Lord” appears in small capitals in the Bible, it must be this way in the quotation as well.

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

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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Permission must be obtained for quotes of any length from the Sacramentary, the Roman Missal, or other Rites of the Catholic Church. Since the International Commission on English in the Liturgy (ICEL) must see typeset galleys, Liturgical Press will request this permission, but it is imperative that authors alert us to the use of these texts, regardless the brevity of the citation.

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


Glossary

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

Bibliography


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

Additions to the Text

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. Substantial 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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[Date]

[Publisher name and address]

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To Whom It May Concern:

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This material is to appear as originally published in the following work that Liturgical Press is presently preparing for publication:

[Title] with a proposed publication date of [●●●].

The first print run is presently anticipated to be approximately [●●●] copies to retail at [●●●].

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Sincerely,
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If free of charge:

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I hereby give permission to [your name here] to use my name and [essay, (title), photo(s), etc.] in [his, her, their] forthcoming book [title], a work to be published by Liturgical Press, Collegeville, MN, in [year].

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Address:
E-mail:
Telephone:
Signature:
Date: