STYLE GUIDE

Seventh Edition

Prepared by
the Editorial and Production Staff
of Liturgical Press

LITURGICAL PRESS
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www.litpress.org
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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

To submit a manuscript to Liturgical Press, go to https://litpress.org/Authors/submit-manuscript, click on “submit a manuscript,” and complete the project proposal form. You will need to provide a biographical sketch or CV, details of the project, and drafted manuscript or sample pages.

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

If you have any questions about the submission process, contact us at submissions@litpress.org.

The director, editorial director, marketing director, members of the editorial staff, and other readers will review your proposal. 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 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, illustration placements and captions, bibliography, etc.—send the manuscript to the editorial director.

Following the completion of the manuscript review process, if the manuscript is accepted for publication, you will be asked to send a draft of the jacket copy. A publishing contract will be sent to you, and upon receipt of the signed contract, the editorial and production process leading to the publication of the work will begin. At that time please send files for illustrations and 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. The manuscript must be submitted as a document in Microsoft Word. It should be formatted in the following way:
   • 1-inch margins
   • double spaced
   • chapter headings centered
   • text flush left
   • Times New Roman font, 12-point size, black color
   • 1/2-inch header with page numbers in the upper right corner

2. Text to be set in italics should be in italic font. Do not underline the text.

3. Set Word’s default language to English (United States).


5. Each paragraph should begin with a first-line indent, using either Word’s indentation feature or the Tab key. Do not use the space bar.

6. Do not add extra hard returns between paragraphs (except for extract quotations; see the next item). If a blank line or ornament is intended to appear in the published version, indicate this with three asterisks set on a line by themselves.

7. For extract quotations, add an extra return (blank line) before and after each quote. Indent them from the left margin at 1/2 inch.
8. All headings should be capital and lowercase, never all caps. Distinguish each level of subheading:
   • first-level heads in bold font, flush left
   • second-level heads in bold and italic font, flush left
   • third-level heads in italic font, flush left; or in italic font, run in at the beginning of a paragraph and punctuated

9. Do not use Word’s automatic feature for bullets and numbering. For a numbered/outlined list, manually type the numbers and/or letters. Note where bullets should be used.

10. For material in columns, use Word’s table format. Do not type text in columns and tab between them.

11. Use Word’s footnote/endnote feature so that the notes are linked and automatically numbered. Do not insert an extra hard return between notes.

12. For the bibliography, each entry should begin on a new line. Use hanging indents with Word’s indentation feature. Never use the Tab key or space bar to indent runover lines.

13. Check that every quotation begins and ends with quotation marks.

14. Ensure that all parentheses and brackets are in pairs.

15. Spell-check your manuscript, then proofread it. Spell-check is fallible.

16. Please keep a backup copy of your manuscript.

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, 17th 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 Biblical Studies and Related Disciplines, 2nd edition.)

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><strong>BIBLIOGRAPHY</strong></th>
<th><strong>NOTES</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>One Author</strong></td>
<td><strong>One Author</strong></td>
</tr>
<tr>
<td><strong>Two or three authors (listed in order of appearance on title page)</strong></td>
<td><strong>Two or three authors (listed in order of appearance on title page)</strong></td>
</tr>
<tr>
<td>Four or more authors</td>
<td>Four or more authors</td>
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<td>----------------------</td>
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</tr>
<tr>
<td>Book—no author named</td>
<td>Book—no author named</td>
</tr>
<tr>
<td>Book—editor(s) in place of author</td>
<td>Book—editor(s) in place of author</td>
</tr>
<tr>
<td>Book—author and translator/editor</td>
<td>Book—author and translator/editor</td>
</tr>
<tr>
<td>Chapters or titled parts of a book—single author*</td>
<td>Chapters or titled parts of a book—single author</td>
</tr>
<tr>
<td><strong>BIBLIOGRAPHY</strong></td>
<td><strong>NOTES</strong></td>
</tr>
<tr>
<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>
</tr>
<tr>
<td><strong>Book in a series</strong></td>
<td><strong>Book in a series</strong></td>
</tr>
<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:

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

| abba, amma | assumption, the (of Mary) |
| Abba Moses | Athanasian Creed |
| abbey, abbot, abbess | auxiliary bishop |
| AD (Anno Domini) | Ave Maria |
| ad limina | Babylonian captivity |
| Advent season | bachelor’s degree (BA) |
| Advocate, the (Holy Spirit) | baptism, sacrament of |
| agape (Greek: *agapē*) | Baptist Church |
| aggiornamento | baptistery (also baptismy) |
| Agnus Dei | BC (see CE or BCE) |
| agony in the garden, the | beatific vision |
| Alexandrine Rite | Beatitudes, the |
| Alleluia (before gospel) | Being (God) |
| All Saints, feast of | Beloved Disciple |
| All Saints’ Day | Benediction |
| All Souls’ Day | (of the Blessed Sacrament) |
| almighty God | Benedictus |
| Almighty, the | berakah (pl.: berakoth) |
| Alpha and Omega (Christ) | Bible, biblical |
| a.m., p.m. | bishop(s) |
| Ambrosian Rite, Missal, chant | Bishop of Rome (the pope) |
| Amendment, First, etc. | Blessed Mother |
| anamnesis | Blessed Sacrament |
| anaphora | Blessed Trinity |
| ancient Near East | Blessed Virgin |
| angel Gabriel, the | blessing of palms, the |
| Angelus | Body and Blood of Christ |
| Anglican Church | (the Eucharist) |
| Anglican orders | Body of Christ (the church) |
| Annunciation, the (feast of) | book of Genesis, etc. |
| annunciation, the (to Mary) | Book of Hours |
| Anointed One (Christ) | Book of Mormon |
Elohist
Ember Days
embolism
Emmanuel (in Matthew)
Emperor Nero (but: the emperor Nero)
empire, the (but: the Persian/Roman Empire)
Encratites
encyclical
daytime, the
day-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 Prayer I, II, etc. (but: the eucharistic prayer)
Euchologion, Euchology
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)
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 (of the Mass; one of the four)
Gospel of Matthew, etc. (title)
Gospel (Good News)
Gospel, the Fourth (John)
government, the (federal, etc.)
graceful 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
Hasmonae
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
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)
internet*
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 koinē
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
Mekite Rite
mercy seat
messiah, a
Messiah, the (Christ)
messiahship
messianic metanoia
metropolitan see
Mid after noon 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
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 Negeb)
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)
parish 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
patrician(s)
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 phyllacteries (tephillim)
plainchant
Plain of Esdraelon
plainsong
pleroma
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
priesthood of Christ
priestly Code, the
priestly writer, the
Prime
Prince of Peace (Christ)
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:

<table>
<thead>
<tr>
<th>Greek Letter</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>é = η</td>
<td>h = ’</td>
</tr>
<tr>
<td>ou = o</td>
<td>th = θ</td>
</tr>
<tr>
<td>ò = ø</td>
<td>y or u = u</td>
</tr>
<tr>
<td>ph = φ</td>
<td>ch = χ</td>
</tr>
<tr>
<td>ps = ψ</td>
<td></td>
</tr>
</tbody>
</table>

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 ʼalef or ʿayin. 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  but the diocese
Vatican Library     but the library
St. Michael’s Church  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>Scripture Reference</th>
<th>Rule</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Cor 2:5</td>
<td>a colon between chapter and verse with no space before or after the colon</td>
</tr>
<tr>
<td>Eph 2:5, 8, 10</td>
<td>a comma and space between disconnected verses of the same chapter</td>
</tr>
<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>
</tr>
<tr>
<td>Psalms 1–9</td>
<td></td>
</tr>
<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
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:

<table>
<thead>
<tr>
<th>RB</th>
<th>Prologue Abbreviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>RB Prol. 1</td>
<td>A period following the abbreviation of Prologue</td>
</tr>
<tr>
<td>RB 53.1</td>
<td>A period between chapter and verse with no space before or after the period</td>
</tr>
<tr>
<td>RB 57.2-3</td>
<td>A hyphen between consecutive verses of the same chapter, no spacing</td>
</tr>
<tr>
<td>RB 72–73</td>
<td>An en dash between consecutive material covering more than one chapter</td>
</tr>
</tbody>
</table>
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</em> (ST)</td>
<td>I, II,</td>
<td>q. _____</td>
<td>a. _____</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;</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 (<em>pl.:</em> 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.
## Proofreaders’ Marks

<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>insert semicolon change to semicolon</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 back-</td>
<td></td>
<td>Jesus’ sandals</td>
</tr>
<tr>
<td>wards</td>
<td></td>
<td></td>
</tr>
<tr>
<td>insert hyphen change to hyphen</td>
<td></td>
<td>John 1:69</td>
</tr>
<tr>
<td>insert en dash change to en dash</td>
<td></td>
<td>John 1:62:4</td>
</tr>
<tr>
<td>insert em dash change to em dash</td>
<td></td>
<td>John 1:62:4</td>
</tr>
<tr>
<td>insert parentheses</td>
<td></td>
<td>together although</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>


<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 § run on</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>eli</td>
<td>Liturgical Press</td>
</tr>
<tr>
<td>center</td>
<td>JE</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 until next year.</td>
</tr>
<tr>
<td>capitals</td>
<td></td>
<td>liturgical press</td>
</tr>
<tr>
<td>cap and small caps</td>
<td>cap. &amp; sc.</td>
<td>Lord</td>
</tr>
<tr>
<td>lowercase</td>
<td>lc.</td>
<td>Liturgical Press</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 bookV</td>
</tr>
<tr>
<td>subscript</td>
<td></td>
<td>HAO</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.)

Sacramentary/Roman Missal/Rites

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

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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.

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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

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