500 Essential English Words for ESL Missionaries

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500 ESSENTIAL ENGLISH WORDS FOR ESL MISSIONARIES

by

Carrie Ann Thompson

A masters’ project submitted to the faculty of

Brigham Young University

in partial fulfillment of the requirements for the degree of

Master of Arts

Department of Linguistics and English Language

Brigham Young University

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of a masters’ project submitted by

Carrie A. Thompson

This project has been read by each member of the following graduate committee and by majority vote has been found to be satisfactory.

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As chair of the candidate’s graduate committee, I have read the project of Carrie A. Thompson in its final form and have found that (1) its format, citations, and bibliographical style are consistent and acceptable and fulfill university and department style requirements; (2) its illustrative materials including figures, tables, and charts are in place; and (3) the final manuscript is satisfactory to the graduate committee and is ready for submission to the university library.

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ABSTRACT

500 ESSENTIAL ENGLISH WORDS FOR ESL MISSIONARIES

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Masters of Arts

In order to help ESL missionaries teach the gospel from their hearts using their own words, I have developed a 500-word list of core gospel vocabulary in English. To enhance the 500-word list, I included a lexicon with simple definitions, some grammatical information, and examples of the words in context. The resulting product complies with the standards for master’s projects established by the Department of Linguistics and English Language.

Published literature shows that the development of specialized corpora can be beneficial for students learning another language. Additionally, specialized corpora act as a catalyst for in-depth vocabulary analysis and the development of other materials associated with the field of language acquisition.

Using the 5,013 lexical items from the Preach My Gospel manual and related materials, I developed a specialized vocabulary list of 500-words. To achieve this, I used
a number of strategies to reduce the larger compilation of words into the most useful and essential core vocabulary: a pre-rating selection that resulted in 2,419 words, a non-native ESL-instructor rating that resulted in the selection of 994 words, a post-rater researcher analysis that resulted in 425 words, a range-and-frequency analysis that resulted in 634 words, and a think-out-loud analysis that resulted in 500 words.

After creating the 500-word list, I implemented and tested the materials with ESL missionaries at the Missionary Training Center (MTC) in Provo, Utah. I gathered feedback from ESL teachers and missionaries through interviews and a questionnaire. Based on their responses, I determined that the 500-word list is useful in helping missionaries learn essential vocabulary and to teach gospel topics in English. Furthermore, the materials have drawn attention from administrators and developers at the MTC, creating a springboard for future projects at the MTC.
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CHAPTER 1 INTRODUCTION

Background

Beginning in the 1940s, missionaries for The Church of Jesus Christ of Latter-day Saints, had been instructed to memorize and teach standard missionary discussions, relying heavily on these discussions for the concepts to teach and the words to use. These standardized discussions were very helpful as the number of missionaries steadily increased and as the gospel spread to more and more countries outside the United States. But as with any progressing program, procedures may need to be re-evaluated periodically.

On December 11, 2002, the First Presidency and Quorum of the Twelve Apostles for The Church of Jesus Christ of Latter-day Saints issued a *Statement on Missionary Work* (Hinckley et al., 2002). In this statement, they called for more effective missionary service, which is indirectly a call for better teaching. The document states, “Our purpose is to teach the message of the restored gospel in such a way as to allow the Spirit to direct both the missionary and those being taught” (Hinckley et al., p. 8). The *Statement on Missionary Work* requires an adjustment in the way missionaries are to teach and present the message of the gospel:

It is essential to learn the concepts of the standard missionary discussions, but these should not be taught by rote presentation. The missionary should feel free to use his own words as prompted by the Spirit. He should not give a memorized recitation, but speak from the heart in his own terms. Speaking out of his own conviction and in his own words he should bear testimony of the truth of his teachings (p. 7).
This modification to missionary work created challenges for new missionaries and their teachers. First, missionaries now needed to know the doctrine of the gospel well enough that they can teach any topic at anytime as directed by the Spirit. This was a colossal task considering the fact that many missionaries used to rely on the standard missionary discussions for the doctrines to teach and the order to teach them. Second, missionaries learning a new language lost one of their primary language-learning strategies. For decades, missionaries had relied upon memorization of the discussions to help them acquire specialized vocabulary. Therefore, the challenge now for missionaries learning a new language is how to learn specialized religious vocabulary, and what vocabulary to learn.

Speaking to teachers at the Provo Missionary Training Center (MTC) on January 12, 2003, Elder Richard G. Scott gave the following counsel on how to help missionaries who are learning new languages: “help them capture the key phrases, the most important words. Do not try and have them memorize by rote all of the discussions. As they understand the doctrines they are to teach . . . you point out to them the key concepts and key words they need to learn in the new language” (emphasis added) (Scott, 2003).

As a former language teacher and current researcher in the Research and Evaluation Department at the MTC, I was curious to find out how teachers felt about their new responsibility. Teachers expressed great reservations about their ability to identify the key concepts, but most especially, the key vocabulary. Subsequently, I asked teachers what they felt they needed to help them accomplish their tasks. Teachers’ concerns amounted to two points: (1) they needed some material that would identify and
limit the key concepts or doctrines, and (2) they needed materials that identified the key vocabulary associated with the essential concepts.

The teachers’ first request for materials that identify the key doctrines was met in 2004 through the Church’s new missionary handbook called *Preach My Gospel* (PMG). This handbook is the focus of missionary training. In fact, the third chapter in PMG is entitled “What do I Study and Teach?” This chapter is the guide for what content to teach and learn.

As for the teachers’ second request for materials that identify key vocabulary, I immediately took a special interest in finding a way to help. At the time I was taking a vocabulary analysis course to fulfill an elective requirement for the certificate program in Teaching English to Students of Other Languages (TESOL). In that class, I learned of the resources available to develop word lists and analyze vocabulary. As part of the class materials I was provided with the WordCruncher vocabulary search engine software developed at Brigham Young University. I also became very familiar with Paul Nation’s computer shareware program to analyze texts (Heatley et al., 2002). For one of the class assignments, I used Nation’s program to analyze the vocabulary found in the standard missionary discussions (1986) and compared it to the vocabulary found in the *Gospel Principles Manual* (2004). As a result of that class and this assignment, I discovered the possibilities of an M. A. project that would identify the key vocabulary to help meet the needs of teachers and ESL missionaries at the MTC.
Purpose

The purpose of this current project is to develop a list of 500 essential words missionaries need to know to teach the gospel. There are several necessary steps to achieve this goal:

1) Identify gospel vocabulary found in selected church texts.
2) Trim the corpus to 500 key words.
3) Cluster the 500 key words into meaningful groups according to gospel topics.
4) Identify definitions of the 500 key words.
5) Identify examples of the words in context.
6) Make the information identified in steps 2-5 available to missionaries and teachers in a softbound booklet.
7) Evaluate the usefulness of the materials by conducting interviews with teachers and through questionnaires from missionaries.

The corpus developed for this project is based on the doctrinal topics from chapter 3 of PMG. The third chapter of PMG is divided into five lessons: *The Message of the Restoration of the Gospel of Jesus Christ, The Plan of Salvation, The Gospel of Jesus Christ, The Commandments,* and *Laws and Ordinances.* Each of the five lessons contains at least six subtopics. For example, lesson one, *The Message of the Restoration of the Gospel of Jesus Christ,* has eight subtopics: *God is Our Loving Heavenly Father, The Gospel Blesses Families, Heavenly Father Reveals His Gospel in Every Dispensation, The Saviors Earthly Ministry, The Great Apostasy, The Restoration of the Gospel of Jesus Christ through Joseph Smith, The Book of Mormon: Another Testament of Jesus Christ,* and *Pray to Know the Truth through the Holy Ghost* (See Appendix A for
a complete list of the five lessons with their sub-topics) (PMG, 2004). It should be noted that chapter 3 of the PMG does not contain an exhaustive list of doctrinal topics, and future researchers may want to address these omitted topics and create additional corpora.

The vocabulary in the third chapter of the PMG is limited. Therefore, I have enlarged the vocabulary associated with the topics in PMG to enhance the corpus, giving the missionaries more options with which to teach gospel principles. The topics found in the third chapter of PMG have been supplemented with the vocabulary from three additional resources: True to the Faith (2004), Gospel Principles Manual (1995), and Missionary Discussion (1986). The vocabulary is deliberately drawn from these four texts because they are known for the simplicity of their language.

This corpus is not meant to be an extensive word list of all the vocabulary found in the four gospel texts described above. The corpus developed in this project focuses on the essential vocabulary necessary to teach simple gospel messages. The objective is to keep the list manageable so students and teachers can set reasonable goals that are meaningful and beneficial. Therefore, several methods were used to limit the word list to a core corpus:

- Range (number of texts in which the word is found)
- Frequency (how many times the word is found)
- Rater judgments on the essentialness of the word to teach the gospel.

Using these three methods of key word selection, a corpus of 500 essential gospel words was identified.

Due to the fact that the primary goal for language missionaries at the MTC is to learn and teach the five PMG lessons in the target language, it is very useful for
missionaries to know the vocabulary in the 500 list associated with each lesson. Therefore, the materials of the 500 list include a section with an individual list of the vocabulary found in each of the five lessons.

Additionally, to enhance the acquisition of the 500 words, I have also developed a small dictionary to accompany the corpus. The lexicon provides simple definitions of the 500 words, grammatical affixes of the 500 words if they are found in the four gospel texts, grammatical markers (noun, verb, adjective, adverb), and an example of the word in a sentence. This additional supplement not only helps missionaries learn and understand the 500 words, but it also equips them with the knowledge to explain the meaning of the specialized vocabulary to other people.

The Preach My Gospel manual describes how the language of the gospel is specialized: “We have a powerful message with a unique vocabulary. Just as a physician speaks differently in the family waiting room than in the operating room, so too must you learn to speak so that those who are unfamiliar with our message can understand what you are teaching” (2004, p. 21). Providing the missionaries with definitions and examples of the words in context gives them tools they can use to teach more effectively.

To evaluate the usefulness of the materials, two ESL districts at the MTC utilized the 500 list for a period of two weeks. After the trial period, a questionnaire was administered to the missionaries asking them about their feelings and perceptions of the materials. Furthermore, the teachers of those two districts were interviewed for additional feedback and evaluation. Results were positive, indicating that missionaries and teachers both found the materials helpful in preparing missionaries to teach the gospel.
Delimitations

The 500 list focuses exclusively on the vocabulary missionaries need to know to teach the doctrines of the gospel. Therefore, it omits vocabulary related to missionary tasks. There are many language tasks that missionaries learn for daily function in the mission field, such as becoming acquainted with someone, asking for directions and setting appointments.

The vision of the project is that the materials will be most helpful for novice and intermediate language missionaries who need to communicate a basic message. For the most part, the vocabulary is intended to be transferable from topic to topic, but it also includes rare vocabulary that is essential for unique topics. For example, the list includes the word *faith*, which is found in all five of PMG lessons and the word *reformation*, which is only found in the first lesson. Both words are included because they are both considered essential words.

Additionally, the methodology for the 500 list is designed particularly for missionaries who are learning English as a second language (ESL). No translations have been provided due to the fact that the ESL missionaries at the MTC come from about 30 native languages. Also, there has been discussion about translating the 500 list for missionaries who are learning languages other than English, but that falls out of the scope of this project.

Finally, the majority of the words included in the 500 list are individual words. However, a few collocations have been included if they were judged to be essential and were only found in a collocation. For example, the collocation *laying on of hands* is included as one unit. The word *laying* alone is not considered essential, nor the word
hands, yet the collocation *laying on of hands* was considered essential. Again, the only collocations that are included are the ones where they were *always* found in context as a collocation and judged to be essential.

In the end, ESL missionaries received a softbound booklet containing a specialized vocabulary list of 500 words for teaching the gospel. As an additional resource, the booklet also provided manageable groupings by gospel topics and a simple dictionary.
CHAPTER 2 REVIEW OF LITERATURE

*Preach My Gospel* (PMG) states that the language of the gospel is specialized:

“We have a powerful message with a unique vocabulary” (2004, p. 21). This review of literature will first define specialized corpora and then discuss the development and use of some of the more popular academic corpora, national corpora, and Latter-day Saint (LDS) corpora. I will also briefly explain and discuss word families, the methodology for key word selection, and literature on the important elements of building dictionaries.

**Specialized Corpora**

Research in corpus linguistics shows that the linguistic features of texts differ across registers (Biber, 1989). The most notable of these features is vocabulary. To represent the vocabulary of a specific register, a corpus must be compiled of similar subject matter. A *specialized corpus* is a representation of a given type of text, such as science textbooks, newspaper editorials, or casual conversations. The goal of a specialized corpus is to study a very specific type of language. Hanston (2002) provides further explanation of specialized corpora: “There is no limit to the degree of specialization involved, but the parameters are set to limit the kind of texts included” (p. 14). For example, a corpus might be limited to a certain time period, a social setting (such as conversations taking place in an academic classroom), or a given topic. The specialized vocabulary of academics has received noted attention.

**Academic Written Corpora**

A variety of specialized vocabulary lists have been compiled either by hand or by computer to identify the most useful words in academic vocabulary. One of the earliest and more common specialized corpora was developed by Campion and Elly (1971) as a
The subtest of a university entrance English language test. The Academic Word List (AWL) represents vocabulary that students are likely to encounter in their university studies. The corpus was extracted from 23 textbooks (234,000 words), 19 articles published in journals (57,000), and a selection of university examination papers (10,800) for a total of 301,800 words. The Academic Word List covers the 19 academic disciplines with the largest enrolments in New Zealand universities.

A year later, Praninskas (1972) published the American University Word List (AUWL), which was developed for non-native students studying English. This corpus (272,466 words) looked at the vocabulary found in ten first-year, university-level arts and science textbooks that were required reading at the American University of Beirut.

Campion and Elly (1971) and Praninskas (1972) based their academic lists on corpora and identified words that occurred across a range of texts. However, Lynn (1973) and Ghadessy (1979) compiled word lists by tracking student annotations above words in textbooks.

The Lynn (1973) and Ghadessy (1979) word lists were created by counting the annotations (usually in their native language) that non-native speakers wrote above words in their university textbooks. They were lists of words that students found difficult during their reading. Both Lynn (1973) and Ghadessy (1979) used textbooks from their respective universities. Lynn’s corpus included 52 textbooks and 4 classroom handouts from 50 students of Accounting, Business Administration, and Economics. Ten-thousand annotations were collected by hand. Ghadessy (1979) compiled a corpus from 20 textbooks across three disciplines (chemistry, biology, and physics). The words that
students had marked were recorded by hand and the final list was developed (478,700 words).

By editing and combining the four specialized vocabulary lists described here, Xue and Nation (1984), with the aid of computers, developed the *University Word List* (UWL). The UWL is a list of common vocabulary words in academic texts. The authors selected 323 words from the Campion and Elly’s (1971) 500 most common words list, 291 words from the Praninskas (1972) list, 64 additional words from the 3,200 word list of Campion and Elly (1971), 54 words from the Lynn (1973) list, and 5 words from the Ghadessy (1979) list for a total of 737 words.

The words are divided into sub-lists to give an indication of their relative usefulness and to provide manageable groups of words for teaching and learning. The list is divided into 11 levels; level one has the greatest frequency and range followed by level two and so on. The UWL list is designed to be a list of specialized vocabulary for students who already know about 2,000 generally common words and plan to study in an English-language college or university.

The UWL has been used extensively by students, teachers, course designers, and researchers. However, Coxhead (2000) commented on the limitations of the UWL: “as an amalgam of the four different studies, it lacked consistent selection principles and had many of the weaknesses of the prior work. The corpora on which the studies were based were small and did not contain a wide and balanced range of topics” (p. 214). She further argues that there is a need for a new academic word list “based on data gathered from a large, well-defined corpus of academic English” (p. 214). In response to need, Coxhead developed a new *Academic Word List* (AWL).
The AWL was based on a corpus of 3.5 million running words compiled from 414 texts covering 28 subject areas organized into seven general areas within each of four disciplines: arts, commerce, law, and science. Coxhead (2000) argues that a corpus for the study of academic vocabulary should be large enough to ensure a reasonable number of occurrences of academic words, “More language means that more information can be gathered about lexical items and more words in context can be examined in-depth” (p. 216). Prior to the use of computers, all research with academic corpora was limited because it was all done by hand.

With the help of computers, it is easier to group words into families. As defined by Bauer and Nation’s (1993) scale, a word family is “a stem plus all closely related affix forms.” Coxhead (2000) described the issue of word families as it appears in the development of word lists and how to define what to count as a word: “The problem is that lexical items that may be morphologically distinct from one another are, in fact, strongly enough related that they should be considered to represent a single lexical item” (p. 217). To deal with this issue, word lists for students learning English generally group words into families (Xue & Nation, 1984).

Additionally, research suggests that word families are “an important unit in the mental lexicon” (Coxhead, 2000). It does not require much more effort for a learner to understand regularly inflected or derived members of a family if they have control of basic word-building processes (Bauer & Nation, 1993).

The abilities of computers have also aided in corpus comparisons. When compared with the UWL (Xue and Nation, 1984), the AWL overlaps about 51 percent. Four-hundred and one word families appear only in the UWL and 135 word families
appear only in the AWL. The AWL has a much higher coverage of academic texts and covers a far greater range of subject areas. Coxhead (2000) further states,

The AWL includes 570 word families that constitute a specialized vocabulary with good coverage of academic texts, regardless of the subject area . . . it accounts for more than 94% of the words that occur in 20 or more of the 28 subject areas of the Academic Corpus (p. 227).

The AWL findings are useful in teaching English and developing materials. ESL teachers can point out the key vocabulary students need to understand academic texts. Furthermore, with the aid of computers these findings point to directions for further research, such as semantic analysis of the AWL.

The specialized academic corpora described above are relevant to this current project because researchers and developers can use them to create word lists for teaching English for special purposes. The 500-word list is a tool for helping ESL missionaries understand and use the specialized gospel vocabulary. The 500-word list has also provided a catalyst for the development of other language acquisition materials.

*Spoken Corpora*

Thus far, the focus of this review has been on written academic corpora. However, some of the more well-known specialized corpora are gathered from spoken discourse; these include the Cambridge and Nottingham Corpus of Discourse in English (CANCODE) and the Michigan Corpus of Academic Spoken English (MICASE).

The CANCODE (2005) is a collection of spoken English recorded and compiled in Great Britain between 1995 and 2000 and consists of 5 million words. Thousands of conversations were recorded at hundreds of locations across the British Isles. The
spontaneous speech consists of a wide variety of situations including casual conversations, people working together, people shopping, people finding out information, and discussions.

The main feature that sets the CANCODE apart from other spoken corpora is that all the recordings have been coded according to the relationship or solidarity between the speakers: whether they are living together, casual acquaintances, colleagues at work, or strangers. The information provided by the coding allows researchers to study the different levels of language formality and when they are applied, depending upon the relationship of the participants. Additionally, lexicographers and researchers use the CANCODE to search for examples of how English is spoken today and “check facts about what people really say when they talk to each other” (CANDODE, 2005).

While the CANCODE corpus focuses on everyday spoken vocabulary, the MICASE focuses on spoken vocabulary in an academic setting. From 1997 to 2001, the English Language Institute (ELI) at the University of Michigan initiated a major research project to find the characteristics of contemporary academic speech including grammar and vocabulary functions and purposes. Researchers recorded and transcribed approximately 200 hours of academic speech from across the University of Michigan (roughly 1.7 million words). The entire database is available at http://www.hti.umich.edu/m/micase.

Researchers and developers of the MICASE predict that with the examination of the corpus for grammar and phraseology patterns, they will be able to make comparisons with current grammar and vocabulary books that are based on features of written texts. Furthermore, researchers and developers state that the “MICASE will provide authentic
material in sufficient quantity to redefine our concept of academic speech” (MICASE, 2002). Additionally, they encourage scholars to use the database to create more appropriate teaching and testing materials for English as a Second Language, English for Academic Purpose, and to evaluate how to include corpus work into EAP programs. They also suggest that the MICASE data will be a resource for research in specific areas such as cross-cultural comparisons, gender studies, the role of idioms, and the analysis of specific speech events. The MICASE is small in comparison to the two largest specialized corpora, The British National Corpus and the American National Corpus.

National Corpora

In 1990 many scholars and researchers initiated a massive project to develop a corpus of both written and spoken English. The result was The British National Corpus (BNC), consisting of approximately 100 million words. The BNC is designed to represent as wide a range of modern British English as possible. The written part (90%) includes, for example, extracts from regional and national newspapers, specialist periodicals and journals, academic books and popular fiction, published and unpublished letters and memoranda, and school and university essays. The spoken section (10%) includes a large amount of unscripted informal conversation recorded by volunteers. Samples were collected from within populations varying in age, region, and social class. These samples were then combined with spoken language collected in all kinds of different contexts, ranging from formal business or government meetings to radio shows, and phone-ins.

With the development of computing technology that is able to store and handle massive amounts of data, it has become possible to research linguistic information in greater quantities, beyond more than an individual's personal experience or intuitions.
According to the developers of the BNC, the purpose and use of a language corpus is to provide:

Language workers with evidence of how language is really used, evidence that can then be used to inform and substantiate individual theories about what words might or should mean. Traditional grammars and dictionaries tell us what a word \textit{ought to mean}, but only experience can tell us what a word \textit{is used to mean}. This is why dictionary publishers, grammar writers, language teachers, and developers of natural language processing software alike have been turning to corpus evidence as a means of extending and organizing that experience (Warwick, 2000).

The BNC was created to offer that possibility to a wide variety of researchers, scholars, teachers, and language specialists. The developers suggest the main uses for the BNC are: reference book publishing, linguistic research, data test bed for program development, and English language teaching (Warwick, 2000).

The American National Corpus (ANC) is being developed to mirror the BNC. Fillmore (1998) proposed a plan to build the ANC. Many publishers, organizations, and academic institutions in the United States have participated in this project. Contents of the ANC are taken from several sources:

1) 55% books (41% nonfiction, 14% fiction)

2) 20% newspapers, magazines and journals

3) 10% spoken (face to face conversations, meetings, phone conversations)

4) 10% electronic (email)

5) 5% miscellaneous (brochures, memos) (Reppen & Ide, 2004).
The ANC has three goals: the first is, to create a corpus of 100 million words of American written and spoken language that generally follows the framework of the BNC. One difference is that the BNC contains texts from 1960-1993 while the ANC will only contain text from 1990-on. With this newer time frame the ANC includes electronic texts such as e-mail, web pages, and e-talk from chat rooms.

The second goal of the ANC project is to provide access to specialized corpora. For example, the Linguistic Atlas of the Pacific West has agreed to include their corpora. Access to these satellite corpora will provide a valuable resource to those interested in more specialized corpora (Reppen & Ide, 2004).

Finally, the ANC project is going to provide a standard format for text encoding and a format that allows for different types of corpus annotations. “This multilayering of annotations can provide rich linguistic descriptions from different perspectives, and also enables combining annotations at different linguistic levels for more comprehensive description” (Reppen & Ide, 2004, p. 108). The first release of 11.5 million words was made public in October 2003, with future releases to be made available as soon as they are ready.

It is hard to imagine that a corpus with 100 million words can be specialized, but the corpora mentioned above fit the definition of specialized corpus because they are composed of an exclusive type of language. For example, a corpus might be limited to a certain time period, to a social setting (such as conversations taking place in an academic classroom), or to a given topic. The CANCODE corpus focuses on everyday spoken vocabulary, the MICASE focuses on spoken vocabulary in an academic setting and the BNC and ANC are exclusive to a specific country and time period.
The spoken and national corpora described above are relevant to this project because they enable researchers and teachers to focus on usage in English as they develop materials. The 500-word list focuses on the contemporary, spoken vocabulary that missionaries use to teach the gospel in English.

**LDS Corpora**

Several features of this current project, the 500 list, help define it as being a specialized corpus. First is the specialized topic of religion and even more specifically to the language of The Church of Jesus Christ of Latter-day Saints. This project is not the first attempt to develop a specialized corpus for the Church; other scholars have been developing word lists since the 1960s.

The *Global English* list was produced at Brigham Young University (BYU) by Mark Davies, Dee Gardner, and Deryle Lonsdale. Developed to create consistency of English with leaders of the Church worldwide, the *Global English* list was based on the three following sources: (1) Ogden’s Basic English list, (2) Nation’s lists of the first and second most common words of the General Service List and the AWL, and (3) Voice of America vocabulary list. If a word was found in two of the three lists mentioned above it was included in the *Global English* list. Additionally, some high frequency words from 30 years of conference talks were included. Then “key terminology” from the Church, obtained from church headquarters, was included along with the Articles of Faith (Gardner, 2005). The total number of families included is 2000 or 7,670 types.

Using the *Global English* list, the Development Department at the Missionary Training Center (MTC) has recently created another vocabulary list for the latest version of their Technology Assisted Language Learning (TALL) program. Until recently the
vocabulary used in the TALL program came from a large list called the *TALL Master Vocabulary List*. This list was the result of a large brainstorming effort by developers to discover the vocabulary that missionaries would need to perform language tasks and teach gospel principles. When the *Preach My Gospel* (PMG) manual was published, developers wanted to bring the TALL program more in line with the new manual. To do this they reexamined the existing *TALL Master Vocabulary List* and cut the content, virtually all from the vocabulary missionaries do not actually use.

Developers then went through PMG and pulled out the nouns, verbs, adjectives, and some adverbs then added all these to the task vocabulary that was not cut from the previous TALL vocabulary list. The list was then compared to the *Global English* list. Researchers discovered that their new list had between a 50-60 percent overlap with the *Global English* list. They wanted to obtain a much higher coverage, so they went through the *Global English* list and pulled out many words that could be associated with missionaries that were not included in their list. In the end they had a new TALL vocabulary list of 2,500 words, with 72 percent agreement with the *Global English* list (Kohler, 2005).

This current project of 500 words differs from the previously mentioned LDS corpora in several ways. First, the purpose of this project is to create vocabulary materials that could be put directly into the hands of the missionaries containing vocabulary that is exclusive to teaching the gospel. Missionaries could carry around these materials with them, so they could study whenever they had a free moment. Second, I wanted to create materials that had a manageable number of words. Because missionaries will eventually learn thousands of words, they need to start with a
foundation of the most important or essential words. Third, I wanted to develop materials that were created independently of any other word lists and then compare them with existing lists. Almost all of the specialized corpora described in this chapter include content from other lists. Finally, I wanted to provide the missionaries with more than just a word list, I wanted to include supplemental materials that would help them learn the meaning and content of the vocabulary.

**Word selection**

An important issue in the development of specialized corpora is the decision criteria for word selection; different factors can lead to different results. Formerly, researchers have used basically two methods of selection for academic word lists: student-based and rater-based. Lynn (1973) and Ghadessy (1979) chose words that students had marked in their textbooks. They assumed that the markings indicated difficulty in learning or understanding those words during reading. Campion and Elly (1971) selected words based on their occurrence in 3 of 19 subject areas and then added the additional criteria of the degree of familiarity to native speakers (Coxhead, 2000). In these situations, the small sample size made it difficult for many words to meet the criteria, which resulted in small lists that lacked variety. Word selection for the AWL was based on three criteria:

1) Specialized occurrence: The word families could not be included in the *General Service List* (West, 1953 The General Service List is a corpus of 5 million words, containing the most widely useful 2000 word families in English)

2) Range: the word had to occur at least 10 times in each of the four main sections of the corpus and in 15 or more of the 28 subject areas
3) Frequency: the word had to occur at least 100 times in the Academic Corpus (Coxhead, 2000).

The sample size for the AWL allowed many words to meet the above criteria of range and frequency.

The method of using raters to identify key vocabulary is more helpful for smaller specialized sample sizes. The method of rating includes several techniques. One approach is to use the intuition of a subject expert. This can be done in three ways: by using a rating scale (Baker, 1988; Farrell, 1990), by using a technical dictionary compiled by a subject expert or group of experts (Nation, 2001), or by making use of clues that the actual writer of the text used to mark the words considered to be important for the message of the text. This means that when new terms are introduced in a text, the writers deliberately provide contextual clues to help readers understand new vocabulary (Bramki and Williams, 1984; Flowerdew, 1992; Williams, 1981).

For this project I decided to utilize the intuition of subject raters to select the core vocabulary. I chose this method because I wanted to make sure that the essential vocabulary was not excluded simply because it was rare. For example, the word *reformation* only appears four times total and in only one of the texts. However, with the emphasis on teaching the restoration, the topics of the reformation and the reformers have become important topics for missionaries to know and teach.

*Elements of a Word Entry in a Dictionary*

In order to give the missionaries additional help with vocabulary meaning and usage, the 500-word list includes a simple mono-lingual English dictionary. A good mono-lingual dictionary can be very helpful for English language learners because a
dictionary “describes the meaning of words, often illustrates how they are used in context, and usually indicates how they are pronounced” (Landau 2001, p. 6). The alphabetic entries, etymologies, derivations, usage tips, synonyms, and grammar tips can provide a variety of acquisition strategies for language learners. The grammatical information is especially useful for building vocabulary. Landau (2001) comments on the value of grammar in dictionaries:

> Grammatical information is more essential for the person who is trying to speak and understand a foreign language than for the native speaker. It is not surprising, then that ESL dictionaries should provide considerably more grammatical help than dictionaries for other audiences (p. 114).

Supplementing specialized corpora with lexicographical and grammatical information in a simplified dictionary can provides additional clues for understanding the meaning of English vocabulary.

*Putting it Together*

Scholastic research in the areas of Corpus Linguistics and Lexicography provides abundant information for the development of many more specialized corpora. Using the experience and wisdom of corpus developers and lexicographers, I was able to create a specialized corpus of the 500 essential words for ESL missionaries with definitions and examples. A detailed explanation of the developmental process for the 500 list is presented in the next chapter of this report.
CHAPTER 3 METHODOLOGY

In developing a list of English gospel vocabulary for ESL missionaries, I adapted the methodology as it moved forward in order to incorporate what I was learning about word list development. The methodology includes six major steps:

1) Identify and compile English vocabulary found in selected resources. Organize it according to the gospel topics found in the five lessons of Chapter 3 in the *Preach My Gospel* manual (PMG).

2) Trim the English vocabulary corpus to a core list of the 500 most essential words for selected gospel topics.

3) Place the selected 500 English words into meaningful groups according to the gospel topics in the five lessons.

4) Identify and provide examples of the 500 English words in context.

5) Create and provide a dictionary of the 500 English words including: definitions, parts of speech (lexical categories), and grammatical information.

6) Make the results available to ESL missionaries and teachers in a softbound booklet.

Implementing the steps above resulted in discoveries that made it possible to improve and revise the methodology as the project progressed. A flexible methodology allowed me to try to produce the best possible English word list for ESL acquisition of vocabulary pertaining to gospel topics.
Vocabulary Selection, Compilation, and Organization

The first step in the methodology for this project was to identify and compile English vocabulary and organize it according to gospel topics. After the English vocabulary was collected, it was analyzed using the WordCruncher text analysis software.

Vocabulary Selection

The 500 essential words for teaching the gospel are taken from topics found in the five lessons of the new missionary training manual, *Preach My Gospel* (chapter 3, 2004). The third chapter in PMG provides missionaries with an outline of basic gospel topics: “The lessons in this chapter contain the essential doctrines, principles, and commandments that you are to study, believe, love, live, and teach” (p. 29). In keeping with the Missionary Training Center (MTC) curriculum, I used the PMG gospel topics as the first database for selecting English vocabulary.

The main topics of these five PMG lessons include: *The Message of the Restoration of the Gospel of Jesus Christ, The Plan of Salvation, The Gospel of Jesus Christ, The Commandments, and Laws and Ordinances*. Each of the five lessons outlined in the PMG manual contains several subtopics. In total the third chapter of PMG covers 40 gospel topics and subtopics (See Appendix A for a complete list of the five lessons with their sub-topics).

Compilation and Organization

The third chapter of PMG is a brief and general outline of the gospel topics missionaries are to teach in their own words. In order to teach in their own words missionaries need additional English vocabulary to fill out the outline in gospel teaching
situations. Since the vocabulary in the third chapter outlines is limited, I had to enlarge the text pool for the English gospel vocabulary. I selected the following three texts in addition to the PMG: True to the Faith, Gospel Principles, and the former Missionary Discussions (which includes the pamphlet, For the Strength of Youth). I chose these three texts for two reasons: first, for their reputation for teaching gospel principles in a simple and clear manner and, second because of their availability. The PMG and the three supplementary texts are found electronically on the Internet at www.lds.org.

After obtaining electronic copies of the texts, I created a database documented by abstracting passages in the three supplemental texts relevant to the gospel topics found in the PMG lessons. These passages were then added to the text found in the third chapter of PMG. In the end, I had roughly 250 pages of material from the four texts that related to the gospel topics in the five PMG lessons.

Once all the content was organized by topic, I ran it through a vocabulary analysis program called WordCruncher. WordCruncher is a text presentation and concordance tool developed at Brigham Young University. The first prototype was developed to be a search engine for scripture study, which allowed users to search the Standard Works for quick referencing of the scriptures. The academic version of “LDS Scriptures on CD Rom” is called “WordCruncher” and is distributed by Hamilton Locke Company. WordCruncher is used by many publishers who sell electronic texts. It is also used in the academic setting for the study of textual materials (Rosenvall, 2005). I used WordCruncher to organize the words in the database of English vocabulary for missionaries. The concordance program produced an output total of 5,013 unique gospel words in alphabetical order.
Trimming the English Vocabulary to 500 Words

After creating a large corpus of lexical items from the PMG and related materials, the next step was to trim the vocabulary in that database to a manageable size. My original intent was to produce a tool of several hundred words. To achieve this, I used several strategies to reduce the larger compilation of 5,013 words into the most useful and essential core vocabulary: a pre-rating selection that resulted in 2,419 words, a non-native ESL-instructor rating that resulted in the selection of 994 words, a post-rater researcher analysis that resulted in 425 words, a range-and-frequency analysis that resulted in 634 words, and a think-out-loud analysis that resulted in 500 words.

Common methods for vocabulary selection were discussed in chapter two for the review of literature. One type of methodology used to identify core vocabulary is frequency (how often the word appears in the text) and range (in how many different texts the word is found). For example, in my database the word faith appears 734 times total, and it is found in each of the four texts. With this high frequency and high range, the word faith would be considered a key word in core English vocabulary for gospel teaching.

Another way to identify essential vocabulary is by rating (raters in the field judge the words as to whether they are essential or not). For this project I decided to utilize the intuition of subject raters to select the core vocabulary. I chose this method because I wanted to make sure that essential vocabulary was not excluded simply because it was rare in range and frequency. For example, the word reformation only appears four times total and in only one of the texts. However, the topic of the reformation has become an
important concept for missionaries to know and teach, so that lexical item needs to be included on the list.

_Pre-Rater Analysis_

It is unreasonable to ask raters to rate the value of 5,013 words, so I decided to pre-rate and condense the word list. My first objective in the pre-rater selection process was to eliminate non-content function words, such as articles and prepositions, making the list a supplementary content vocabulary tool and not a complete inventory of content and function lexis. I omitted function words to keep the size of the corpus and the cost of the final printed list manageable. Missionaries already have a tool for acquiring grammatical function words and morphemes through a basic English grammar textbook and daily grammar classes.

My second objective in the selection process was to focus on words that are high in semantic content or meaning. I also collapsed content words into word families. For example, the verb *accept* appears in the gospel text corpus in its base form *accept*, in its third person singular form *accepts*, in its present participle form *accepting*, and in its preterit form *accepted*. For the list I collapsed in inflectional forms of the verb into one head word entry: *accept, accepts, accepting*. I did the same thing for nouns, collapsing plural and possessive forms into uninflected head word entries. However, if a noun or verb only appeared in the plural or past tense, I left it as it appeared in the text because I wanted to keep the list as close to the original as possible.

Additionally, sometimes the same form of a word may occur in multiple lexical categories (e.g., the noun form *answer* is the same as the verb form *answer*). In the alphabetical list generated by WordCruncher, one cannot distinguish between parts of
speech of identical forms. Yet, I had the capability with the WordCruncher program to
search for and locate the word in context and thus to decipher its part of speech. For
element, the word _desires_ could be a plural noun, or the third person singular. In the
context _desires_ is a plural noun: _When our mortal life is over, we will be judged by our
works and desires_. I used markers to identify the words so the raters would know what
part of speech they were analyzing (“s” in parenthesis at the end of a noun, and “to” at
the beginning of base verbs).

Also, with the context analysis capability of WordCruncher, I was able to connect
a few collocations (two-to four-word phrases). For example, the word _ghost_ by itself
would not be essential to teaching the gospel. However, _ghost_ is only found in context
with the collocation _Holy Ghost_, which is essential to teaching the gospel; this is the same
situation with _heavenly_ in _Heavenly Father_. Therefore, with the identification of the
neighbors, or the words surrounding the word, I have included a few collocations.

Furthermore, WordCruncher does not eliminate numbers or dates from the word list,
there were a few dates that I felt were important for missionaries to know and use, so I
included them in the list (i.e., 1820, 1830). Hereafter, references to words include these
colloctions and dates and will be considered one unit or one word.

My third objective in the pre-rater analysis was to eliminate vocabulary that was
obviously not essential. Some vocabulary did not require raters to identify as
unnecessary. The original texts contained several stories that were used to illustrate
specific points. Those stories contained some non-essential descriptive vocabulary that I
could easily eliminate (i.e., _crocodile_). Furthermore, I felt comfortable eliminating Early
Modern English inflected forms such as _gnashing, goest, goeth, hath, saith_, and so forth,
because the focus of this project is to help missionaries explain and teach gospel principles simply, not help them speak King James biblical English.

Finally, my fourth objective was to drastically limit the inclusion of proper nouns, especially people and places, because proper nouns are often cognates in the native language. I tried to include the names and places of the most important people and places. Therefore, I eliminated such figures and places as Naaman, Nicodemus, Obadiah, and Pennsylvania, but I kept Joseph Smith, Jesus Christ, Lehi, and America. In the end I had a word list of 2,419 words (See Appendix B for the complete rater package).

**Non-native ESL-Instructor Rating**

The next step in developing the 500 list was to turn the judging of the 2,419 words over to raters. Because these materials are specifically designed for missionaries learning English, I wanted the raters to be former missionaries who learned English as their mission language. My reasoning for this is based on personal experience. I worked on a project to develop a vocabulary test for missionaries learning Spanish. As part of that project, I had to identify the key vocabulary on which to test missionaries. When I was rating the essentialness of a word, I always reverted to personal knowledge and experience of learning my second language, Spanish. The first question I asked myself was “Do I know this word in Spanish?” If I did not, it was automatically eliminated. If I did know the word, the next questions were, “Did I use this word when I taught the gospel?” and “How often did I use it?” I based my decision on the answer to those three questions.

For that Spanish vocabulary project, I was one of three raters. The other two raters involved, as well as the raters for this current project, described similar thought processes...
when they were rating. One of the raters for the 500 list project described an additional thought process while rating: “I thought about the word, and then I thought is there another word that could replace it. If there was another word that meant the same thing, then I rated it lower. If I could not think of another word to replace it, I rated it higher” (Ottonelli, 2005). Despite the fact that raters were not given the replacement criteria, described by Ottonelli, for the 500 list project, future research could address the implications of this word replacement criterion.

As a result of my rating experience, I wanted the raters for this project to come from an ESL background with representatives from several language backgrounds. Initially, I had a group of 9 raters: Spanish (2), Italian (1), Tongan (2), Romanian (1), Mandarin (1), Russian (1), and one English rater. I was the native English speaking rater, my rating was a post-rater analysis which will be explained later in this report. The other raters were selected not only by their native language and missionary background, but also by their supervisors’ recommendation and by my personal acquaintance with them.

All the non-native ESL-instructor raters are former missionaries who are employees at the MTC. Their positions include: teachers, tutors, and one teacher trainer. All of them have returned from their missions within the past 5 years, and all of them are part-time students. Training was individual and minimal. Raters were given an explanation of the three point-rating scale, which included descriptors of the criteria with examples of words that match the descriptors. Raters were given a rating packet with the 2,419 word list that had been condensed from the original 5,013 word list with the pre-rater analysis. Additionally, raters received written instructions on the first page of the 2,419 word list packet (See Appendix B):
Please rate each word according to the following criteria:

- Essential to teach the gospel = (3)
- Important, but not essential to teach the gospel = (2)
- Not important = (1)

The fact that the raters are native speakers of other languages coupled with the fact that they are students creates several issues. First, non-native English speakers are usually international students. There are very strict guidelines for international students with regards to their work permits. This project is an MTC approved project, meaning that any time employees spend rating they have to be on the clock. This is a wonderful incentive but also a big problem because these international students can work only 20 hours a week (if they go over 20 hours they automatically lose their student visas). This is not a problem for employees who have more flexibility in their schedules and responsibilities (like the tutors and teacher trainer). However, most of the teachers have very inflexible classroom schedules that fill 98 percent of their 20 hours.

Through my experience and the number of words to rate, I estimated that, depending on the speed of the rater, the rating would take between three to five hours. This does not take into consideration the fatigue factor. Rating, however reasonable, can be very rigorous, monotonous, and boring. I could not expect a rater to sit down and rate the 2,419 words at one time. Faced with this challenge, I approached the teachers’ Training Coordinator for a possible solution. The Training Coordinators at the MTC are supervisors who are in charge of training the teachers and monitoring their schedules.

The Training Coordinator was willing to help. He decided that the teachers who were working on the project could arrange for a substitute to teach their class while they worked on this project. I was very grateful for the help.
The second challenge I faced was that all of the raters were part-time students. The timing of the ratings for this 500 list project occurred during a demanding part of the student raters’ academic schedules (a month before final exams). This can be a difficult time in a semester because students are usually working on papers, projects, and preparing for final exams. Even the raters, who had more flexibility in their schedules, took advantage of the flexibility by focusing on their school work. Rating was not a priority.

I did my best to motivate and encourage the raters. I waited patiently for several weeks hoping that all nine raters would be able to complete the ratings. Finally, I decided that I could not wait for all of the raters and needed to move forward with the rankings of the four raters who had completed and returned their ratings. Fortunately, the four raters came from a good variety of languages: one native Russian speaker, one native Tongan speaker, one native Spanish speaker and one native Mandarin Chinese speaker. Because of the time and visa factors, I learned that using international students as raters might not be the most reasonable decision in a project like this.

I input the four rater’s rankings for each word into an Excel® file and calculated averages for each word. The following table shows the breakdown of word ratings.

<table>
<thead>
<tr>
<th>Number of words</th>
<th>Average rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>469</td>
<td>3</td>
</tr>
<tr>
<td>523</td>
<td>2.75</td>
</tr>
<tr>
<td>610</td>
<td>2.33</td>
</tr>
<tr>
<td>452</td>
<td>2</td>
</tr>
<tr>
<td>253</td>
<td>1.75</td>
</tr>
<tr>
<td>63</td>
<td>1.33</td>
</tr>
<tr>
<td>49</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total:</strong> 2,419</td>
<td></td>
</tr>
</tbody>
</table>
This table shows that 469 words received an average of 3, meaning that all four raters ranked 469 words as “essential.” Averages for 523 words fell just below 3 at 2.75, and so forth.

After tabulating the calculations, I was surprised to see that the raters’ average for over 66 percent of the words was higher than a 2 (important but not essential). I felt that the raters had been very generous in their ratings; they considered many words essential, or close to being essential. I did not feel that labeling 66 percent of the words essential could be a representation of core vocabulary. At the same time, raters had not rated several words essential that I thought were necessary. For example, I believe that missionaries need to know the word *ancestor* when teaching about family history work in the fifth lesson; the raters’ average rating for *ancestor* was a 1.33, which would leave it out of the top 95%.

In the end, the non-native ESL-instructor raters were helpful in somewhat reducing the database of gospel vocabulary that missionaries can use to teach the PMG lessons. However, the resulting 994 word database was still too large. The corpus needed to be reduced to a more manageable size. The next step in the process was a post-rater analysis of the corpus.

*Post-Rater Researcher Analysis*

To reduce the corpus even further, I personally analyzed the 2,419 word list and selected the ones I felt would receive a rating of 3. As the main researcher, I analyzed the list and ended up ranking 425 words that I felt were essential for missionaries to teach the gospel.
Unlike the raters, I had the benefit of basing my ratings on context, not solely on intuition or experience. I had the advantage of being able to research the words in context using the WordCruncher program. It was very easy for me to rate a word by looking at how strong the meaning of the word was in its context. For example, I initially felt the word *contribution* was an essential word to know. My intuition told me that in order for an investigator to understand the topics of tithing and fast offerings, it was probably essential for missionaries to use the word *contribution* when teaching. When I did a contextual search for the word *contribution*, I discovered that it only appeared once in all 250 pages of original text, it was not one of the words that were essential to the meaning of the sentence. With this additional information, my intuition changed and the word was quickly eliminated from my essential corpus. The raters did not have this additional help.

Despite this understanding I still needed to pin down a list of the core vocabulary. I did not want to impose my essential ranking list of 425 core vocabulary, because that would have disregarded the feedback that I received from the non-native ESL-instructor raters, defeating the purpose of having raters at all. Instead, I used Nation’s vocabulary analysis software program (Heatley et. al., 2002), to compare the researcher list of 425 essential words to the raters’ top 994 words (ratings of 2.75 and higher), and found that 98 percent of my 425 words were included in the top 994 rater words. This high percentage of overlap was encouraging because it confirmed a correlation between the raters’ word selection and my view of the core vocabulary as the chief researcher for the project. The next step in the process was to further delimit the list by using the frequency and range criteria available in Nation’s software.
**Frequency and Range Analysis**

Despite the work of the raters, I needed an additional way to identify the core vocabulary. I decided to use the range and frequency method for key word selection in addition to the raters’ analysis. With the Nation program (Heatley et. al., 2002), I ran a range and frequency analysis on the roughly 570 words that the raters had rated as being essential, that I had not. I set the range cutoff point for three of the four original texts, and I set a frequency cutoff of at least 10 occurrences overall. With the results of the Nation’s analysis I was able to add another 209 words to the 425 words that the raters and I had agreed were essential, for a total of 634 words.

Before I settled on the 634 core words, I wanted to receive some feedback from ESL teachers and tutors, because they know the missionaries, their abilities for learning vocabulary, and the curriculum at the MTC. I showed several teachers and tutors the vocabulary list, explaining that definitions and examples of the words in context would be provided for each word (See Appendix E for the 500 list project materials). The teachers and tutors had two major suggestions for improvement: (1) reducing the list to an even 500, and (2) breaking down the list in meaningful groupings, so that 500 new vocabulary words do not seem so daunting to learn. I felt their feedback was valuable and I implemented both suggestions.

**Think-out-loud Analysis**

The first suggestion I implemented was the reduction of the 634 list to an even 500. I had already used two major methods for key word selection (teacher raters and range and frequency), so I decided to develop another method of my own. I decided to conduct a small group think-out-loud analysis. I enlisted the help of two of my
colleagues in the Research and Evaluation Department at the MTC to help me cut 134 words. My first colleague is a bilingual Spanish/English speaker from Chile and has taught or tutored ESL students for over seven years, four of those years being at the MTC. He has spent a lot of time listening to and evaluating ESL missionaries as they practice teaching the gospel. My second rater was a Teaching English to Students of Other Languages (TESOL) Masters candidate, whose specialty is in corpus linguistics. She has had extensive experience in the analysis and selection process associated with the development of other vocabulary lists.

To begin, I gave these two colleagues a list of the 634 words, and asked them to individually cut all the words they felt could be eliminated. After they had each finished, I looked at their suggestions for elimination, and I was pleased to see the high overlap of words that they both would be eliminated, and these words were removed from the list. However, these two raters had not suggested enough words for elimination — the list still needed about 80 words cut.

We all met together and went over the words. Several types of rationale for elimination kept occurring as we talked. One of the major ones focused on semantic redundancy and the fact that missionaries could say things more simply with other words on the list. There were several verbs that had similar meanings, for example, both sustain and support were on the list. When we noticed these similar verbs we decided which one was simpler and used more frequently, then we eliminated the other.

We had similar discussions with several nouns where we had decided to include both on the list for contextual reasons. For example, the words devil and Satan were both on the list. We realized that we probably did not need both, and through discussion we
came to the conclusion that Satan is the term that is used most frequently inside of the Church. However, outside of the Church people are more familiar with the word devil. We decided to include both because we felt it was important for missionaries to know and use vocabulary for the people they are teaching, as well as vocabulary that is frequently used inside the Church.

Other examples of comparison include: infinite and eternal; joy and happiness. We decided to keep eternal and happiness, while eliminating infinite and joy because we felt that eternal and happiness were used more frequently. One of my colleagues made an interesting comment, he said: “I hate cutting some of these words, but it comes down to the fact that some of them are a matter of elegance not necessity. I personally like the verb obtain, it is more elegant, but I have never heard an ESL missionary use obtain, they say get” (Vea, 2005). We went through the list word by word, and when we came to the end after all the eliminations; we had a total of 500 words exactly. Our think-out-loud technique was productive and insightful because we could discuss and negotiate our rationale for including or excluding lexical items. Supplemented with range and frequency counts, I felt it was a very productive method for trimming the gospel corpus to 500 core words.

Grouping

As I thought about the teachers’ and tutors’ second suggestion for grouping the words into smaller meaningful portions, I realized that other major specialized vocabulary corpora have groupings or sublists to help students and teachers. For example, in the University Word List (Xue & Nation, 1984) “the words are divided into sublists to give an indication of their relative usefulness, and to provide manageable
groups for teaching and learning” (p. 216). I quickly recognized that with the structure of the MTC curriculum, I could easily group the words according to a timeline of when the missionaries would need to know them. Missionaries study and practice teaching gospel topics according to a sequence of the five lessons. They learn and practice teaching lesson one, then lesson two, and so forth. All I needed to do was group the words according to where they were found in the five lessons. Using WordCruncher I found where the words were located in the five lessons, input the information into an Excel® program, and sorted it.

I learned some interesting insights when I analyzed the words according to where they were found in the lessons. I think the greatest realization is that 45 percent of the 500 words were found in all five lessons, 66 percent were found in at least 4 of the lessons and 80 percent were found in at least 3 of the lessons. This is evidence that the word list is general and extensive enough that it covers a good range of gospel topics. Missionaries will be able to use and reuse many words when they teach different gospel topics. The following table shows the frequency and percentages of the 500 words as they are found in each of the five lessons.

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Words/Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lesson 1</td>
<td>377 = 75%</td>
</tr>
<tr>
<td>Lesson 2</td>
<td>375 = 75%</td>
</tr>
<tr>
<td>Lesson 3</td>
<td>364 = 73%</td>
</tr>
<tr>
<td>Lesson 4</td>
<td>414 = 83%</td>
</tr>
<tr>
<td>Lesson 5</td>
<td>390 = 78%</td>
</tr>
</tbody>
</table>

This table shows that 377 words or 75 percent of the 500 list are found in the first lesson, 375 words or 75 percent in the second lesson, 364 words or 73 percent in the third lesson,
414 words or 83 percent in the fourth lesson, and 390 words or 78 percent are found in the fifth lesson.

This possibly indicates that if missionaries can learn the vocabulary from the first lesson, they will know 75 percent of the words from the word list and will be able to use these again in the other lessons. If they cannot learn all 377 words the first time, they will have another chance to see them again in other lessons.

It is also interesting that lesson four contains 83 percent of the words found in the word list. Lesson four is the longest of the five lessons, and it covers the content on the commandments which includes ten subtopics. The second reason that lesson four contains such a high percentage of the 500 words is because of the nature of the topics discussed in that lesson. Despite the fact that all the lessons have their exclusive vocabulary, lesson four has more specialized topics than the other lessons. Lesson four includes such topics as the *Word of Wisdom, Law of Chastity, Tithing, Fasting and Fast Offering*, and a description of the *Scriptures* (Appendix A contains a complete list of the topics contained in each of the five lessons.) The following table presents the specialized vocabulary that is unique to each lesson.
Table 3: Unique vocabulary for each lesson

<table>
<thead>
<tr>
<th>Lesson 1</th>
<th>The Restoration</th>
<th>1820</th>
<th>just</th>
<th>reformation</th>
<th>reformer</th>
<th>translate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lesson 2</td>
<td>The Plan of Salvation</td>
<td>choice</td>
<td>prison</td>
<td>terrestrial</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lesson 3</td>
<td>The Gospel of Jesus Christ</td>
<td>forget</td>
<td>separation</td>
<td>veil</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lesson 4</td>
<td>The Commandments</td>
<td>paradise</td>
<td>second coming</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lesson 5</td>
<td>Laws and Ordinances</td>
<td>represent</td>
<td>symbol</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Lesson one has six unique words, lesson two has eight, lesson three has two, lesson four has fifteen, and lesson five has nine.

Examples of the 500 words in Context

Now that a word list of 500 words had been identified and groupings had been organized, the next step in the project was to provide the missionaries with a tool to help them study and learn the vocabulary more in depth and autonomously. I decided to include definitions for each of the words and an example of the words in context. I came to the conclusion that it was better to first select the examples of the words in context because that would help me understand better how the words are used and in turn help make better judgments about the definitions.

I utilized the WordCruncher program and researched each word in the 500 list individually to see all of the contexts in which the word was found. The following table illustrates the contextual examples of the word *reformation.*
Table 4: Examples of the word “reformation” in context.

<table>
<thead>
<tr>
<th>Their efforts led to the organization of many Protestant churches. This <strong>Reformation</strong> resulted in an increased emphasis on religious freedom, which opened the way for the final restoration.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Therefore, a restoration, not a <strong>reformation</strong>, was required. Priesthood authority did not continue in an unbroken line of succession from the Apostle Peter.</td>
</tr>
<tr>
<td>No other organization can compare to it. It is not the result of a <strong>reformation</strong>, with well-meaning men and women doing all in their power to bring about change. It is a restoration of the Church established by Jesus Christ.</td>
</tr>
<tr>
<td>The Restoration, as used by Latter-day Saints, means that the true Church of Jesus Christ, which was lost through apostasy, was brought back as it originally existed when organized by Jesus Christ. Unlike the <strong>Reformation</strong>, the Restoration was accomplished by divine authority through revelation.</td>
</tr>
</tbody>
</table>

The word *reformation* is found four times: all occurrences are found in lesson one and only appear in PMG.

With the ability to see each word in every context it is found, I was able to study and carefully select the contextual example. I had four objectives or rationale for choosing example sentences. First, I wanted the examples to be as simple as possible because it is easy to get lost in long sentences. Second, I wanted the key word to play a major part in the meaning of the sentence. Third, I tried to look for examples where other words in the sentence gave clues to the use and meaning of the key word. Fourth, I tried to choose sentences that included other words, but not all, from the 500-word list.

For the majority of the 500 words, I was able find to use the example sentences that met the above criteria and include them as they were found the original texts. Other times it was difficult to find sample sentences that met the criteria. For this reason, I took the liberty of simplifying some sentences (making them shorter and simplifying
vocabulary). I did not feel this took away from the integrity of the authenticity of the sentence because the meaning of the sentence did not change.

Another reason I felt comfortable simplifying some of the sentences is because of the readability level, or language difficulty of PMG. A year ago, I performed some readability measurements on PMG and found that the language in PMG averages 2 school grades higher than the *Gospel Principles Manual*. According to several readability formulas the PMG is at a ninth grade reading level, where as the *Gospel Principles Manual* is a seventh grade reading level.

**Dictionary**

After selecting and collecting the context sentences, I was ready to develop a simple dictionary. As discussed in chapter two of this report, a dictionary could contain several features: a description of the meaning of the words, pronunciation guides, examples of word affixes, usage, and grammar.

Because of the possible complexities of dictionaries, I decided to reduce the number of features that make up the definitions for this 500 list project. I decided not to include pronunciation feedback or a pronunciation guide. Missionaries do not know the symbols for sounds, and teachers usually do not have the time to teach them.

Pronunciation training at the MTC is mostly provided by model and practice.

Because I was already providing examples of the words in context, I wanted the entries to include the following elements: an identification of the part of speech (e.g., noun, verb, adjective); simple clear definitions of the major meanings of the word and; examples of the grammatical affixes of the 500 words (I only included grammatical affixes that were found in the original 5,019 list). For most of the words, definitions were
simple one word synonyms followed by simple phrases. Some words required
definitions containing longer explanations, but these definitions avoided advanced
vocabulary and structures such as, passives and embedded clauses.

I used seven different resources from which to draw insight and guidance to
develop the definitions:


Each resource has key features that I was able to use and learn from, which I will
illustrate.

*Heinle’s Newbury Dictionary of American English* (Rideout, 2004) was created
and developed specifically for ESL learners. I found this to be a great resource for the
examples of the text that describe meaning because the definitions are simple and clear.
At the same time, there were many words that this dictionary did not have, so I turned to
dictionary.com and *Webster’s Collegiate Dictionary*, where I was often able to find the
words that I could not find in the *Newbury Dictionary*. Still, there were some definitions
that did not capture the meaning of many of the words as they relate to the gospel.

The reason I started with these secular resources is because the PMG manual
counsels missionaries to learn the meaning for words in order to be able to define and
explain them for the people they are teaching (PMG, 2004). Missionaries can benefit from the use of secular descriptions of religious terms, if those descriptions fit the meaning of the religious terms.

I was pleased to find that only 54 words or 11 percent of the 500 words were not covered in the three first three secular resources. Sometimes the dictionaries had the word, but the definition did not fit the meaning as it relates to the Church of Jesus Christ. For example, dictionary.com (2005) describes the word *deacon* as a high ranking clergy in the Catholic Church, where, in the Church of Jesus Christ, *deacon* is an office in the Aaronic Priesthood. The following table presents the 54 words that were not found in the secular resources.

**Table 5: Words not found in secular dictionaries.**

<table>
<thead>
<tr>
<th>word</th>
<th>redeem</th>
<th>repentance</th>
<th>calling</th>
<th>Aaronic Priesthood</th>
</tr>
</thead>
<tbody>
<tr>
<td>agency</td>
<td>Holy Ghost</td>
<td>restoration</td>
<td>Fall</td>
<td>Book of Mormon</td>
</tr>
<tr>
<td>apostasy</td>
<td>inspiration</td>
<td>revelation</td>
<td>priest</td>
<td>Doctrine and Covenants</td>
</tr>
<tr>
<td>bishop</td>
<td>inspire</td>
<td>sacrament</td>
<td>remission</td>
<td>Melchizedek Priesthood</td>
</tr>
<tr>
<td>prophet</td>
<td>Jesus Christ</td>
<td>scriptures</td>
<td>grace</td>
<td>Pearl of Great Price</td>
</tr>
<tr>
<td>call</td>
<td>Joseph Smith</td>
<td>seal</td>
<td>pre-mortal</td>
<td>Garden of Gethsemane</td>
</tr>
<tr>
<td>counselor</td>
<td>Lord</td>
<td>second coming</td>
<td>heaven</td>
<td>endure to the end</td>
</tr>
<tr>
<td>deacon</td>
<td>hell</td>
<td>set apart</td>
<td>verse</td>
<td>Garden of Eden</td>
</tr>
<tr>
<td>dispensation</td>
<td>mission</td>
<td>soul</td>
<td>ward</td>
<td>Relief Society</td>
</tr>
<tr>
<td>quorum</td>
<td>reformation</td>
<td>teacher</td>
<td>endowment</td>
<td>grove of trees</td>
</tr>
<tr>
<td>elder</td>
<td>paradise</td>
<td>telestial</td>
<td>temple</td>
<td></td>
</tr>
</tbody>
</table>

For the words which were not found in the first three secular resources, I turned to the next set of resources, primarily, the *True to the Faith* manual. One of the key aims of this manual is to explain and define terms and concepts that tend to be unique to the Church of Jesus Christ. The *Topical Guide, Bible Dictionary*, and PMG were also very helpful with providing descriptions for meaning; subsequently, I found multiple meanings for one word. When this occurred, I felt it important to include all descriptions
that were applicable. For example, **church** *n.* = a building for worship, and 2. **the church**: the whole of the church including all the members, and beliefs.

In addition to providing information on meaning, I wanted to include, however minimal, some information on grammar. First, each word has a part of speech marker immediately following the word. It is either indicated with an italicized *n.*, *v.*, *adj.*, or *adv.* (For example, **reject** *v.*). Moreover, I wanted to provide missionaries with the grammatical affixes of the 500 words. I used WordCruncher to identify the grammatical affixes and only included the ones that are found in the original 5,019 corpus (For example, **doctrine** (doctrines); **eat** (eats, eating, ate).

The final element of the third section of the materials is the organization. As Landau (2001) described, most dictionaries are arranged alphabetically. The lexicon for this project is not only arranged alphabetically, but also numbered for easy reference. If a missionary is studying the word list, and comes across an unknown word, he or she may forget the word or how to spell it. With the numbering, the missionary can notice the number of the word and then quickly flip back to the third section and find the number, with the word and definition.

*Booklet*

The vision of this project has been to provide missionaries with a small, softbound booklet that they could use in the classroom and then carry with them outside of class (See Appendix E). The text was formatted so that two pages would fit on one 8.5 X 11 piece of paper in a landscaped view, which was then cut in half. The cover page contains the name of the materials “**500 Essential English Words for ESL Missionaries**” in large print. The first page of the materials is a *User Guide*, which explains briefly the
description and organization of the material along with suggestions on how to use each section. The second page presents the Table of Contents:

1. List of 500 essential English words.

2. The 500 essential words as found in the *Preach My Gospel* lessons.

3. Definitions and examples of the words in context.

The first pages list the 500 words numbered alphabetically in a single column. Originally, the 500 words were listed in two columns. During the pilot test of the materials I noticed that the missionaries had translated the list of the 500 words in the first section. To make the materials more useful, I reorganized the first section into one column and put colons after the words, to invite translation and note taking.

The next section of the materials has the words grouped according to the five PMG lessons. Originally in this section, the words were organized into three columns under the lesson heading. The three columns created formatting consistency problems because of the longer collocations; sometimes the unit ran onto two lines. After receiving feedback, I decided to make the materials more readable and reduced the three columns to two. This solved the formatting issues and created more white space, making the materials more user friendly.

The third and largest section of the materials contains the 500 words with definitions and examples of the words in context. The entries are numbered alphabetically. The vocabulary word is bolded and followed by the grammatical affixes. Grammatical markers go after the grammatical affixes and definitions follow the grammatical affixes. The final element, examples of the words in context, is below the definitions and are indented and italicized. For example:
124. **direct** (directs, directing, directed) *v.* = to guide, control. 2. to manage and guide in the arts. 3. to lead, manage. 4. to order, command. 5. to focus, turn. 6. to point, aim.

*God’s commandments direct us away from danger and toward eternal life.*

As previously explained, after the initial evaluation of the materials several formatting improvements were made to make the materials more user friendly. The implementation, results, and findings of the 500-word list are found in chapter four of this report. The latest edition of the materials can be found in Appendix E.
CHAPTER 4 IMPLEMENTATION, RESULTS, AND FINDINGS

This chapter outlines the procedures of implementation including: a description of the participants, explanation of the research questions, and the methods for gathering data. The largest section of this chapter presents the results and finding of interviews and questionnaires. Finally, this chapter discusses the comparison of the 500 list with the Global English list, the 2,500-word list, and Nations General Service list.

Participants

The Training Coordinator at the Missionary Training Center (MTC) chose two districts learning English to use and evaluate the materials. The first district is a beginning, native-speaking Spanish class of 8 missionaries; the second district is an intermediate, native-speaking Tongan class of 6 missionaries. We chose these two districts for several reasons. First, the beginning district was also using the 2,500-word vocabulary list that was described in chapter 2, we wanted to see which vocabulary list the missionaries found more helpful. Also, Spanish is the largest native speaking population of ESL missionaries at the MTC. Second, we chose an intermediate district to see if they already knew the 500 words, and therefore did not find the materials helpful. Also, most of the ESL missionaries whose native language is Tongan come with a functioning communicative vocabulary in English, but not a functioning gospel vocabulary.

I delivered the booklets to the classroom teachers, one for each missionary and teacher. I asked the teachers to explain the materials to the missionaries and encourage the missionaries to use them during their personal study time and while they were preparing their outlines to teach the lessons. I also encouraged the teachers to become
familiar with the materials and use them during classroom instruction time. Moreover, I told the teachers that I would come back in two weeks and administer questionnaires and conduct interviews with the missionaries and teachers to discover their feelings and perceived usefulness of the materials. Finally, I gave them my contact information in case they had any questions or they needed more copies. The teacher for the beginning native Spanish missionaries seemed excited and asked if he could share the materials with other teachers, I told him that was fine.

**Research Questions**

1. What are Teachers’ opinions about the materials?
2. What is Missionaries’ perceived usefulness of the materials?
3. How often do the missionaries use the materials?
4. When do missionaries use the materials?
5. Which parts of the materials do missionaries find the most helpful?
6. Which parts of the materials do missionaries use the most?
7. How do missionaries use the materials?
8. What do missionaries like about the materials?
9. What, if anything, would they change about the materials?
10. How do the materials compare with the 2,500-word list, Nation’s General Service list, and the Global English list?

First, in order to address the first research question, I interviewed teachers concerning their opinions about the materials. Secondly, missionaries responded to a simple questionnaire to gather information regarding research questions 2 thru 9. Finally, using Nation’s text analysis software the 500-word list was compared with three other word lists.
Method

In order to evaluate the usefulness of the materials, missionaries responded to questionnaires. Additionally, I performed interviews with the teachers of the missionaries who participated in this project.

Missionary Questionnaires

At the end of the two-week trial period, missionaries were administered a questionnaire about the material. The questionnaire included several open-ended, multiple choice, and mark-all-that-apply questions that dealt with the first eight research questions listed above. The questionnaire was translated into Spanish for the beginning missionaries. The questionnaire for the intermediate Tongan district was given in English, and the teacher provided any translation if clarification was needed (Copies of the questionnaires can be found in Appendix C and D).

Interviews

Short interviews were conducted with two of the teachers, one teacher of each district. Each teacher was interviewed individually to discover their opinions about the usefulness of the materials, their observations of missionary use, and how they used the materials in the class setting. After the administration of the questionnaires to the missionaries, I asked additional questions on how they implemented the materials.

Results and Findings

Based on the feedback given through questionnaires and interviews, I concluded that the missionaries and teachers generally perceive the materials to be beneficial in helping missionaries prepare to teach the missionary lessons and expand their own
vocabulary. This project is not an empirical study and although adequate for this project, the sample size is very small, and further research is needed to see if the results can be generalized to larger populations of missionaries.

**Teacher Interviews**

In general, the teachers felt that the vocabulary materials were very helpful as the missionaries prepared the outlines for the lessons. However, the teacher of the beginning Spanish-speaking missionaries said that he never used the first section (complete list of the 500 terms in alphabetical order) of the materials in-class. On the other hand, he used the second section (words categorized by lessons) and the third section (definitions and examples) often in classroom vocabulary instruction (See Appendix E for these materials). The teachers of the beginning Spanish-speaking missionaries assigned homework from the materials during the missionaries’ self-directed time (this is time everyday where missionaries study on their own without a teacher present). The teachers would ask the missionaries to memorize and study the vocabulary in the lessons, before conducting informal quizzes during class. The Spanish teacher was concerned that if missionaries wanted to learn vocabulary, they might not think to use the 500-word list and instead go straight to PMG and use their dictionary (Wilkerson, 2005).

The teacher of the Tongan-speaking missionaries also felt the materials were helpful for her missionaries. Even though they were intermediate ESL missionaries, they were still struggling with the specialized vocabulary for teaching the lessons. She observed regular use of the materials as a reference guide during class time instruction. She also observed regular use of the materials as the missionaries studied and prepared to teach the lessons. Although the teachers of the Tongan-speaking missionaries had not
implemented instructional activities that made use of the materials in the classroom, they are developing plans and activities to do so (Nasio, 2005).

**Missionary Questionnaire**

After a two-week trial period, I administered a simple questionnaire to the two ESL districts. The questionnaire contained five multiple choice questions, two mark-all that-apply questions, and three open-ended questions (See Appendices D and E). The first question asked missionaries to rate the usefulness of the materials on a five-point scale (See Figure 1).

Figure 1

![Please rate the USEFULNESS of the materials.](chart)

Results were positive, with the majority of missionaries, indicating that they felt the materials were useful. The eight native Spanish-speaking missionaries’ rankings fell between the “quite useful” and “extremely useful” categories, while the six native Tongan-speaking missionaries’ rankings were in the “very useful” and “extremely useful” categories.

The next question asked the missionaries to identify how often they used the materials (See Figure 2).
Responses fell between “once or twice a week” to “several times a day,” with the majority of missionaries indicating they used the materials “several times a day”. This is not unusual considering that each day missionaries have several hours of personal study time to study and prepare to teach the lessons.

The aim of the next questions was to discover when missionaries use the materials. I wanted to find out if the materials were used more in certain situations than in other situations. Knowing in which situations the materials are used could help teachers and administrators make decisions about how to use the materials in the future.

The questions asked the missionaries when they used the materials, then gave them five situations and asked them to mark all that apply: 1) during missionary self-directed time, 2) during class time with a teacher present, 3) outside of class study time, 4) at times during the day when they are not in a study situation, and 5) other times not indicated (See Figure 3). In this case the “other” category was never chosen.
Results indicate that missionaries use the materials more during their self-directed and personal time. This could possibly indicate that these materials are more conducive for autonomous study.

The next two questions asked the missionaries to identify those parts of the materials they found most helpful and which parts they used most. The materials are divided into three sections: (1) alphabetical list of the 500-vocabulary terms, (2) the terms classified by lessons, and (3) definitions and examples of the words in context. I wanted to find out if one section was more helpful and used more than other sections. This could help teachers know where they can focus extra help or classroom instruction (See Figures 4 and 5).
Results for the first question indicate, that the native Spanish-speaking beginning missionaries found the complete list of 500 (section one) more helpful than the 500 words categorized by lessons (section two). On the other hand, the native Tongan-speaking missionaries found the 500 words categorized by lessons more helpful than the list of 500. However, the definitions and examples section was ranked the highest by both districts.

Differences between the districts with regards to the first and second sections of the materials could be understood by the districts’ different goals. Beginning missionaries are focusing more on building their vocabulary and are just starting the task of creating lessons in English; the intermediate missionaries are heavily involved in creating outlines and teaching the lessons.

The next questions asked missionaries to identify which part of the materials they used the most. I wanted to see if there was a difference between what they found helpful and what they actually used (See Figure 5).
Results indicate that there is a difference between perceived helpfulness and actual use of the materials. Beginning native Spanish-speaking missionaries say they found the definitions and examples helpful. However, they indicated that they used the complete list of 500 more. Moreover, the intermediate native Tongan-speaking missionaries indicated that they found the definitions and examples most helpful, but said they used the third section slightly more than they used the section with the words divided by lessons. This possibly indicates that the missionaries didn’t fully understand the questions.

After learning which parts the missionaries find most helpful and actually use, I asked them specifically what they used the materials for. This question was another “mark-all-that-apply.” The missionaries were given six examples of activities when they might use the materials, and then asked which ones they used them with (See Figure 6).
For the native Spanish-speaking missionaries, the three activities ranking the highest were: studying PMG, preparing lessons, and preparing to teach. The lowest two were learning a language task and studying the PMG. The native Tongan-speaking missionaries ranked everything high, including in-class activities. This is puzzling considering the native Tongan-speaking teacher told me she had never used the materials for in-class activities at all. Perhaps the intermediate district was being too generous in their rankings across all questions. It is possible that they did not fully understand the questions; or maybe there was a cultural factor (Tongan missionaries do not critique or criticize); or it could have been influenced by the fact that I was in the room when they filled out the questionnaire.

For this question an “other” category was added so missionaries could write in other activities they used the materials for that were not included in the options. There were a few comments added in the other category: preparing talks, writing in journals, “When I hear a word I do not understand I look it up,” and reading the Book of Mormon.
As mentioned in chapter 2, the Development Department at the MTC has recently created a vocabulary list of 2,500 words that includes both tasks and gospel principles. This 2,500-word list is taken partly from the Global English list, PMG, and a former MTC vocabulary list. The beginning native Spanish-speaking district participating in the evaluation of this project has also been introduced to the 2,500-word list. The next two questions on the questionnaire asked the native Spanish-speaking district which word list they found most helpful (See figure 7).

Figure 7

Results indicate that 75 percent of the missionaries preferred the 500-word list, compared to 25 percent who preferred the 2,500-word list.

Missionaries were then asked to explain their preference. Some of those who chose the 500-word list indicated that it was because they liked the focus on the lessons. The missionaries who found the 2,500-word list more helpful said they found it to be more extensive. Table 6 shows their complete responses.
Table 6: Native Spanish-speaking district comments of word list preferences.

<table>
<thead>
<tr>
<th></th>
<th>500</th>
<th>2,500</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>It is ordered by lessons.</td>
<td>It’s more complete.</td>
</tr>
<tr>
<td>2</td>
<td>Gives definitions.</td>
<td>It has more vocabulary I can learn.</td>
</tr>
<tr>
<td>3</td>
<td>Easier to use.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Words seem more important.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Easier to understand.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Words are for the lessons.</td>
<td></td>
</tr>
</tbody>
</table>

Additionally, missionaries were asked an open-ended question about what they liked about the materials. Table 7 displays their complete responses.

Table 7: Comments on what the missionaries like about the 500 list materials.

<table>
<thead>
<tr>
<th>Beginning native Spanish district (comments have been translated)</th>
<th>Intermediate native Tongan district</th>
</tr>
</thead>
<tbody>
<tr>
<td>The guide of terms ordered alphabetically.</td>
<td>It helped me for improving my English, as well helpful for my teaching.</td>
</tr>
<tr>
<td>Practicality.</td>
<td>To help me write correctly the sentences.</td>
</tr>
<tr>
<td>The easiness and simplicity, that it explains the words and gives easy access for missionaries.</td>
<td>It helps me to deliver the message more clearly.</td>
</tr>
<tr>
<td>Gives a lot of information about the vocabulary of the gospel.</td>
<td>Helpful for our study and more knowledge.</td>
</tr>
<tr>
<td>Has examples with the words that I can use in the lesson to increase my vocabulary.</td>
<td>When I read the book I feel the Spirit.</td>
</tr>
<tr>
<td>The words are the words we teach in the lessons.</td>
<td></td>
</tr>
<tr>
<td>I know more and understand the lessons.</td>
<td></td>
</tr>
<tr>
<td>The sentences that go with the words.</td>
<td></td>
</tr>
<tr>
<td>Helped me memorize important words and know how to apply them.</td>
<td></td>
</tr>
</tbody>
</table>

Responses varied, with several saying that they liked the definitions and the sentences. Others made comments about the usefulness in learning the lessons. Still others commented on how it helped them personally learn and understand the principles of the gospel.

Finally, the missionaries were asked what, if anything, they would change about the materials. The intermediate native Tongan-speaking district did not give any
suggestions for improvement. Several of the beginning native Spanish-speaking missionaries gave the suggestion of translations.

Table 8: Comments on what the missionaries would change about the materials.

<table>
<thead>
<tr>
<th>Beginning native Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>▪ Have more example sentences in the third section.</td>
</tr>
<tr>
<td>▪ Have translations of the sentences in Spanish.</td>
</tr>
<tr>
<td>▪ Translate into languages.</td>
</tr>
<tr>
<td>▪ Come with a dictionary with the phrases translated into Spanish.</td>
</tr>
</tbody>
</table>

The native Spanish districts’ comments did not surprise me. When I went to their classroom to administer the questionnaire, two of the missionaries had the materials on their desks, and I noticed that they had translated the vocabulary into Spanish. I thought it was a useful suggestion but beyond the scope of this project to provide translation for all ESL missionaries, considering the fact that there are about 30 native languages in the English as a Second Language (ESL) area of the MTC. Table 8 lists some of the suggestions from the missionaries.

List Comparisons

As a final evaluation, I wanted to see how the vocabulary in the 500 list overlapped with the vocabulary in three other word lists—Global English, 2,500 MTC list, and Nations General Service list (Heatley et. al., 2002). It was not surprising that there was a very high percentage of correlation between the Global English list and the 2,500 list. This is probably due to the fact that the Global English and 2,500 MTC lists have so many more words than the 500 list-word list developed in this project. The MTC 2,500-word list had a 93 percent overlap with the 500 list. Table 9 gives a list of the words that were in the 500-word list but not found in the 2,500-word list.
Table 9: Words in the 500 list that are not found in the MTC 2,500-word list.

<table>
<thead>
<tr>
<th>addictive</th>
<th>based</th>
<th>creation</th>
<th>forget</th>
<th>modern</th>
<th>soul</th>
</tr>
</thead>
<tbody>
<tr>
<td>affect</td>
<td>basic</td>
<td>crucifixion</td>
<td>humble</td>
<td>one-tenth</td>
<td>translation</td>
</tr>
<tr>
<td>alive</td>
<td>circumstance</td>
<td>damage</td>
<td>information</td>
<td>painful</td>
<td>unity</td>
</tr>
<tr>
<td>articles</td>
<td>communication</td>
<td>descendant</td>
<td>inspire</td>
<td>potential</td>
<td>veil</td>
</tr>
<tr>
<td>attitude</td>
<td>consequence</td>
<td>diligence</td>
<td>kindness</td>
<td>reformation</td>
<td>wise</td>
</tr>
<tr>
<td>attributes</td>
<td>copy</td>
<td>final</td>
<td>marry</td>
<td>separation</td>
<td></td>
</tr>
</tbody>
</table>

I feel that the 35 words listed above that are not found in the 2,500 list are important words for missionaries to know to teach the gospel. Despite the fact the 2,500 is more extensive it is possible that it could be lacking some important core vocabulary. A similar result occurred with the comparison of the 500-word list with the Global English list; there was a 95 percent overlap. Table 10 shows the words from the 500-word list that are not found in the Global English list.

Table 10: Words in the 500 list that are not found in the Global English list.

<table>
<thead>
<tr>
<th>achieve</th>
<th>diligence</th>
<th>homosexual</th>
<th>posterity</th>
<th>self-control</th>
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</thead>
<tbody>
<tr>
<td>apply</td>
<td>Eden</td>
<td>keystone</td>
<td>potential</td>
<td>source</td>
</tr>
<tr>
<td>attitude</td>
<td>Eve</td>
<td>participate</td>
<td>reformation</td>
<td>veil</td>
</tr>
<tr>
<td>attributes</td>
<td>grace</td>
<td>ponder</td>
<td>reformer</td>
<td></td>
</tr>
<tr>
<td>available</td>
<td>grove</td>
<td>pornography</td>
<td>reverence</td>
<td></td>
</tr>
</tbody>
</table>

The Global English list is very extensive. I was a little surprised to see that 23 of the words from the 500 list were not found in the Global English list. Despite the fact that the 500-word list was very small, I was pleased with the high percentage of correlation with the other two LDS lists. It possibly shows that the methodology for developing the different word lists produces similar results.

For the final correlation analysis, I wanted to see the comparison of a specialized religious corpus with a more secular corpus. I ran a comparison analysis with Nation’s Base Word lists that contain the 3,000 most frequently used words in English. Base list one contains the 1,000 most common words, base list two contains the second 1,000 most
common words, and base list three contains the third 1,000 most common words. Table
11 shows the results of that analysis.

<table>
<thead>
<tr>
<th>Table 11: Nation list comparison with the 500 list</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of 500 words found in base list one = 280 or 54.1%</td>
</tr>
<tr>
<td>Number of 500 words found in base list two = 85 or 16.4%</td>
</tr>
<tr>
<td>Number of 500 words found in base list three = 40 or 7.7%</td>
</tr>
<tr>
<td>Number of 500 words not found in the base lists = 113 or 21.8%</td>
</tr>
</tbody>
</table>

Results indicate that 280 words, or 54.1 percent of the 500, are found in base list one; 85 words, or 16.4 percent, are found in base list two; and 40 words, or 7.7 percent, are found in base list three. In total, 418, or 78.2 percent, of the 500 words are found in the 3,000 most common words in English, according to Nation (Heatley et al., 2002). For being a specialized gospel corpus, I was expecting the percentage of words not found in the lists to be higher than 21.8 percent. However, 21.8 percent is strong evidence that the corpus is specialized. Table 12 shows the 113 words not found in Nation’s three base word lists.

<table>
<thead>
<tr>
<th>Table 12: Words from the 500 list that are not found in Nation’s base word lists.</th>
</tr>
</thead>
<tbody>
<tr>
<td>AARONIC-          CRUCIFY                  HOLDER      PARADISE      SATAN</td>
</tr>
<tr>
<td>PRIESTHOOD        DEACON                   HOMOSEXUAL   PARTAKE      SAVIOR</td>
</tr>
<tr>
<td>ADAM              DESCENDANTS              IMMERSION    PONDER       SCRIPTURE</td>
</tr>
<tr>
<td>ADDICTIVE         DILIGENCE                IMMORTAL     PORNOGRAPHY   SEALING</td>
</tr>
<tr>
<td>ADULTERY          DISOBEDIENCE             IMMORTALITY  POSTERITY    SELF-</td>
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<td>ALCOHOL           DISPENSATION             INSPIRATION  PREMORTAL    CONTROL</td>
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<tr>
<td>AMERICA           DOCTRINE                HOLDER       PRESIDENCY    SIN</td>
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<tr>
<td>ANCESTORS         DRUGS                    HOMOSEXUAL   PROPHET      SMITH</td>
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<tr>
<td>ANGEL             EDEN                      IMMERSION    QUORUM       STAKE</td>
</tr>
<tr>
<td>APOSTASY          ENDOWMENT                IMMORTAL     REDEEM       TELESTIAL</td>
</tr>
<tr>
<td>APOSTLE           ENDURE                   IMMORTALITY  REDEEMER     TEMPORAL</td>
</tr>
<tr>
<td>APOSTLES          ETERNAL                  INSPIRATION  REDEMPTION   TEMPTATION</td>
</tr>
<tr>
<td>ATONEMENT         ETERNITY                 INSPIRE      REFORMATION   TERRESTRIAL</td>
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<tr>
<td>BAPTISM           EVE                      INTERVIEW    REFORMER     TESTAMENT</td>
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<tr>
<td>BAPTIZE           FOREVER                  JESUS        REMISSION     TEMPTATION</td>
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<tr>
<td>BIBLE             FORGIVENESS              JOSEPH       REPENT        TESTIFY</td>
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<tr>
<td>BISHOP            FULFILL                  KEYSTONE     REPENTANCE    TESTIMONY</td>
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<td>CELESTIAL         FULNESS                  LATTER-DAY   RESURRECT     TITHING</td>
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<td>CHARITY           GENEALOGY                MELCHIZEDEK-  RESURRECTION CRUCIFIXION</td>
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<td>CHASTITY          GETHSEMANE               MELCHIZEDEK-  REVERENCE    ORDINANCE</td>
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<td>COMMANDMENT       GHOST                    MISSION      RIGHTEOUS     WORTHINESS</td>
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<td>COUNSEL           GOSPEL                   MISSIONARY   RIGHTEOUSNESS WARD</td>
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<td>COUNSELORS        GRATITUDE                MORMON       SABBATH-DAY   WARD</td>
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<tr>
<td>COVENANT          GROVE                    MORTAL       SACRAMENT     WARD</td>
</tr>
<tr>
<td>COVENANTS         HELL                     ONE-TENTH    SALVATION     WARD</td>
</tr>
</tbody>
</table>
The 113 words not found in Nations General Service list are very powerful specialized religious vocabulary. Results from this analysis possibly indicate that if a missionary knows the most common words in English, he or she could supplement that general vocabulary with the 113 words found in the 500 list not found in Nation’s list and be able to teach the gospel. Another possible conclusion is that these 113 words are the words missionaries need to be able to explain to their investigators.

*Overall Effectiveness*

In spite of the limitation of the sample size and the fact that conclusions need to be verified by more participants, I think that the materials do what they were designed to do. They provide missionaries with a strong foundational vocabulary for teaching the gospel. The materials also provide teachers with the key words or core vocabulary necessary for missionaries who need to teach from their heart using their own words.

Additionally, the strong correlation with other lists has given the materials some validation. I have been surprised by the reaction to the materials of developers and trainers at the MTC. After I had distributed the materials to the missionaries, I introduced them to several administrators at the MTC. I have had several developers ask me to explain the methodology for the materials, and they keep requesting additional copies. The long-term benefits of this project might prove to be more valuable for the development of future projects and materials than for teachers or missionary use. Suggestions for further research will be explained in chapter five of this report.
CHAPTER 5 CONCLUSIONS AND APPLICATIONS

This chapter will discuss the conclusions and applications of the project. First, ideas for application will be discussed. Next, I will present the vision for ongoing use at the Missionary Training Center (MTC) and possible future changes of the materials. Then, I will introduce suggestions for future research. Finally, I will discuss the major lessons that I learned as this project was developed.

Application

These materials can be used for a variety of purposes. As has been mentioned before, teachers can use these materials in the classroom to help missionaries build the foundational vocabulary they need to learn and teach gospel principles. In conjunction with reference books and the scriptures, teachers can point out the key vocabulary in context and provide additional examples and instruction for use. Teachers can also hold the missionaries accountable for learning the vocabulary by conducting informal evaluations of their vocabulary performance.

Ongoing use at the MTC

Using the feedback from this project, Training Managers (administrators in charge of curriculum at the MTC) are deciding the best use for these materials. They intended to make them available to all missionaries learning English as a second language, by providing the classrooms and teachers with copies. The question is whether the MTC will provide them for the missionaries as part of their training materials, or have the missionaries purchase their own copies from the MTC copy center. Right now the cost for the booklet from the MTC copy center is between $5 and $6. We have tried to
keep the format as simple as possible to keep the cost down, but the copying and binding costs are unavoidable.

Future changes

There has been some discussion on the translation of the materials. As of yet, no decisions have been made regarding this issue. Also, I can see the possibility of increasing the number of vocabulary items for missionaries once they have mastered the basic or foundational 500 vocabulary words. At present, missionaries express the hope of having the 500 vocabulary words learned by the time they leave the MTC. An extension list could be given to them for the second 500 essential English words.

Suggestions for further research

Based on the outcomes of this project, there are several suggestions for further research. First is to see whether or not these materials help the missionaries teach the gospel. Further research should compare two groups: one that uses the materials and one that does not. After a few weeks, researchers could conduct performance evaluations to see if the pilot group uses the 500 words while they are teaching and then evaluate missionaries’ performance in comparison to the group that did not use the materials. In connection with this, the two groups could take a vocabulary test to see if the missionaries in the control group learned the words on their own, without materials.

Additionally, many questions about the use of the materials could be answered by qualitative data, through observations, and focus groups. It would be interesting to research how the materials are utilized inside and outside of the classroom by missionaries and teachers. Do the materials cater more to autonomous learning, classroom learning, or both equally? Do the teachers use the materials during class time
instruction? If so, how? How do missionaries use the materials? Which proficiency levels use them the most and why? Which native language missionaries find them the most helpful and why? Could additional materials be developed to teach the vocabulary?

Another important suggestion for further research has to do with the source and type of original text (written compared to spoken). The research question would see if the vocabulary from written text mirrors that of spoken discourse. Therefore, instead of pulling the corpus from texts, pull it from spoken language. Audio recordings of missionaries teaching the gospel could be transcribed, and then the word list could be developed from that source and compared to the corpus of this project. In connection with that, it would be interesting to study the correlation between this corpus with the General Authorities’ discourse language used in conference or other public teaching forums.

Another suggestion for research is comparing this corpus with other corpora, specifically the *Global English* list and the MTC TALL list. How do lists that were developed from other lists compare with lists that are developed independently of other vocabulary lists? Additionally, this list could be analyzed to see how it compares with other specialized corpora outside of the genre of the gospel (e.g. BNC, ANC, AWL, and CANCODE).

Additional research could focus internally on the methodology of this project. First, researchers could conduct an analysis on the type of vocabulary included in the corpus compared to the vocabulary that was eliminated. Did raters tend to favor one part of speech over other types? How many nouns compared to verbs and adjectives? Is there
anything unique about the adverbs that we selected in comparison to the ones that were eliminated?

Moreover, research questions about the characteristics of the raters could uncover some interesting findings. Are there differences among the raters that could possibly be attributed to their native language or their English proficiency levels? Also, in depth interviews could be conducted with the raters to discover their thought process for decisions on ranking words, and how they interpreted the descriptors. Did their personal missionary experiences or work experiences influence their decisions? How? These questions and others could prove to be significant influences in the methodology used for this project.

Another suggestion for research concerning the methodology deals with the selection of key words. This project, for the most part, focused on raters ranking words as being important. How would the list be different if the selection process of range and frequency were used exclusively? What words would be included that are not incorporated into this project? What words from this project would have been eliminated, and what is the overlap between the two. It would also be very interesting to see a comparison between words that are rare but rated essential, with words that have a high frequency but were rated unessential.

Finally, from this project there is the possibility of further projects that could be developed. First, future research could be conducted on collocation analysis. With the tools available in the WordCruncher program, researchers could study the neighbors of the 500 words (words found next to or close to). From that analysis, lists of collocations
could be compiled as a supplement as learners become more advanced in the language. Collocation analysis could be shown to aid the development of other materials.

An additional project associated with this one is to expand the word list to include missionary tasks or create another one based on actual missionary training materials. Teaching missionary lessons is only one part of the role of a missionary. Often times missionaries are called upon to perform other duties like conducting a meeting. The missionary tasks have specialized vocabulary that missionaries need to fulfill their role.

A further research project that has already been proposed by developers at the MTC is the translation of the 500 words, including definitions, into other languages. It would be interesting to see if the project is even transferable. Sometimes words do not translate well. Sometimes a word in English translates into two different words in another language. How would researchers decide which to use, or would they keep them both? It’s an interesting question that is beginning to receive some attention.

Another potential project that is being planned at the MTC is including this word list as material in future TALL versions that are being developed at the MTC, not only for teaching vocabulary but also grammar. Programmers and developers are discussing the use of these 500 essential words as content to teach grammar. They figure that if the missionaries are familiar with the vocabulary in example sentences that explain grammar, they will be better able to learn the grammar principle imbedded in the context. All in all, the possibilities for future research are extensive and potentially beneficial.

Lessons learned

I have learned many points from the development of this project. First, I believe the greatest thing I have come to realize is the power and worth of words. Words can be
very simple, but the meanings they represent can be very powerful. I have also learned that words have varying degrees of worth; a word can be judged or ranked.

I have also learned that a word is so much more than a series of letters. Words have meaning and the meaning of the words changes as they are influenced by the words around them. Words also have functions. I have developed a greater appreciation for parts of speech and the grammar associated with vocabulary. Too often we try to separate vocabulary from grammar, but morphology is intertwined with vocabulary and grammar.

I have also realized that the pioneering technology (WordCruncher) and knowledge (leading experts in the field) at Brigham Young University are well known and respected in academia. I am grateful for the opportunity to be here. I was talking with a friend who lives in New York City and is a social worker in the public schools of New Jersey. In our conversation, I was summarizing this project and all of the things I had learned from it. She told me that she had spoken with one of the ESL administrators in her school district about the TESOL/TALL program at BYU. This administrator had visited BYU and been introduced to the technology and research that is being done here. She was amazed at the possibilities. When she returned home, she approached her developers and programmers and told them what she wanted. They told her that it was impossible. She said, “I know it’s possible. I just came from BYU, and I saw it.” I have realized how blessed I am to be in this program to learn from the best in the field. This institution is watched over and people are led; I feel so humble to be a part of it.

I have learned that inspiration flows in secular learning if you are trying to bless the lives of other people. The mission statement of BYU “enter to learn, go forth to
serve” is divinely inspired. I had the chance to meet with James Rosenvall, one of the developers of WordCruncher. He became emotional when he recounted the history of the development of the software and the divine guidance he had received. I understood what he meant; I have felt that same guidance throughout this project, as I have had such a strong desire to make these materials useful and beneficial for the MTC and the missionaries.

Finally, even though I know that this list is not perfect, I am very proud of it. I feel it is a good representation of the core, content-packed vocabulary necessary for teaching the gospel simply. Moreover, I am surprised by the feelings I feel as I read the words and definitions. Like one of the native Tongan-speaking missionaries wrote “I feel the Spirit when I read the list.” I have realized how powerful words are and that some really are more valuable than others. I cannot look at a word on this list without the meaning of it evoking some kind of image or feeling in me. Sometimes the image is a memory of when I was a missionary, or a teacher of missionaries, but most often the image or feeling is my own testimony of the truthfulness of the meaning behind the word. I am filled with hope when I see the word promise, and I am overcome with gratitude with the words mercy and atonement. Ultimately, the greatest thing I have gained from this project is gratitude for words, powerful words and the meaning of them.
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Bible Dictionary (1989) Published by the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, USA.


For the Strength of Youth. (2001). Intellectual Reserve, Inc. USA.


Available at: http://www.vuw.ac.nz/lals/staff/paul_nation/indes.html.


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Topical Guide in (1989) Published by the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, USA.


Appendix A

Topics and sub-topics found in the *Preach My Gospel* Manual

Lesson 1: The Restoration
1. God is Our Loving Heavenly Father
2. The Gospel Blesses Families
3. Heavenly Father Reveals His Gospel in Every Dispensation
4. The Saviors Earthly Ministry
5. The Great Apostasy
6. The Restoration of the Gospel of Jesus Christ through Joseph Smith
7. The Book of Mormon: Another Testament of Jesus Christ*
8. Pray to know the Truth through the Holy Ghost

Lesson 2: The Plan of Salvation
9. Pre-Earth Life: God’s Purpose and Plan for Us
10. The Creation
11. Agency and the Fall of Adam and Eve
12. Our Life on Earth
13. The Atonement
14. The Spirit world
15. The Resurrection, Judgment, and Immortality
16. Kingdoms of Glory

Lesson 3: The Gospel of Jesus Christ
17. Through Christ We Can be Cleansed from Sin
18. Faith is Jesus Christ
19. Repentance
20. Baptism, Our First Covenant
21. The Gift of the Holy Ghost
22. Endure to the End

Lesson 4: The Commandments
23. Obedience
24. Pray Often
25. Study the Scriptures
26. Keep the Sabbath Day Holy
27. Baptism and Confirmation
28. Follow the Prophet
29. Keep the Ten Commandments
30. Live the Law of Chastity
31. Obey the Word of Wisdom
32. Keep the Law of Tithing
33. Observe the Law of the Fast
34. Obey and Honor the Law
Lesson 5: Laws and Ordinances
35. Priesthood and Auxiliaries
36. Missionary Work
37. Eternal Marriage
38. Temples and Family History
39. Service
40. Christ-like Attributes
Master Gospel Vocabulary List

Please rate each word according to the following criteria: Essential to teach the gospel = (3), Important, but Not Essential to teach the gospel = (2); and Not Important (1). For example: *Heavenly Father* = (3). When you are finished please return this packet to Carrie Thompson 18M-130. If you have any questions please call or email me: cat34@email.byu.edu, 377-3127 or 422-3709. Thank you for your help.

<table>
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<th>accident(s)</th>
<th>addiction(s)</th>
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<td>addictive</td>
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<td>addition</td>
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missionary(ies)
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misunderstood
modern
<p>| modern-day | modest | modestly | modesty | moment(s) | monday | money | month | monthly | moon | moral | morally | more | Book of Mormon | mormon | morning | moroni | mortal | mortality | mortals | moses | most | mother(s) | motherhood | to motivate | mount | mountain(s) | to mourn | mouth | to move | multiply | multitude | murder | muscle | music | musical | mustard | mutual | mysteries | nailed | naked |
|------------|--------|----------|---------|----------|--------|------|-------|---------|------|-------|----------|------|----------------|--------|---------|--------|--------|-----------|---------|-------|------|---------|-----------|--------|----------------|---------|---------|--------|---------|---------|--------|---------|-------|-------|---------|
| name(s)    | nation(s) | national | natural | naturally | nature | natures | naught | near | nearby | nearer | nearer | necessary | necessities | necessity | to need | needy | neglected | neighbor(s) | neighborhood | neighbour | nephi | nephites | neverfailing | newborn | newspapers | night | nobility | nonmember(s) | note | nothing | nourish | numbered | numberless | numbers | numerous | nursing | to nurture | nurturing | oath | oats | obedience | obedient | to obey | object(s) | obligated | obligation(s) | observance | to observe | obstacle(s) | to obtain | occasion | occasional | to occupy | to occur | ocean | to offend | to offer | offering(s) | office(s) | officer(s) | officiate | oil | old | older | oldest | omnipotent | oneness | one-tenth | one-third | to open | openly | to operate | opinion(s) | opportunity(ies) | to oppose | opposite(s) | opposition | oppressed | to ordain | order | ordinance(s) |
| ordination(s) | passive | personally |
| organization(s) | past | perspective |
| to organize | pastors | to persuade |
| original | path(s) | persuasion |
| originally | patience | to pertain |
| other | patient | petitions |
| out | patiently | philosophies |
| outside | patriarch(s) | phrase(s) |
| to overcome | patriarchal | physical |
| oversee | pattern | physically |
| overshadow | paul | pick |
| overwhelm | paves | picture(s) |
| page(s) | to pay | pieces |
| pain(s) | payment(s) | place(s) |
| pained | peace | placed |
| painful | peaceable | plain |
| pairs | peaceful | plan |
| palmyra | pearl | planets |
| paper(s) | peculiar | to plan |
| papyrus | penalty(ies) | to plant |
| parable | people | plates |
| paradise | percent | play |
| paradisiacal | perdition | playing |
| paragraph(s) | perfect | plea |
| paragraphs | perfection | to plead |
| pardon | perfected | pleasant |
| parent(s) | perfectly | to please |
| parenthood | to perform | pleasing |
| to part | period(s) | pleasure |
| to partake | perish | plenty |
| partaker(s) | permanent | plus |
| participant(s) | permanently | to point |
| to participate | permission | political |
| participation | to permit | to ponder |
| partner(s) | persecuted | poor |
| partnership | persecution | pornographic |
| partook | persecutors | pornography |
| parts | person(s) | portion |
| to pass | personage(s) | position(s) |
| passage(s) | personal | positive |
| passions | personality(ies) | to possess |</p>
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Appendix C
Missionary Questionnaire – English

Missionary Material Evaluation

1. Please rate the USEFULNESS of the materials.
   a. not at all useful
   b. somewhat useful
   c. quite useful
   d. very useful
   e. extremely useful

2. How often do you use the materials?
   a. less than once a week
   b. once or twice a week
   c. several times a week
   d. once a day
   e. several times a day

3. Where do you usually use the materials? (mark all that apply)
   ____ During missionary self-directed time
   ____ During class time with a teacher present
   ____ Outside of class study time
   ____ At times during the day when I’m not in a study situation
       for example, waiting for a meeting to start
   ____ Other, Please explain

4. Which part of the materials did you find the most helpful?
   a. The first part with the list of 500 words
   b. The second part with the words divided by lessons
   c. The third part with definitions and examples of the words.

5. Which part of the materials did you use the most?
   a. The first part with the list of 500 words
   b. The second part with the words divided by lessons
   c. The third part with definitions and examples of the words.

6. What did you use the materials for? (mark all that apply)
   ____ Preparing lessons
Preparing to teach
learning a language task
Studying the *Preach My Gospel* manual by using it as a glossary
In class activities
Other, Please explain

7. What did you like about the materials?

8. What, if anything, would you change about the materials?

9. Which of the two word lists has been the most helpful to you?
   a. The 500-word list
   b. The 2,500-word list

10. Why do you feel the _______ word list is more helpful?
Appendix D  
Missionary Questionnaire – Spanish 

“Evaluación de Materiales del Misionero”

1. Por favor evalúe que tan UTILES son los materiales.
   a. No son útiles para nada.
   b. Algo útiles.
   c. Bastante útiles.
   d. Muy útiles.
   e. Extremadamente útiles.

2. ¿Cuan a menudo usa los materiales?
   a. Menos de una vez a la semana.
   b. Una o dos veces a la semana.
   c. Varias veces a la semana.
   d. Una vez al día.
   e. Varias veces al día.

3. ¿Usualmente en donde usa los materiales? (marque todos los que se apliquen)
   _____ Durante el tiempo de estudio personal.
   _____ En la clase mientras hay un maestro presente.
   _____ En el estudio afuera de la clase.
   _____ Algunas veces durante el día cuando no estoy en una situación de estudio;
       (por ejemplo, cuando estoy esperando a que una reunión comience.)
   _____ Otro, por favor explique.

4. ¿Que parte de los materiales le parecieron de mas ayuda?
   a. La primera parte con la lista de 500 palabras.
   b. La segunda parte con las palabras divididas en lecciones.
   c. La tercera parte con las definiciones y los ejemplos de las palabras.

5. ¿Qué parte de los materiales usó más?
   a. La primera parte con la lista de 500 palabras.
   b. La segunda parte con las palabras divididas en lecciones.
   c. La tercera parte con las definiciones y los ejemplos de las palabras.
6. ¿Para que utilizó los materiales? (marque todos los que se apliquen)

   ____ Preparar lecciones.
   ____ Preparar para enseñar.
   ____ Aprender una actividad del idioma.
   ____ Estudiar *Predicad mi evangelio* usándolo como glosario.
   ____ En actividades en la clase.
   ____ Otro, por favor explique.

7. ¿Qué le gustó de los materiales?

8. ¿Si hubiera algo que pudiera cambiar, que cambiaría?

9. ¿Cuál de las dos listas de palabras le ha ayudado más a usted?

   a. La lista de 500 palabras.
   b. La lista de 2,500 palabras.

10. ¿Por qué piensa que la lista de ______ palabras es más útil?
Appendix E:
“500 Essential English Words for ESL Missionaries”
User Guide

The 500 essential English words booklet was created to help ESL missionaries learn the basic gospel words to teach the lessons found in *Preach My Gospel*.

There are three parts in the booklet. The first part lists the 500 words alphabetically. The second part shows where the words are found in the five *Preach My Gospel* lessons. The third part gives definitions, and examples of the 500 words in sentences.

- Missionaries are encouraged to use the first part of the booklet to translate the words or take notes about what the words mean.
- Missionaries can use the second part of the booklet as they outline and prepare to teach the missionary lessons.
- The third part of the booklet is used to increase missionaries’ understanding and use of the 500 words.

Teachers are encouraged to use the information in the booklet to help missionaries learn the basic vocabulary they need to teach the lessons.
Table of Contents

1. List of 500 essential English words.

2. The 500 essential words as found in the *Preach My Gospel* lessons.

3. Definitions and examples of the 500 words.

500 Essential English words for ESL missionaries

1. 1820:
2. 1830:
3. Aaronic Priesthood:
4. able:
5. accept:
6. achieve:
7. act:
8. action:
9. active:
10. Adam:
11. addictive:
12. adult:
13. adultery:
14. affect:
15. age:
16. agency:
17. alcohol:
18. alive:
19. allow:
20. alone:
21. America:
22. ancestors:
23. ancient:
24. angel:
25. answer:
26. apostasy:
27. apostle:
28. apply:
29. appointment:
30. Articles of Faith:
31. ask:
32. atonement:
33. attitude:
34. attributes:
35. authority:
36. available:
37. avoid:
38. baptism:
39. baptize:
40. based:
41. basic:
42. become:
43. begin:
44. belief:
45. believe:
46. benefit:
47. Bible:
48. birth:
49. bishop:
50. bless:
51. blessing:
52. blood:
53. body:
54. Book of Mormon:
55. born:
56. bread:
57. brother:
58. bring:
59. build:
60. buildings:
61. call:
62. calling:
63. carry:
64. celestial kingdom:
65. centuries:
66. change:
67. charity:
68. chastity:
69. child:
70. choice:
71. choose:
72. church:
73. circumstances:
74. clean:
75. closer:
76. coffee:
77. come:
78. comfort:
79. commandment:
80. commitment:
81. communicate:
82. communication:
83. compare:
84. condition:
85. confess:
86. confirms:
87. confirmation:
88. confused:
89. confusion:
90. conscience:
91. consequences:
92. continue:
93. control:
94. conversion:
95. copy:
96. correct:
97. counsel:
98. counselors:
99. country:
100. covenant:
101. create:
102. creation:
103. cross:
104. crucify:
105. crucifixion:
106. damage:
107. danger:
108. darkness:
109. day:
110. deacon:
111. death:
112. decide:
113. decisions:
114. degree:
115. depend:
116. descendants:
117. describe:
118. desires:
119. develop:
120. devil:

121. die:
122. difficult:
123. diligence:
124. direct:
125. direction:
126. disobedience:
127. disobey:
128. dispensation:
129. do:
130. Doctrine and Covenants:
131. doctrine:
132. doubt:
133. drink:
134. drugs:
135. earth:
136. easy:
137. eat:
138. effort:
139. elder:
140. encourage:
141. endowment:
142. endure to the end:
143. enter:
144. eternal life:
145. eternity:
146. Eve:
147. evil:
148. example:
149. exercise:
150. experience:
151. explain:
152. faith: 183. God:
153. faithful: 184. good:
154. fall: 185. gospel:
155. family: 186. grace:
156. fast: 187. grateful:
157. father: 188. gratitude:
158. feel: 189. grove of trees:
159. feelings: 190. grow:
160. final: 191. guide:
161. find: 192. guilt:
162. follow: 193. habit:
163. food: 194. happens:
164. forever: 195. happiness:
165. forget: 196. happy:
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170. friends: 201. heart:
171. fruit: 202. heaven:
172. fulfill: 203. Heavenly Father:
173. fullness: 204. hell:
174. Garden of Eden: 205. help:
175. Garden of Gethsemane: 206. hold:
176. genealogy: 207. holder:
177. get: 208. Holy Ghost:
178. gift: 209. home:
179. give: 210. homosexual:
180. glory: 211. honest:
181. go: 212. hope:
182. goal: 213. house:
humble:  kindness:
husband:  kingdom:
idea:  kneel:
image:  know:
immersion:  knowledge:
kingsdom:  latter-day:
husband:  law:
important:  laying on of hands:
improve:  lead:
include:  leader:
increase:  learn:
influence:  leave:
information:  life:
inspiration:  light:
inspire:  like:
instructions:  listen:
terview:  look:
investigator:  Lord:
invite:  lose:
Jesus Christ:  love:
join:  make:
Joseph Smith:  man:
judge:  marriage:
judgment:  marry:
just:  meaning:
justice:  meet:
keep:  meeting:
key:  Melchizedek Priesthood:
keystone:  member:
kill:  mercy:
kind:  message:
276. messenger:
277. mind:
278. mission:
279. missionary:
280. mistakes:
281. modern:
282. Monday:
283. money:
284. month:
285. more:
286. mortal:
287. mother:
288. name:
289. necessary:
290. need:
291. neighbors:
292. New/ Old Testaments:
293. night:
294. obedience:
295. obey:
296. one-tenth:
297. opportunity:
298. ordinance:
299. organization:
300. organize:
301. overcome:
302. pain:
303. painful:
304. paradise:
305. parent:
306. part:
307. partake:
308. participate:
309. patience:
310. pattern:
311. pay:
312. peace:
313. Pearl of Great Price:
314. people:
315. perfect:
316. personal:
317. physical:
318. place:
319. plan:
320. plates:
321. ponder:
322. pornography:
323. posterity:
324. potential:
325. power:
326. powerful:
327. pray:
328. prayer:
329. premortal:
330. prepare:
331. presence:
332. presidency:
333. president:
334. price:
335. pride:
336. priest:
337. principle:
400. second coming: 431. support:
401. section: 432. symbol:
402. see: 433. take:
403. self-control: 434. talk:
404. send: 435. tea:
405. separate: 436. teach:
406. separation: 437. teacher:
407. serve: 438. teachings:
408. service: 439. telestial kingdom:
409. set apart: 440. tell:
410. sexual relations: 441. temple:
411. share: 442. temporal:
412. show: 443. temptation:
413. sick: 444. terrestrial kingdom:
414. sin: 445. test:
415. sincere: 446. testament:
416. sister: 447. testify:
417. son: 448. testimony:
418. soul: 449. thank:
419. source: 450. think:
420. speak: 451. thoughts:
421. spirit: 452. time:
422. spiritual: 453. tithing:
423. stake: 454. tobacco:
424. step: 455. today:
425. strength: 456. together:
426. strong: 457. translate:
427. study: 458. translation:
428. suffer: 459. tree:
429. sun: 460. trial:
430. Sunday: 461. trust:
Part 2
Words divided by
*Preach My Gospel*
lessons

Lesson 1
*The message of the Restoration of Jesus Christ*

1820  baptize
1830  based
Aaronic Priesthood  basic
able  become
accept  begin
act  belief
Adam  believe
age  Bible
agency  birth
alive  bless
allow  blessing
America  blood
ancient  body
angel  Book of Mormon
answer  born
apostasy  bread
apostle  brother
apply  call
appointment  carry
ask  celestial kingdom
atonement  centuries
attitude  change
authority  charity
avoid  child
baptism  choose
church
circumstances
clean
closer
come
comfort
commandment
communicate
communication
compare
condition
confirms
confirmation
confused
confusion
consequences
continue
conversion
copy
correct
counsel
country
covenant
create
creation
cross
crucify
crucifixion
danger
darkness
day
dead
faithful
fall
family
father
feel
feelings
final
find
follow
forever
forgive
forgiveness
foundation
free
fulfill
fullness
Garden of Eden
Garden of Gethsemane
get
gift
give
glory
go
God
good
gospel
grace
gratitude
grove of trees
grow
guide
habit
happiness
happy
have
hear
heart
heaven
Heavenly Father
help
Holy Ghost
home
honest
hope
humble
idea
image
immersion
immortal
immortality
important
improve
include
influence
inspiration
inspire
instructions
investigator
invite
Jesus Christ
join
Joseph Smith
Lesson 2
The Plan of Salvation

able
accept
achieve
act
action
Adam
adult
agency
alive
allow
alone
America
ancient
angel
answer
apostle
apply
ask
atonement
attributes
authority
baptism
based
basic
become
begin

belief
believe
birth
bless
blessing
blood
body
Book of Mormon
born
bread
brother
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carry
celestial kingdom
change
charity
chastity
child
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church
circumstances
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commandment
compare
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confess
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covenant
create
creation
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darkness
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death
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depend
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desires
develop
devil
die
diligence
direct
direction
disobedience
disobey
dispensation
do
Doctrine and Covenants
doctrine
doubt
drink
earth
easy
eat
effort
elder
endowment
endure to the end
enter
everal life
eternity
Eve
evil
example
exercise
experience
explain
faith
faithful
fall
family
father
feel
feelings
final
will  work
willing  world
wisdom  worship
wise  worthy
witness  wrong
woman  young
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### Lesson 4

**The Commandments**

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Lesson 5  
Laws and Ordinances

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Part 3
Definitions and Examples

Definitions with Examples

1. **1820** n. = the year one-thousand eight-hundred twenty.

   *God the Father and Jesus Christ visited Joseph Smith in the spring of 1820.*

2. **1830** n. = the year one-thousand eight-hundred thirty.

   *Lord commanded Joseph Smith to reestablish the Church of Jesus Christ on April 6, 1830.*

3. **Aaronic Priesthood** n. = lesser or preparatory priesthood.

   *Joseph Smith received the Aaronic Priesthood.*

4. **able** adj. = skilled, competent. 2. having the power to do something, capable.

   *Because we are able to choose, we are responsible for our actions.*

5. **accept** (accepts, accepting, accepted) v. = to take willingly.

   *To be forgiven, we must accept Christ.*

6. **achieve** (achieving, achieved) v. = to reach, gain.

   *We achieve immortality because Christ overcame physical death through his resurrection.*

7. **act** (acts, acting) v. = to take action, proceed.

   *God gives prophets authority to act for him.*

8. **action** (actions) n. = happenings, movement. 2. the effect or force of something on something else.

   *Faith in Christ leads to action.*
9. **active adj.** = busy, involved in.

   Before we can go to the temple, we must be active, worthy members of the Church for at least one year.

10. **Adam n.** = first man of the human family on this earth.

   Adam was the first prophet on the earth.

11. **addictive adj.** = physically or emotionally dependent on a substance, such as a drug.

   Pornographic materials are addictive and destructive.

12. **adult (adults) n.** = a person who has finished growing physically and mentally.

   Worthy adult males receive the Melchizedek Priesthood.

13. **adultery n.** = sex between a married person and someone other than his or her spouse.

   The Ten Commandments include the command that we not commit adultery.

14. **affect (affects, affected) v.** = to change, to touch one's emotions.

   Our sins affect our happiness.

15. **age (ages) n.** = how many years someone has lived, a time period in life.

   Everyone who has reached eight years of age and is accountable for his or her actions should be baptized.

16. **agency n.** = the ability to choose and to act for yourself.

   Agency is essential in the plan of salvation.

17. **alcohol n.** = the many beverages made from grains and fruits, such as wine, vodka, and gin.

   The Lord commands us not to use wine and strong drinks, meaning drinks containing alcohol.

18. **alive adj.** = living, functioning.

   When we die our spirits are still alive, but they go to a place we call the spirit world.

19. **allow v.** = to let, permit.

   God prepared a plan that would allow us to come to earth.

20. **alone adv.** = by oneself, without anyone else.

   We can pray when we are alone or when we are with other people.

21. **America (Americas) n.** = North, Central, and South America

   After Jesus was resurrected, he visited the people in America.

22. **ancestor (ancestors) n.** = the persons from whom one is descended (great-grandmother, great-grandfather, etc).

   We can do family history and temple work to help our ancestors receive the blessings of the gospel.

23. **ancient adj.** = very old

   The Book of Mormon contains the writings of ancient prophets.

24. **angel (angels) n.** = a spiritual being, especially a messenger of God

   Joseph Smith was visited by an angel named Moroni.
25. **answer** (answers, answering, answered) v. = to reply; (answers) n. = a spoken or written response, reply;

   Heavenly Father will **answer** your prayers, through the feelings of your hearts and thoughts in your mind.

26. **apostasy** n. = a state of rejection to prophets and the gospel.

   In each dispensation people used their agency to choose to reject the gospel and then fell into **apostasy**.

27. **apostle** (apostles) n. = special witnesses of Christ who have been chosen and ordained to represent Him.

   People rejected and killed Jesus Christ and the apostles.

28. **apply** (applies, applying, applied) v. = to credit, enter into account.

   The family is the best place to teach, learn, and **apply** gospel principles.

29. **appointment** n. = a time, place, and date to see someone.

   You can make an **appointment** to visit with the Bishop.

30. **article of faith** n. = statements the prophet Joseph Smith wrote as basic statements of belief and doctrine.

   The writings of Joseph Smith include *Articles of Faith*.

31. **ask** (asks, asking, asked) v. = to pose a question.

   After reading the Book of Mormon, you pray and **ask** Heavenly Father if it is true.

32. **atonement** n. = to receive forgiveness, bringing together of man to God especially for sin; (atone, atoned, atoning, atones) v.

   Central to our Father’s plan is Jesus Christ’s **Atonement**.

33. **attitude** (attitudes) n. = feeling about or toward someone or something.

   During the sacrament, have a reverent **attitude** and be prepared to receive guidance from the Lord.

34. **attribute** n. = a characteristic, quality of a person or thing.

   Mercy is one of the **attributes** of God.

35. **authority** (authorities) n. = power, control.

   God gives prophets **authority** to act for him.

36. **available** adj. = free, uncommitted 2. in good supply.

   The gift of eternal life is **available** only through the Atonement of Jesus Christ.

37. **avoid** v. = to stay away from.

   We should **avoid** anything that is harmful to our bodies.

38. **baptism** (baptism) n. = the first ordinance of the gospel when a person is covered by water to join the church and cleansed of sin.

   Christ will forgive our sins as we have faith in Him, repent, receive **baptism** and the gift of the Holy Ghost, and endure to the end.

39. **baptize** (baptized, baptizing) v. = to cover a person in water.

   To join the church and be considered cleansed of sin.

   John the Baptist restored to Joseph the authority to **baptize**.

40. **base** (based) v. = to base something on something: to use as a reason for doing something

   Because we have no memory of our pre-mortal life, our choices must be **based** on faith.
41. basic adj. = having the simple facts or ideas about something

The Apostles taught two basic principles: faith in the Lord Jesus Christ and repentance.

42. become (becomes, became) v. = to grow, come to be

God wants us to become more like him.

43. begin (begins, beginning, began) v. = to start

Will you begin reading the Book of Mormon from the beginning?

44. belief (beliefs) n. = a religious principle or moral standard
an idea, condition, or way of behaving that one thinks is true.

Having faith in Christ includes having a firm belief that He is the Savior and Redeemer of the world.

45. believe (believing, believed) v. = to be convinced of something, know or feel that an idea, situation, or way of behaving is true.

We believe in Christ, and we believe that He wants us to keep all His commandments.

46. benefit (benefits) n. = gain, positive result; (benefits, benefited) v.

You can receive gifts of the Spirit for your benefit and for the benefit of those you love and serve.

47. Bible (Bibles) n. = the holy writings of Christianity and Judaism, the Scriptures.

Compare the truths in the Book of Mormon with those in the Bible.

48. birth n. = the time and act when a baby comes out of its mother.

We lived before our mortal birth.

49. bishop (bishops) n. = leader of a group of members of the Church.

Before baptism each investigator should meet the bishop or branch president.

50. bless (blesses, blessed) v. = to give happiness or success, especially by asking God.

Ask your Heavenly Father to bless and comfort those you love.

51. blessing (blessings) n. = to receive happiness or success, especially by asking God.

When we pray we thank Heavenly Father for our blessings.

52. blood n. = the red liquid pumped by the heart through the body.

As part of this plan, God sent us to live on earth and receive mortal bodies of flesh and blood.

53. body (bodies) n. = the physical form of a human, not including the mind or spirit.

We know that God has a body that looks like ours.

54. Book of Mormon n. = a record of God’s dealings with the people who lived in the ancient Americas.

You can know that the Book of Mormon is true.

55. born past part. of = to bear given life

You had the power to choose before you were born.
56. **bread** *n.* = a food made of baked flour, water or milk, and yeast.

*In the Church of Christ today, we use bread and water for the sacrament.*

57. **brother** *(brothers)* *n.* = the male of two or more children of the same parents. 2. a male member of the church.

*Because he is the Father of all people, we are brothers and sisters.*

58. **bring** *(brings, bringing, brought)* *v.* = to carry something 2. to go with someone or something.

*Covenants bring blessings.*

59. **build** *(builds, built)* *v.* = to make something from parts, materials, etc. 2. to base on.

*The law of tithing gives us the opportunity to help build His kingdom.*

60. **building** *(buildings)* *n.* = a permanent structure, such as a house or office building.

*Temples of The Church of Jesus Christ of Latter-day Saints are special buildings.*

61. **call** *(calls, calling, called)* *v.* = order or request to do a work; responsibility.

*God continued to call prophets today.*

62. **calling** *(callings)* *n.* = one's work or responsibility in the Church.

*When we accept callings, we are sustained publicly in a Church meeting.*

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63. **carry** *(carrying)* *v.* = to transport, bring, take someone or something somewhere. 2. to support, especially a heavy load. 3. to bring.

*Jesus Christ was required to carry his own cross up the hill.*

64. **celestial kingdom** *adj.* = highest of the three kingdoms of glory. Those in this kingdom will dwell forever in the presence of God the Father and His Son Jesus Christ.

*If we are faithful to the Lord, we will live in the celestial kingdom.*

65. **century** *(centuries)* *n.* = a time period of 100 years 2. one of the 100 year time periods before or after the birth of Christ.

*The Bible tells about many centuries, from the time of Adam through the time when the Apostles of Jesus Christ lived.*

66. **change** *(changes, changing, changed)* *v.* = to become something different, transform 2. to make something different.

*Death does not change our personality or our desires for good or evil.*

67. **charity** *n.* = an act or condition of giving without thinking of being paid back 2. the act of stopping oneself from judging others, forgiveness.

*Our Father in Heaven is a God of perfect mercy, kindness, and charity.*

68. **chastity** *n.* = sexual purity, to be chaste; morally clean in your thoughts, words, and actions. No sexual relations before legal marriage. Complete fidelity after marriage.

*As members of the Church, we also covenant to obey the law of chastity.*
69. **child** (children) *n.* = a very young person, who is no longer a 
baby but not yet an adolescent 2. a son or daughter

*You are a child of God.*

70. **choice** (choices) *n.* = the power or right to choose, decide. 2. 
someone or something chosen.

*Agency requires that there be a choice.*

71. **choose** (chooses, choosing, chose) *v.* = to pick (one or 
more) out of a greater number, to make a choice. 2. to 
decide.

*People who choose to obey the commandments are blessed.*

72. **church** (churches) *n.* = a building for worship. 2. sing the 
church: the whole of the church including all the members, 
and beliefs.

*Jesus established his Church when he was on the earth.*

73. **circumstance** (circumstances) *n.* = a condition (fact, situation, etc.) that affects something else.

*Revelation is given according to the needs and circumstances of people.*

74. **clean** *adj.* = free of dirt, dust, or soil. 2. without any marks 
v. = to free from dirt, such as by wiping or washing.

*Through the grace of Christ we can become clean from sin.*

75. **close** (closer, closest) *adj.* = with little space between, 
nearby.

*Fasting can help us become humble and feel more close to our Heavenly Father.*

76. **coffee** *n.* = a dark brown, drink made by brewing the ground-up beans (seeds) of a tropical tree, usually served hot

*The Word of Wisdom teaches us to avoid alcohol, tobacco, tea, and coffee.*

77. **come** (comes, coming, came) *v.* = to move toward the 
speaker or a certain place. 2. to arrive.

*Feelings that come from the Holy Ghost are powerful.*

78. **comfort** *n.* = a peaceful feeling of freedom from pain or 
worry; (comforts, comforting) *v.* = to soothe someone in 
pain or worry.

*The knowledge that we are children of God gives strength, comfort, and hope.*

79. **commandment** (commandments) *n.* = an order, a mandate, 
counsel to follow.

*We show our love for God through our choices and our obedience to His commandments.*

80. **commitment** (commitments) *n.* = a promise 2. a decision. 
3. deep loyalty to a person or cause, dedication.

*When we are baptized we begin a new life of commitment to Christ.*

81. **communicate** (communicates, communicating, communicated) *v.* = to give information to others. 2. to understand one another. 3. to contact others

*God wants to communicate with us, and we can communicate with Him through prayer.*

82. **communication** *n.* = an act of passing on information, 
feelings, etc. 2. the message itself 3. understanding

*Revelation is communication from God to His children.*
83. **compare** (compares, compared, comparing) v. = to look for similarities and differences between two or more things, ideas, people, etc.

*Only the home can compare with temples in sacredness.*

84. **condition** (conditions) n. = the state of something (good, bad, weak, strong).

*In mortality we live in a condition where we are subject to both physical and spiritual death.*

85. **confess** (confessing, confessed) v. = to admit something, especially guilt, for something bad

*We confess our sins to God.*

86. **confirm** (confirms, confirmed) v. = to make sure something is right by checking it again. 2. to make something certain that was only suspected before 3. to make something legal.

*The Holy Ghost confirms the message of Joseph Smith.*

87. **confirmation** (confirmations) n. = written or spoken proof that something is done, verification (of an order, reservation, fact, etc). 2. an act of making something legal or formally accepted.

*Faith in Jesus Christ and repentance prepare us for the ordinances of baptism and confirmation.*

88. **confuse** (confused, confusing) v. = to mix up mentally so that one cannot understand or think clearly.

*Joseph Smith was confused about religion.*

89. **confusion** (confusions) n. = a mixed-up situation. 2. disorder, commotion, panic.

*Because of the apostasy there was confusion about the truths of the plan of God.*

90. **conscience** n. = one's sense of right and wrong, especially feelings of guilt.

*Conscience is a manifestation of the Light of Christ, enabling us to judge good from evil.*

91. **consequence** (consequences) n. = the result of doing something.

*If we disobey, we sin and receive the consequences.*

92. **continue** (continues, continuing, continued) v. = to carry on for a period of time.

*In mortality, you continue to have agency.*

93. **control** n. = to manage something properly; (controls, controlled) v. = to have power or authority. 2. to guide something

*Pray for strength to resist temptation and control your thoughts.*

94. **conversion** n. = a change from one condition or status to another.

*Reading, pondering, and praying about the Book of Mormon are important for an enduring conversion.*

95. **copy** (copies) n. = one of a number of identical books, magazines, newspapers, etc.

*Show the investigators a copy of the Book of Mormon.*

96. **correct** adj. = accurate, honest, proper.

*There is only one correct way of baptism.*
97. **counsel** (counsels) *n.* = advice, usually given by an expert; (counsels, counseled) *v.* = (usually of an expert) to give advice.

   *We need to listen and follow the counsel of living prophets and apostles.*

98. **counselor** (counselors) *n.* = one of two assistants called to assist a prophet, president or bishop.

   *Each ward is led by a bishop, assisted by two counselors.*

99. **country** (countries) *n.* = a nation.

   *Members of the Church believe in obeying the laws of the country where they live.*

100. **covenant** (covenants) *n.* = promise, agreement; (covenants, covenanted) *v.* = to promise

   *When we take the sacrament we covenant to always remember the Savior.*

101. **create** (creates, creating) *v.* = to give life to. 2. to make something in a special way.

   *God has given his children power to create life.*

102. **creation** (creations) *n.* = the beginning of existence of something. 2. **the Creation:** (in religion) the creating by God of the world.

   *The Creation is an important part of Heavenly Father’s plan of salvation.*

103. **cross** *n.* = the cross on which Jesus Christ was crucified.

   *The atonement includes the Saviors suffering in Gethsemane and on the cross.*

104. **crucify** (crucified) *v.* = to nail or tie someone to a cross as punishment.

   *Christ was rejected and crucified.*

105. **crucifixion** *n.* = an act of killing by nailing or tying someone to a cross. 2. **the Crucifixion:** the killing of Christ on the Cross.

   *The night before his crucifixion, Jesus went to a garden called Gethsemane.*

106. **damage** (damaging, damaged) *v.* = to hurt, injure. *n.* = harm. *adj.* = damaging.

   *Drugs and alcohol damage our physical bodies and harm our spirits.*

107. **danger** *n.* = a harmful situation, peril. 2. risk, hazard

   *The Holy Ghost warns us of spiritual or physical danger.*

108. **darkness** *n.* = night-time, a condition without light. 2. ignorance, unfamiliarity

   *The Great Apostasy was a time of spiritual darkness.*

109. **day** (days) *n.* = the time period between sunrise and sunset. 2. the 24-hour period from midnight to midnight.

   *Study the scriptures every day.*

110. **deacon** (deacons) *n.* = an office in the Aaronic Priesthood.

   *A deacon or other priesthood holder then passes the sacrament to the members.*
111. **death** (deaths) *n.* = the end of life. 2. an occurrence of death.

_The atonement redeems everyone from physical death._

112. **decide** (deciding, decided) *v.* = to reach a conclusion (opinion, choice, plan, etc.), to make up one's mind. 2. to determine, to bring to a certain end.

_Decide now to marry in the temple._

113. **decision** (decisions) *n.* = a choice made, conclusion. 2. a determination. 3. the ability to make judgments and act on them.

_You are responsible for the decisions you make._

114. **degree** (degrees) *n.* = amount or intensity. 2. measurement of the seriousness of something.

_We can live in the highest degree of the celestial kingdom of God._

115. **depend** (depends, depending) *v.* = to rely on, trust. 2. to need (for support). 3. to vary with, be controlled by.

_The eternal glory we receive will depend on our faithfulness._

116. **descendant** (descendants) *n.* = someone born into a certain family line.

_As descendants of Adam and Eve, all people inherit the effects of the Fall._

117. **describe** (describes, described) *v.* = to explain. 2. to tell what something looks like, to report.

_We often describe communication from the Spirit as a voice._

118. **desire** *n.* (desires) = a wish, want; (desires, desired) *v.* = to wish, want. 2. to want very strongly.

_When our mortal life is over, we will be judged by our works and desires._

119. **develop** (develops, developing, developed) *v.* = to make into something more complete, greater or bigger. 2. to happen, occur, to transpire.

_You can develop your faith by studying the scriptures and the words of latter-day prophets._

120. **devil** *n.* = Satan, the most powerful of evil spirits and enemy of God.

_Satan, is also called the adversary or the devil._

121. **die** (dies, died) *v.* = to stop living.

_Christ came to earth not only to die for us but also to teach us how to live._

122. **difficult** *adj.* = hard, requiring effort (mental or physical).

_Repentance is difficult, but it is possible._

123. **diligence** *n.* = continuous effort and dedication, especially to one's work, perseverance.

_The missionaries work with diligence because they love the people._

124. **direct** (directs, directing, directed) *v.* = to guide, control. 2. to manage and guide in the arts. 3. to lead, manage. 4. to order, command. 5. to focus, turn. 6. to point, aim.

_God's commandments direct us away from danger and toward eternal life._
125. **direction** (directions) *n.* = a route, line of movement geographically. 2. leadership, guidance toward goals. 3. management and control. 4 instructions (how to do something), guidance.

We must we learn to follow the **direction** of the Holy Ghost.

126. **disobedience** *n.* = refusal to follow an order or rule. **adj.** = disobedient; **adv.** = disobediently.

**Disobedience** moves us away from God.

127. **disobey** *v.* = to refuse to follow an order, not to do what one is told.

*If we disobey, we sin and receive the consequences.*

128. **dispensation** (dispensations) *n.* = periods of time when there are prophets on the earth and have taught the gospel. Previous dispensations have ended in apostasy.

*Heavenly Father Reveals His Gospel in Every Dispensation.*

129. **do** (does, did, done, doing) *v.* = to perform, execute, fulfill a requirement, carry out, produce, bring about an effect.

*Heavenly Father is happy when we do what is right.*

130. **Doctrine and Covenants** *n.* = book of revelations given by the Lord to His chosen prophets in the latter days.

*An explanation of those who will inherit telestial kingdom is found in the Doctrine and Covenants.*

131. **doctrine** (doctrines) *n.* = a statement of beliefs or principles made to guide human behavior or relations.

*The Book of Mormon is the keystone of our doctrine.*

132. **doubt** (doubts) *n.* = uncertainty, lack of sureness. 2. disbelief, distrust (doubts, doubting, doubted) *v.* = to be unsure but tend not to believe. 3. to question the truth of, disbelieve.

*The power of the Holy Ghost is so great that there can be no doubt that what he reveals to us is true.*

133. **drink** (drinks) *n.* = an amount of liquid for drinking. 2. an alcoholic beverage *v.* = to swallow a liquid.

*Fasting means going without food and drink for a period of time.*

134. **drug** (drugs) *n.* = a medication. 2. a narcotic, especially an illegal one.

*We must avoid harmful drugs in any form.*

135. **earth** *n.* = the planet we live on.

*God created heaven and earth and all things in them.*

136. **easy** (easier, easiest) **adj.** = simple to do.

*The plan of salvation is simple and easy to understand but we must choose to follow it.*

137. **eat** (eats, eating, ate) *v.* = to take (food) into the mouth, chew, and swallow.

*The Word of Wisdom teaches that we are to eat healthy foods.*

138. **effort** (efforts) *n.* = physical or mental work, exertion. 2. an attempt, a try, endeavor.

*Strong family relationships require effort, but such effort brings happiness.*
139. **elder** (elders) *n.* = an office in the Melchizedek Priesthood.

   Every worthy **elder** of the Church, when authorized, may give the gift of the Holy Ghost to another person.

140. **encourage** (encourages, encouraging, encouraged) *v.* = to give strength or hope to someone, urge. *n.* = encouragement.

   Choose friends who **encourage** you to achieve your eternal goals.

141. **endowment** *n.* = an ordinance received in the temple. The ordinance consists of a series of instructions and includes covenants we make to keep the commandments.

   We must receive the temple **endowment**.

142. **endure to the end** *v.* = To remain true to the commandments of God despite temptation, opposition, and adversity throughout life.

   We must exercise faith in Jesus Christ, repent of our sins, and **endure to the end**.

143. **enter** (enters) *v.* = to go into.

   When you die, your spirit will **enter** the spirit world and await the resurrection.

144. **eternal life** *n.* = life like God has, or exaltation, is to inherit a place in the highest degree of the celestial kingdom, where we will live in God’s presence and continue as families.

   **Eternal life** is God’s greatest gift to man.

145. **eternity** (eternities) *n.* = a time period without end. 2. life after death, immortality.

   We must be married for time and **eternity**.

146. **Eve** *n.* = the first woman of the human family on this earth.

   Adam and **Eve** were the first of God’s children to come to the earth.

147. **evil** *adj.* = extremely bad, wicked. (evils) *n.* = extremely bad behavior, wickedness, corruption.

   The right to choose between good and **evil** is called agency.

148. **example** (examples) *n.* = a sample, case, or instance illustrating something. 2. a model of the kind of person or thing. 3. to behave in the way others should.

   Teach the gospel to others by word and **example**.

149. **exercise** (exercises, exercising, exercised) *v.* = to do physical activities to strengthen the body. 2. to use (one's rights, power, etc.).

   We must **exercise** faith in Jesus Christ, repent of our sins, and **endure to the end**.

150. **experience** (experiences) *n.* = an event, a happening. 2. understanding gained through doing something (experiences, experiencing, experienced) *v.* = to feel or know by personal involvement in.

   He has given us this **experience** on the earth so we can learn and grow.

151. **explain** (explains, explaining, explained) *v.* = to give information about, make clear, to explicate. 2. to give reasons for.

   The scriptures **explain** how the sacrament is to be administered.
152. **faith** *n.* = belief in a favorable result with no factual proof, conviction. 2. a specific religion. 3. to believe in something, especially in God. 4. to remain devoted to one's religion.

*You should pray to the Father with faith in Christ.*

153. **faithful** *adj.* = devoted to a religion. 2. loyal to one's spouse by not having a sexual relationship with someone else. *adv.* = faithfully.

*Those who are faithful to the end will be exalted with Heavenly Father and Jesus Christ.*

154. **Fall** *n.* = Spiritual and physical death. 2. Adam and Eve transgressed and ate the fruit of the tree of the knowledge of good and evil.

*The Fall of Adam and Eve is an important part of the plan of salvation.*

155. **family** *(families)* *n.* = one's closest relatives, usually parents, children, brothers, and sisters: 2. a group of people related by blood or marriage.

*The family is the best place to teach, learn, and apply gospel principles.*

156. **fast** *(fasting, fasted)* *v.* = to go without food and drink for a period of two meals. *n.* = a period of fasting.

*Church members fast each month by going without food and drink for two meals.*

157. **father** *(fathers)* *n.* = one's male parent. 2. Father in Heaven, God.

*A mother and father may sacrifice to send a child on a mission.*

158. **feel** *(feels, feelings, felt)* *v.* = to experience an emotion (to feel afraid, angry, happy, etc.) 2. to experience a need or desire. 5. to have an opinion.

*If you do not feel like praying, pray until you do feel like praying.*

159. **feeling** *(feelings)* *n.* = physical sensation, recognition of touch. 2. an emotion. 3. a belief that something is true.

*The Holy Ghost will teach you through your thoughts and feelings.*

160. **final** *n.* = the last contest in a series; *adj.* = last. 2. unchangeable, absolute.

*Eternal life can come only after the Final Judgment.*

161. **find** *(finds, findings)* *v.* = to come across, discover. 2. to realize, notice, as in learning from experience. 3. to search for something (and find it).

*As you read the Book of Mormon you will find greater power to resist temptation.*

162. **follow** *(follows, following, followed)* *v.* = to go after someone or something, to chase. 2. to go along a path, road, trail, etc. 3. to happen after another event. 4. to replace (or come after) someone or something 5. to understand. 6. to obey, cooperate. 7. to pay attention to.

*All of us need to study the life of the Savior and follow him.*

163. **food** *(foods)* *n.* = something to eat, nourishment.

*Church members fast each month by going without food and drink for two meals.*

164. **forever** *adv.* = always, for an unlimited time.

*Families can be sealed together forever.*
165. forget (forgot) v. = to not remember, drop from memory without intending to.

We learned that a veil would cover our memories, and we would forget our heavenly home.

166. forgive (forgives, forgiving, forgave) v. = to pardon, excuse. 2. to free someone from repaying a loan.

When we repent Heavenly Father will forgive our sins.

167. forgiveness n. = freeing from guilt or obligation, pardon.

Repentance brings us forgiveness and peace in this life.

168. foundation (foundations) n. = a base on which a physical structure is built. 2. the basis on which an institution or system of beliefs is founded.

The Church of Jesus Christ is built on the foundation of apostles and prophets.

169. free adj. = freer, freest not under the control of another person or institution.

You are free to choose and act, but you are not free to choose the consequences of your actions.

170. friend (friends) n. = a person whom one likes and trusts. 2. a person who supports one's cause or group. to form a relationship with someone one likes and trusts.

Choose friends who encourage you to achieve your eternal goals.

171. fruit n. = the part of a plant that contains the seed, especially when used as food.

God commanded Adam and Eve not to eat the forbidden fruit, or the fruit of the tree of knowledge of good and evil.

172. fulfill (fulfills) v. = to perform, complete. 2. to satisfy, accomplish.

God sent Jesus Christ to fulfill the plan.

173. fullness adj. = filled to the limit. 2. containing a large amount of something, filled with. 3. complete.

The Book of Mormon contains the fullness of the gospel of Jesus Christ.

174. Garden of Eden n. = the first home of Adam and Eve.

God created Adam and Eve and placed them in the Garden of Eden.

175. Garden of Gethsemane n. = the garden where the Savior went after the last supper and where he atoned for the sins of all people.

Jesus' atoning sacrifice took place in the Garden of Gethsemane and on the cross.

176. genealogy (genealogies) n. = the names and history of a persons family.

Keep a family history and gather family genealogy.

177. get (gets, got) v. = to begin work on something; to obtain.

Heavenly Father is happy when you get on your knees and ask for help.

178. gift (gifts) n. = something given freely to another, a present. 2. a special natural ability.

All people have the gift of agency.
179. **give** (gives, giving, gave) **v.** = to offer something freely, to make a gift of.

*Always give thanks to your Heavenly Father.*

180. **glory** (glories) **n.** = great honor, fame, and admiration. **v.** = to enjoy the feeling of something

*In heaven there are three kingdoms of glory.*

181. **go** (goes, going, went) **v.** = to run (or) operate. 2. to move or travel; proceed; to move away.

*The Apostles were commanded to go into the world and preach.*

182. **goal** (goals) **n.** = an objective, purpose.

*Plan the time and place for your scripture study, and set a goal to study each day.*

183. **God** **n.** = the Supreme Being, Creator. Heavenly Father, Father in Heaven.

*God is our Heavenly Father.*

184. **good** (better, best) **adj.** = pleasant, nice; having a pleasant, appealing quality. **n.** = not evil, that which is considered good.

*All good things come from God.*

185. **gospel** (gospels) **n.** = an idea that cannot be questioned. 2. Gospel: any of the first four books of the New Testament in the Bible.

*Prophets learn the gospel of Jesus Christ by revelation.*

186. **grace** **n.** = the divine help and strength we receive through the Atonement of the Lord Jesus Christ.

*Through the grace of God, you can be saved from your sins.*

187. **grateful** **adj.** = thankful and appreciative; (gratefully) **adv.**

*We should think of the atonement of our Savior and be grateful for it.*

188. **gratitude** **n.** = thankfulness, appreciation.

*To show your gratitude for your life by taking care of your body.*

189. **grove of trees** **n.** = a small grouping of trees. Joseph Smith went to a grove of trees to pray and saw God and Jesus Christ.

*In the spring of 1820 Joseph went to a nearby grove of trees and knelt in prayer.*

190. **grow** (grows, growing, grew) **v.** = to plant and harvest. 2. to develop, mature. 3. to become.

*Heavenly Father has given us this experience on the earth so we can learn and grow.*

191. **guide** (guides, guided) **v.** = to show the way, give information. 2. to direct, define. **n.** = a person who shows the way and often gives information.

*The Holy Ghost can teach you to pray and guide you in the things you say.*

192. **guilt** **n.** = the state of having broken the law. 2. fault. 3. a feeling of having done something wrong or shameful, remorse.

*Sin causes feelings of guilt and shame.*
193. **habit** (habits) *n.* = a repeated behavior.

   As you make a **habit** of approaching God in prayer, you will come to know Him and draw nearer to Him.

194. **happen** (happens, happened) *v.* = to take place.

   Many people have wondered what **happens** to the millions of people who never heard of Jesus Christ or had the opportunity to be baptized.

195. **happiness** *n.* = a state of contentment. 2. delight, joy.

   God has established families to bring **happiness** to His children.

196. **happy** *adj.* = joyful. 2. pleased.

   Heavenly Father wants us to progress and be **happy**.

197. **harmful** *adj.* = causing hurt or damage. *adv.* = **harmfully**.

   We should avoid anything that we know is **harmful** to our bodies.

198. **have** (has, had) *v.* = to posses, hold, receive, accept.

   As children of God, we **have** a special relationship with Him.

199. **health** *n.* = the condition of a living thing's body and mind

   *adj.* = related to well-being.

   The Lord revealed to the Prophet Joseph Smith a law of **health** called the Word of Wisdom.

200. **hear** (hears, heard) *v.* = to receive sound with the ears. 2.

   to understand someone's meaning.

   Heavenly Father is always ready to **hear** and answer your prayers.

201. **heart** (hearts) *n.* = the organ in the chest that pumps blood through the body. 2. kindness, goodness. 3. courage. 4. the important or central issue.

   **Love God with all our heart, mind, and strength.**

202. **heaven** *n.* = it refers to the place where God lives, which is the ultimate home of the faithful. 2. the expanse around the earth.

   Through Jesus Christ, He created **heaven** and earth and all things in them.

203. **Heavenly Father** *n.* = God, our Father in Heaven.

   God is our **Heavenly Father**.

204. **hell** *n.* = spirit prison, a place in the post-mortal spirit world for those who have died in their sins, without a knowledge of the truth, or have rejected the prophets. A temporary state where spirits will be taught the gospel. 2. outer darkness, which is the dwelling place of the devil, his angels, and the sons of perdition.

   **Spirit prison, is sometimes called hell.**

205. **help** (helps, helping, helped) *v.* = to aid, assist, support. 2. to improve, make better.

   **We can help others come unto Christ through missionary work.**

206. **hold** (holds, held) *v.* = to own, possess, to take care of.

   **Elders hold** the Melchizedek Priesthood.
207. holder (holders) n. = the person who controls or possess or takes care of.

A bishop or mission president must give a priesthood holder permission to perform a baptism or confirmation.

208. Holy Ghost n. = a personage of spirit, without a body; the Spirit; the Holy Spirit; the Spirit of God; the Spirit of the Lord; the Comforter.

By authority of the priesthood we are baptized and receive the gift of the Holy Ghost.

209. home (homes) n. = the place where one lives. 2. one’s birthplace. 3. a place where something comes from.

The home is the best place to teach, learn, and apply principles of the gospel of Jesus Christ.

210. homosexual n. = a person who is emotionally and sexually attracted to people of the same sex.

Like other violations of the law of chastity, homosexual activity is a serious sin.

211. honest adj. = truthful and trustworthy.

Be honest with others and with the Lord.

212. hope n. = faith that a situation will improve. 2. someone or something that can improve a situation. 3. desire that something will happen; (hopes, hoped) v. = to wish, desire.

The knowledge that we are children of God provides strength, comfort, and hope.

213. house (houses) n. = a place to live.

Each Sabbath day we go to the Lord’s house to worship.

214. humble (humbles, humbling, humbled v. = to lower in self-esteem or position; adj. = meek, weak. 2. modest, unassuming.

When you are humble, you recognize your dependence on the Lord.

215. husband (husbands) n. = a man who is married.

The love that exists between husband and wife and between parents and children is the source of some of our greatest joys in life.

216. idea (ideas) n. = a thought. 2. a plan, a way to do something.

Never believe the idea that you are not worthy to pray.

217. image (images) n. = picture, copy. 3. one's appearance to others, reputation.

Adam and Eve were created in God's image, with bodies of flesh and bones.

218. immersion n. = to put something in water until it's covered; (immerse, immersed) v.

Jesus taught that we must be baptized by immersion for the remission, or forgiveness, of our sins.

219. immortal adj. = living forever. 2. lasting forever, eternal.

God has a perfect, glorified, immortal body of flesh and bones.

220. immortality n. = living forever. 2. lasting forever, eternal.

We achieve immortality because Christ overcame physical death through his resurrection.
221. **important** adj. = having great meaning or significance. *n. = importance.*

Families are ordained of God; they are the most **important** social unit in time and eternity.

222. **improve** (improves, improved) *v. = to make better, enhance. 2. to become better. 3. to advance, progress.*

*During the Sacrament we should examine our lives and look for ways to **improve**.*

223. **include** (includes, including, included) *v. = to make something a part of something else.*

*Seek the guidance of the Holy Ghost so you will know what to **include** in your prayers.*

224. **increase** (increases, increasing, increased) *v. = to go up in number, rise. 2. to make bigger, enlarge.*

*If we want to **increase** our faith in Jesus Christ, we must work at it.*

225. **influence** *n. = the power to change or persuade others; (influences, influenced) *v. = to change someone's mind, have an effect on.*

*Before your baptism, you could feel the **influence** of the Holy Ghost, and through that **influence** you could receive a testimony of the truth.*

226. **information** *n. = knowledge, news, facts.*

*The scriptures and latter-day prophets have given us **information** about the spirit world.*

227. **inspiration** *n. = divine guidance and revelation.*

*Joseph Smith translated the Book of Mormon by the power and **inspiration** of God.*

228. **inspire** (inspires, inspiring, inspired) *v. = to lead and guide.*

*When you pray ask the Lord to **inspire** and protect the missionaries and the people you are teaching.*

229. **instruction** (instructions) *n. = education, teaching. 2. information about how to do something, directions.*

*Commandments are **instructions** from a loving Father in Heaven to help us have happy lives.*

230. **interview** (interviews, interviewed) *v. = to get information by questioning someone. 2. to meet with and question someone to decide if that person is right for a job. *n. = a meeting where information is gathered from someone.*

*Bishops and Stake Presidents **interview** people to ensure their worthiness to enter the temple.*

231. **investigator** (investigators) *n. = a person who investigates.*

*Show the **investigators** a copy of the Book of Mormon.*

232. **invite** (invites, invited) *v. = to ask someone to do something or come to an event.*

*We can **invite** friends who are interested in learning more about the gospel into our homes to be taught by the missionaries.*


*Through the atonement of **Jesus Christ** we can return to live with God.*
234. **join** (joins, joining, joined) v. = to become a member of an organization. 2. to get together with others.

*Joseph Smith was told not to join any church.*

235. **Joseph Smith** n. = The prophet of the restoration, translator of the Book of Mormon.

*You can know Joseph Smith is a prophet.*

236. **judge** n. = a person who determines what the law is and gives penalties to guilty persons and rewards those who have been wronged. 2. someone who enforces the rules (judges, judged) v. = to make an official decision about the law. 3. to consider something and give an opinion as an authority or expert.

*Jesus Christ will be our judge.*

237. **judgment** (judgments) n. = a decision (verdict, ruling) in a court of law. 2. knowledgeable opinion, estimation. 3. personal evaluation, decision about what to do.

*There are different kingdoms of glory to which we may be assigned after the judgment.*

238. **just** adj. = fair and reasonable. 2. well deserved. 3. something that should be done, worthy.

*He is also merciful, kind, and just.*

239. **justice** n. = the law when it is applied or carried out in a fair way, fairness.

*Justice is the unchanging law that brings consequences for actions.*

240. **keep** (keeps, keeping, kept) v. = to continue doing something, to persist.

*Keep the commandments.*

241. **key** (keys) n. = the most important part of something.

*You will find that the key to happiness is to work for the happiness of others.*

242. **keystone** n. = the top, center stone in an arch, the central supporting part of a whole.

*The Book of Mormon is the keystone of our religion.*

243. **kill** (killed) v. = to cause the death of any living thing.

*“Thou shalt not kill”*

244. **kind** adj. = friendly, helpful, and generous. 2. feeling sorry for those in trouble, tenderhearted. n. = kindness.

*Be kind and respectful to all people, following the example of Jesus Christ in the way you treat others.*

245. **kindness** n. = friendliness, helpfulness, and generosity. 2. showing love for those in trouble.

*The scriptures teach that those who hold the priesthood should lead others by persuasion, gentleness, love, and kindness.*

246. **kingdom** (kingdoms) n. = a country ruled by a king and/or queen.

*The Church of Jesus Christ of Latter-day Saints, the kingdom of God on the earth today.*

247. **kneel** (kneels, kneeling, knelt) v. = to place the weight of the body upon the knee.

*The Lord has taught us to kneel and pray in the morning and in the evening.*
248. **know** (knows, knowing, knew) *v.* = to understand the importance of something, comprehend. 2. to have information about something. 3. to have met someone.

*We know that God lives.*

249. **knowledge** *n.* = an understanding of something and the ability to use that understanding through study and experience. 2. information about or familiarity with something. 3. knowledgeable.

*The knowledge that we are children of God provides strength, comfort, and hope.*

250. **latter-day** *adj.* = later, nearer the end. 2. of recent times.

*You draw near to God the Father as you study the scriptures and the words of latter-day prophets and as you give service.*

251. **law** (laws) *n.* = a commandment from God.

*The law of tithing requires sacrifice.*

252. **laying on of hands** *n.* = the placing of hands on the head of an individual for blessings, confirmations or ordinations.

*Priesthood holders confer the gift of the Holy Ghost by the laying on of hands.*

253. **lead** (leads, led) *v.* = to go first to show the way. 2. to be ahead of, in front of. 3. to direct, control. 4. to influence or cause (someone to do something).

*Faith and repentance lead us to our next step: baptism.*

254. **leader** (leaders) *n.* = a person who directs others. 2. one who is in front of others.

*Jesus Christ is our leader and Savior.*

255. **learn** (learns, learned) *v.* = to gain knowledge of. 2. to gain skill in. 3. to become informed about, find out.

*He has given us this experience on the earth so we can learn and grow.*

256. **leave** (leaves, leaving, left) *v.* = to go away (from).

*We needed to leave our Father’s presence and receive mortal bodies.*

257. **life** (lives) *n.* = living things. 3. one's existence from birth to death.

*He prepared a plan that will bring us joy in this life and eternal life with him.*

258. **light** *n.* = radiation, as from the sun or electric lights, that allows vision. 2. sunshine, daylight, radiance.

*Revelation may come through the Light of Christ and the Holy Ghost.*

259. **like** *adj.* = similar to.

*He wants us to become more like him.*

260. **listen** (listens, listening, listened) *v.* = to hear, sense with the ears. 2. to pay attention to and act in accord with.

*Listen to and obey the inspired words of the prophets of the Lord.*

261. **look** (looks, looking, looked) *v.* = to use one's eyes to see. 2. to inspect, examine.

*Look for ways to serve in your extended family and in your community.*
262. **Lord** *n.* = the **Lord**: title for Jesus Christ and God.

*When the Lord reveals His will to the Church, He speaks through His prophet.*

263. **lose** (loses, lost) *v.* = unable to be found, misplaced.

*When you disobey the commandments you lose the spirit.*

264. **love** (loves, loving, loved) *v.* = to like with great intensity.

*We can love him with all our hearts.*

265. **make** (makes, making, made) *v.* = To cause to exist or happen; bring about; create. 2. To cause to be or become.

*God loves us and will help us make right choices.*

266. **man** (men) *n.* = the adult male of the human species. 2. humanity, people in general.

*Prayer is considered to be a two-way communication between God and man.*

267. **marriage** (marriages) *n.* = a legal union of a man and woman.

*Marriage is ordained of God.*

268. **marry** (marries, marrying, married) *v.* = to join in marriage.

*Heavenly Father expects you to marry for eternity and raise a good, strong family.*

269. **meaning** (meanings) *n.* = interpretation, explanation. 2. significance, importance of something.

*You can find meaning in your present life*

270. **meet** (meets, meeting, met) *v.* = to see someone at a certain time and place. 2. to wait for someone, greet someone. 3. to join, come together.

*Members of the Church meet each Sabbath day to worship and partake of the sacrament.*

271. **meeting** (meetings) *n.* = a conference or encounter of two or more people.

*As part of the fast, members attend a meeting called the fast and testimony meeting.*

272. **Melchizedek Priesthood** *n.* = the greater of the two priesthoods. It holds the right of presidency, and has power and authority over all the offices and spiritual blessings of the church.

*Through the authority of the Melchizedek Priesthood, Church leaders guide the Church.*

273. **member** (members) *n.* = a person who belongs to a church, family.

*We must be baptized and confirmed a member of the Church of Jesus Christ.*

274. **mercy** (mercies) *n.* = forgiveness, willingness to let someone avoid punishment.

*Only through the Savior’s grace and mercy can we become clean from sin.*

275. **message** (messages) *n.* = the central meaning.

*The Holy Ghost confirms the message of Joseph Smith.*
276. **messenger** (messengers) *n.* = a person who brings a message.

_The Holy Ghost is our Heavenly Father’s messenger and is a special gift to us._

277. **mind** (minds) *n.* = the awareness of being alive and of one’s surroundings. 2. the mental processes of learning, thinking, and applying knowledge. 3. beliefs, ideas, feelings.

_The Holy Ghost speaks to the mind and heart in a still, small voice._

278. **mission** (missions) *n.* = responsibility, role, work.

_The mission of the Holy Ghost is to bear witness of the Father and the Son and of the truth of all things._

279. **missionary** (missionaries) *n.* = a person sent on a mission to convert others to a faith.

_Through the fulltime missionary program of the Church and the missionary work done by the members, we bring people unto Christ._

280. **mistake** (mistakes) *n.* = an error.

_During our life on earth each of us makes mistakes._

281. **modern** *adj.* = related to today’s life, current. 2. new

_In modern times the Lord has repeated his commandment that we should remember the Sabbath day and keep it holy._

282. **Monday** *n.* = the day of the week between Sunday and Tuesday.

_Years ago Church leaders set aside Monday evening as a time for family home evening._

283. **money** *n.* = a medium of exchange, such as paper currency.

_Remember that paying tithing is not as much a matter of money as it is a matter of faith._

284. **month** (months) *n.* = a time period of approximately 30 days as one of 12 months that make a year.

_The Church designates one Sunday each month, usually the first Sunday, as a day of fasting._

285. **more** *adv.* = additionally, to a greater degree.

_Heavenly Father expects you to do more than ask Him for blessings._

286. **mortal** *adj.* = subject to death; (mortals) *n.*

_When Adam and Eve ate the forbidden fruit, they became mortal—that is, subject to sin and death._

287. **mother** (mothers) *n.* = the female parent.

_A mother needs to spend time with her children and teach them the gospel._

288. **name** (names) *n.* = a word by which a person, place, or thing is known; (names, naming, named) *v.*

_When you partake of the sacrament, you witness to God that you are willing to take upon yourself the name of His Son._

289. **necessary** *adj.* = required. 2. needed.

_Agency is a necessary part of the Plan of Salvation._

290. **need** (needs) *n.* = a lack of something that is required or wanted.; (needs, needing, needed) *v.* = to desire, wish.

_If there had been no apostasy, there would have been no need of a Restoration._
291. **neighbor** (neighbors) *n.* = a person or family that lives next to or near one's house, apartment.

_We are commanded to love our neighbors._

292. **New/ Old Testament** *n.* = The Old and New Testaments form the two parts of the Bible.

*He was the Great Jehovah of the Old Testament, the Messiah of the New Testament._

293. **night** *n.* = the time without sunlight between sunset and sunrise in a 24 hour period.

_We can pray any time of the day or night._

294. **obedience** *n.* = willingness to follow or obey (rules, orders, etc.)

_We can show our love for Him through our choices and our obedience to His commandments._

295. **obey** (obeys, obeying, obeyed) *v.* = to do what is asked or ordered.

_If we love God, we will trust and obey him, as Jesus did._

296. **one-tenth** *n.* = a tenth part, one part in ten, ten percent.

_To pay a full tithe, you give one-tenth of your income to the Lord through His Church._

297. **opportunity** (opportunities) *n.* = an advantageous time to act.

_Life on earth is an opportunity and a blessing._

298. **ordinance** (ordinances) *n.* = a regulation or law.

_Through the ordinance of baptism, for example, we covenant to take upon ourselves the name of Jesus Christ, always remember Him, and keep His commandments._

299. **organization** (organizations) *n.* = a group of people working together for a purpose.

_The New Testament shows that this Church organization was intended to continue._

300. **organize** (organizes, organized) *v.* = to make a group for a specific purpose. 2. to put in order, arrange.

_With this priesthood authority, Joseph Smith was directed to organize the Church of Jesus Christ again on the earth._

301. **overcome** (overcomes, overcoming, overcame) *v.* = to fight against successfully, to defeat. 2. (of emotions, will) to take control of.

_As with physical death, we cannot overcome the effects of sin by ourselves._

302. **pain** (pains) *n.* = a hurt, a bad feeling ranging from a mild ache to extreme hurt caused by disease, injury, or mental distress. *v.* = to hurt

_We also have experiences that bring us pain and sorrow._

303. **painful** *adj.* = causing pain, hurting.

_Repentance is a painful process, but it leads to forgiveness and lasting peace._
paradise n. = a place of peace and happiness in the postmortal spirit world, reserved for those who have been baptized and who have remained faithful.

Those who accept the gospel may dwell in paradise until the Resurrection.

parent (parents) n. = the mother or father of someone; v. = to act as a parent by raising children.

The voice of a loving parent can calm a child.

part (parts) n. = a segment, piece, or portion of something

Agency is a necessary part of the Plan of Salvation.

partake (partakes, partaking, partook) v. = to take part, share, or participate in something, such as a meal or an activity.

Partake of the sacrament worthily.

participate v. = to take part or have a role in an activity or event n. = participation

By living the law of tithing, you participate in building up the kingdom of God.

patience n. = the ability to accept discomfort, pain, or troubles while waiting calmly for something.

Priesthood power can be used only in righteousness, love, and patience.

pattern n. = an example or model to be followed. 2. a repeated set of events, characteristics, or features.

God follows a pattern for revealing his will to the world.

pay (pays, paying, paid) v. = to give money to someone in return for regular work. 2. to settle a bill, debt, or loan by giving what is owed.

We needed a Savior to pay for our sins and teach us how to return to our Heavenly Father.

peace n. = a state of harmony and cooperation. 2. a condition of quiet or stillness.

Our purpose in life is to find lasting peace, joy, and happiness.

Pearl of Great Price n. = book of scripture that contains the book of Moses, the book of Abraham, the Prophet Joseph Smith’s inspired translation of Matthew chapter 24, and some writings of the Prophet Joseph.

The Pearl of Great Price is an important book of scripture.

people n. = human beings in general.

All people have the gift of agency.

perfect adj. = the best possible. 2. complete and faultless, with nothing wrong or missing. 3. appropriate and satisfactory in every respect. 4. total, complete, thorough. v. = to make perfect, flawless, excellent.

God is perfect, all-wise, and all-powerful.

personal adj. = related to or belonging to a particular person.

Personal, private prayer is a necessary part of your spiritual development.
317. **physical adj.** = of or related to matter and material things (as opposed to mental or spiritual things). 2. of or related to the body.

*If we love others, we will help them meet their physical and spiritual needs.*

318. **place (places) n.** = a spot or position in space that is or can be occupied by a person or thing.

*The family can be a place of safety, peace, and joy.*

319. **plan (plans) n.** = a design or program of action to do something in the future, usually including a series of steps toward a goal.

*Cental to our Father’s plan is Jesus Christ’s Atonement.*

320. **plates n.** = a thin metal covering, especially a layer of a more valuable metal over an ordinary metal. 2. a flat sheet of hard material.

*Joseph translated the plates by the power of God.*

321. **ponder (ponders, pondering, pondered) v.** = to think about something carefully and deeply.

*In order to know that the Book of Mormon is true, a person must read, ponder, and pray about it.*

322. **pornography n.** = obscene writings, pictures, or films intended to arouse sexual desire.

*We must avoid pornography in any form.*

323. **posterity n.** = one's children and grandchildren, etc. 2. future generations of people alive after one's death.

*Our faithfulness to the gospel will bless our posterity.*

324. **potential n.** = the possibility of being or doing something, the unrealized capability for something. 2. talent, ability.

*We have the potential to be like God.*

325. **power (powers) n.** = the authority and ability to do something important. 2. one's ability to function or to do something

*There is power in prayer*

326. **powerful adj.** = having a lot of power and influence. 2. strong or effective, having great force.

*The Holy Ghost is a powerful witness of the Savior.*

327. **pray (prays, praying, prayed) v.** = to speak to God.

*Pray to know the truth through the Holy Ghost.*

328. **prayer (prayers) n.** = an act of speaking to God.

*Answers to prayer come in many ways.*

329. **premortal adj.** = pre-earth, the time before mortality.

*In the premortal life we did not have physical bodies.*

330. **prepare (prepares, preparing, prepared) v.** = to make arrangements for something, put in readiness 2. to plan, rehearse mentally or emotionally.

*Our purpose in this life is to have joy and prepare to return to God’s presence.*

331. **presence n.** = attendance.

*Our purpose in this life is to have joy and prepare to return to God’s presence.*
332. **presidency** *n.* = the office and duties of a president.

*We also sustain the counselors in the First Presidency and the members of the Quorum of the Twelve Apostles as prophets, seers, and revelators.*

333. **president** *(presidents) n.* = person called to preside over an organization, or group of people.

*The President of the Church today is a living prophet.*

334. **price** *n.* = an amount of money charged for goods or services, cost.

*Through the Atonement, Jesus Christ paid the price for our sins.*

335. **pride** *n.* = the feeling that one is better than other people.

*Pride can prevent us from having the Holy Ghost with us all the time.*

336. **priest** *n.* = an office in the Aaronic Priesthood.

*Before the deacons pass the sacrament it is blessed by a priest.*

337. **principle** *(principles) n.* = a standard, such as a guide to behavior, rule.

*Agency is an eternal principle.*

338. **prison** *n.* = a place in the postmortal spirit world for those who have died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets. 2. This is a temporary state in which spirits will be taught the gospel and have the opportunity to repent and accept ordinances of salvation that are performed for them in temples.

*Those who choose not to repent will remain in spirit prison until the end of the Millennium.*

339. **problem** *(problems) n.* = a difficult situation. = 2. an obstacle, hurdle.

*We can overcome weaknesses or problems by fasting and praying.*

340. **process** *v.* = to apply a procedure to something  
**n.** = general methods of doing something.

*Repentance is a painful process, but it leads to forgiveness and lasting peace.*

341. **progress** *(progressing, progressed) v.* = to move ahead, movement toward a goal.

*Heavenly Father wants us to progress and be happy.*

342. **promise** *(promises) n.* = a commitment; *(promises, promising, promised) v.* = to commit to something

*The Book of Mormon has a promise for all who read it.*

343. **prophet** *(prophets) n.* = inspired men called to speak for the Lord. Only person on the earth who receives revelation to guide the entire Church. Make known the God’s will and true character. Denounce sin and warn of its consequences. At times, prophesy of future events.

*Adam was the first prophet on the earth.*
344. **pure adj.** = clean, not dirty or polluted. 2. not mixed with other things. 3. free from badness, sin, or evil.

*Keep your thoughts, language, and actions pure.*

345. **purpose (purposes) n.** = a goal, reason.

*Heavenly Father, Jesus Christ, and the Holy Ghost are unified in purpose.*

346. **question (questions) n.** = something unknown or in doubt; (questions, questioning, questioned) v. = to look for an answer to something unknown or in doubt.

*The plan of salvation gives us the answers to many questions.*

347. **quorum (quorums) n.** = an organized group of brethren who hold the same priesthood office.

*The primary purposes of quorums are to serve others, build unity and brotherhood, and instruct one another in doctrines, principles, and duties.*

348. **read (reads, reading, read) v.** = to see and find meaning in written words and symbols.

*People hear the prophets or read their words in the scriptures.*

349. **reading (readings) n.** = written material to be read.

*To help an investigator get a testimony of the gospel, assign them readings in the Book of Mormon.*

350. **real adj.** = true, not fake or imaginary, genuine.

*As we pray with faith, sincerity, and real intent, we will see God’s influence in our lives.*

351. **reason (reasons) n.** = the ability to understand and think logically. 2. the purpose for doing something. 3. the cause of something happening.

*One reason you are here on the earth is to show your willingness to obey Heavenly Father’s commandments.*

352. **receive (receives, receiving, received) v.** = to get or take something that is given or sent, accept.

*By the authority of the priesthood we are baptized and receive the gift of the Holy Ghost.*

353. **recognize (recognizes, recognizing, recognized) v.** = to recall, remember someone or something when one sees or hears that person or thing. 2. realize.

*When you are humble, you recognize your dependence on the Lord.*

354. **recommend (recommends) n.** = an endorsement of worthiness; (recommends, recommending, recommended) v. = to endorse someone as being worthy. 2. to advise someone to do something.

*We should prepare ourselves to receive a temple recommend.*

355. **record (records) n.** = something (usually written) that proves that an event happened.

*The Book of Mormon is a record of some of the people who lived on the American continent.*

356. **redeem (redeems, redeeming, redeemed) v.** = to save someone from sin.

*Only Jesus Christ could redeem us from our sins.*
357. **redeemer** *n.* = Jesus Christ, someone who redeems or saves others from sin.

*The Holy Ghost will witness to us that Jesus is our Savior and Redeemer.*

358. **redemption** *n.* = the state of being saved from sin.

*Redemption comes through the atonement.*

359. **Reformation** *n.* = A 16th-century change in Western Europe that aimed at reforming some doctrines and practices of the Roman Catholic Church.

*This Reformation brought attention to religious freedom, which opened the way for the final Restoration.*

360. **reformer** *(reformers)* *n.* = a person who works for change and improvement.

*Reformers are men and women who questioned the practices of the existing church, which they felt needed to be changed.*

361. **reject** *(rejects, rejected)* *v.* = to refuse, not accept.

*Everyone will have the opportunity to accept or reject the gospel.*

362. **relationship** *(relationships)* *n.* = a connection between ideas, people, or things.

*As children of God, we have a special relationship with Him.*

363. **Relief Society** *(Relief Societies)* *n.* = the women’s organization in the Church with two main purposes: to help the poor and needy and to save souls.

*Women age 18 and older are members of the Relief Society.*

364. **religion** *(religions)* *n.* = a system of beliefs in God or philosophy of life.

*Joseph Smith was confused about religion.*

365. **remain** *(remains, remaining, remained)* *v.* = to stay after others are. 2. to continue to be a certain way.

*We remain in the spirit world until we are resurrected.*

366. **remember** *(remembers, remembering, remembered)* *v.* = to recall, bring something from the past to mind.

*Remember the needs of others as you pray.*

367. **remission** *n.* = forgiveness, pardon, release from debt penalty or obligation.

*Through the ordinances of baptism and confirmation, you can receive the remission of your sins.*

368. **renew** *(renews)* *v.* = to agree to something again, continue an agreement.

*We renew our baptismal covenant by partaking of the sacrament.*

369. **repent** *(repents, repenting, repented)* *v.* = to feel guilt and sorrow for one’s actions. 2. to confess bad things one has done wrong.

*We must exercise faith in Jesus Christ, repent of our sins, and endure faithfully to the end.*

370. **repentance** *n.* = turning away from sin and turning toward God. 2. the state of feeling guilt and sorrow for one’s actions. *adj.* = repentant; *adv.* = repentantly.

*Faith in Jesus Christ and repentance prepare us for the ordinances of baptism and confirmation.*
371. **represent** (represents, representing, represented) *v.* = to show, give a picture or symbol of something. 2. to act in the place of, act on behalf of. 3. to be an example of.

*In the Church of Christ today, we use bread and water in the sacrament to represent the body and blood of Christ.*

372. **require** (requires, requiring, required) *v.* = to need. 2. to ask for, desire.

*Strong family relationships require effort.*

373. **resist** (resisted) *v.* = not to allow something to touch or hurt, to fend off, withstand. 2. to oppose, be against. 3. not to do something that you want to, refrain from eating or drinking something.

*As you read the book of Mormon you will find power to resist temptation.*

374. **respect** *n.* = approval and honor for the qualities of a person or thing. 2. thoughtful concern about the importance of something; (respects, respecting, respected) *v.* = to show honor and thoughtful concern for a person or thing.

*Husbands and wives should show love and respect for each other and for their children.*

375. **responsibility** (responsibilities) *n.* = something that someone must do because of moral necessity. 2. a difficult job someone has to do.

*The prophet’s primary responsibility is to bear witness of Christ.*

376. **responsible** *adj.* = accountable; required to do something. 2. able to be relied on.

*You are responsible for the decisions you make.*

377. **restoration** *n.* = the return of a former condition, or to bring back.

*Your purpose as a missionary is to help people understand the need for the Restoration of the gospel of Jesus Christ.*

378. **restore** (restores, restoring, restored) *v.* = to return something, give back. 2. to renew, refresh. 3. to make something look like it did when it was new.

*Joseph Smith was called as a prophet to restore the Church of Jesus Christ.*

379. **resurrect** (resurrects, resurrecting, resurrected) *v.* = to bring back to life; to bring something up again.

*All people one day will resurrect.*

380. **resurrection** *n.* = to bring back to life; to bring something up again.

*At the time of resurrection, the spirit is reunited with the body.*

381. **return** (returns, returning, returned) *v.* = to come back, as from a trip. 2. to give something back. 3. to put something back. 4. to go back to something, as to an earlier thought.

*The Lord wants you to return to Him.*

382. **reveal** (reveals, revealing, revealed) *v.* = to uncover something hidden.

*Through revelation God can reveal things to us personally.*

383. **revelation** (revelations) *n.* = communication from God to His children on earth. An uncovering of something that was hidden.

*Prophets learn the gospel of Jesus Christ by revelation.*
384. reverence *n.* = great admiration. 2. respect for something as sacred, holy, worthy to be worshiped.

*We should treat our bodies with respect and reverence.*

385. right *adj.* = correct, exact.

*Right choices increase our power to make more right choices.*

386. righteous *adj.* = faithful to one's religion, devout. 2. morally good and pure, virtuous.

*God chooses righteous men as his witnesses.*

387. righteousness *n.* = faithful to one's religion, devout. 2. morally good and pure, virtuous.

*Choices of good and righteousness lead to happiness, peace, and eternal life.*

388. Sabbath day *n.* = the last day of the week, the day of rest and worship.

*Members of the Church meet each Sabbath day to worship and partake of the sacrament.*

389. sacrament *n.* = necessary ordinance the Savior instituted to remember the atonement. Bread and water is used in the sacrament.

*We renew our baptismal covenant by partaking of the sacrament.*

390. sacred *adj.* = holy, worthy of respect.

*The teachings of prophets are found in sacred books called scriptures.*

391. sacrifice *sacrifices* *n.* = loss, or giving up of something valuable, for a specific purpose. 2. an offering to a god; (sacrifices, sacrificing, sacrificed) *v.* = to suffer loss, pain, or injury to achieve a goal.

*Jesus' atoning sacrifice took place in the Garden of Gethsemane and on the cross at Calvary.*

392. salvation *n.* = the act of saving someone from sin.

*The Lord spoke to Adam and taught him the Plan of Salvation.*

393. Satan *n.* = the Devil, the enemy of God and ruler of Hell.

*Soon after Jesus' baptism, Satan came to him to tempt him.*

394. save *saves, saving, saved* *v.* = the act of saving someone from sin.

*Heavenly Father prepared a plan to save us from physical and spiritual death.*

395. Savior *n.* = someone who saves someone else. 2. Jesus Christ (usually used with "the" or "our").

*Prophets teach the gospel to others and testify of Jesus Christ as the Savior and Redeemer.*

396. say *says, saying, said* *v.* = to express in words from the mouth. 2. to express thoughts in writing or another non-spoken way.

*Give each family member opportunities to say the prayer.*
397. **scripture** (scriptures) *n.* = The written words of prophets. Scriptures of the Church, often called the standard works, are the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

*Prophets write their testimonies and the truths of the gospel in sacred books called scripture.*

398. **seal** (seals, sealing, sealed) *v.* = to bind, tie together, to solemnize for eternity. *n.* = seal.

*Marriages are sealed in the temple.*

399. **search** (searches, searching, searched) *v.* = to look for something.

*We search the scriptures to learn about Jesus Christ and His gospel.*

400. **second coming** *n.* = when the Savior comes to the earth again, and will mark the beginning of the Millennium.

*As we teach the gospel we are preparing the way for the second coming of the Savior.*

401. **section** (sections) *n.* = parts of a whole. the Doctrine and Covenants is divided by sections.

*Counsel about missionary work is found in section 4 of the Doctrine and Covenants.*

402. **see** (sees, seeing, saw) *v.* = To perceive with the eye. 2. understand.

*We can see the work of God in the heavens and on the earth.*

403. **self-control** *n.* = control of one's emotions, desires, or actions by one's own will.

*Those who live the law of chastity enjoy the strength that comes from self-control.*

404. **send** (sends, sending, sent) *v.* = to cause to go or move. 2. to cause someone to go somewhere.

*How great the love of Heavenly Father that he would send his Only Begotten Son to suffer and die for the rest of his children.*

405. **separate** (separates, separating, separated) *v.* = to move something apart or away from something else.

*Sin will separate us from the presence of the Spirit.*

406. **separation** *n.* = something that divides or separates, the act of separating.

*Separation from God’s presence is spiritual death.*

407. **serve** (serves, serving, served) *v.* = to act, help, benefit.

*Part of the baptismal covenant is to serve the Lord, and you serve Him best when you serve your fellow men.*

408. **service** (services) *n.* = act of assistance, help, benefit, care.

*Service is helping others who need assistance.*

409. **set apart** *v.* = to appoint or assign for an office or calling.

*A Bishop can set apart a sister in his ward to be a Relief Society President.*
410. **sexual relation** (sexual relations) *n.* = sexual activity between individuals.

Chastity includes strict abstinence from **sexual relations** before marriage.

411. **share** (shares, sharing, shared) *v.* = to distribute, to allow someone to use or enjoy something that one possesses.

We should **share** the truths of the scriptures with our children.

412. **show** (shows, showing, showed) *v.* = to cause someone to see, to point out. 2. to cause to be known, to indicate. 3. to teach, demonstrate.

We can **show** our love for God through our choices and our obedience to His commandments.

413. **sick** *adj.* = not well physically, emotionally, or mentally.

You can fast as you ask Heavenly Father to bless the **sick**.

414. **sin** *n.* = an act against the commandments of God. 2. any bad or wrong act; (sins, sinning, sinned) *v.* = to do something bad or wrong.

**Sin** causes feelings of guilt and shame.

415. **sincere** *adj.* = honest in one's thought and action, true.

**Sincere** repentance brings us forgiveness and peace in this life.

416. **sister** (sisters) *n.* = a daughter with the same parents as another daughter or son.

Because he is the Father of all people, we are brothers and **sisters**.

417. **son** (sons) *n.* = a male child.

*The mission of the Holy Ghost is to bear witness of the Father and the Son and of the truth of all things.*

418. **soul** (souls) *n.* = spirit that is united with a physical body, whether in mortality or after resurrection. Second, our spirits are sometimes called souls.

*Sins can bring sorrow to your **soul** in this life.*

419. **source** (sources) *n.* = beginning, origin. 2. a place where information is obtained. 3. the start, beginning.

*God is the **source** of all truth.*

420. **speak** (speaks, speaking, spoke) *v.* = to say words, to talk. 2. to give a speech.

*We are to prepare ourselves so that when the prophets and apostles **speak**, the Holy Ghost can confirm the truths they teach.*

421. **spirit** (spirits) *n.* = the non-physical part of a person, made up of thoughts, emotions, etc., the soul.

*You are a **spirit** child of Heavenly Father, and you existed as a **spirit** before you were born on the earth.*

422. **spiritual** *n.* = of or about the spirit, religious.

*No one can know of **spiritual** truths without prayer.*

423. **stake** (stakes) *n.* = part of the organization of the Church. The Church is divided in to ward/branches, stakes, regions etc.

*Bishops and **stake** presidents are judges in the Church.*
424. **step** (steps) *n.* = a walking movement, the act of lifting the foot, moving it forward, and putting it down. **2.** one action toward a goal.

*Faith and repentance lead us to our next step: baptism.*

425. **strength** *n.* = muscle power. **2.** mental or emotional toughness.

*The knowledge that we are children of God provides strength, comfort, and hope.*

426. **strong** (stronger, strongest) *adj.* = having physical strength. **2.** with mental or moral strength. **3.** in good health. **4.** having force, intensity, or strength.

*Heavenly Father expects you to marry for eternity and rear a good, strong family.*

427. **study** (studies, studying, studied) *v.* = to work to learn, by practicing, reading, and listening. **2.** to look at carefully.

*Study the scriptures every day.*

428. **suffer** (suffers, suffered) *v.* = to experience pain, loss, hardship, etc. **2.** to experience a painful or unpleasant event. **3.** to put up with, endure.

*Because He has paid the price for your sins, you will not have to suffer that punishment if you repent.*

429. **sun** *n.* = the star around which the Earth and other planets revolve and draw light, heat, and energy. **2.** the heat and light of the sun.

*In the scriptures the celestial kingdom is compared to the glory or brightness of the sun.*

430. **Sunday** *n.* = the first day of the week, between Saturday and Monday, regarded by most Christians as the Sabbath, the day of worship and rest.

*Sunday is a day for worship.*

431. **support** (supports, supporting, supported) *v.* = to hold up or bear the weight of. **2.** to contribute to; to encourage and assist by giving money to or working for. **3.** to agree with, advocate, or express loyalty to. *n.* = something that holds up or bears the weight of something else.

*We can help support missionaries whose families are unable to support them.*

432. **symbol** (symbols) *n.* = a sign, mark, picture, other object, or event taken or understood to be the representation of something else, especially something important or meaningful.

*Baptism by immersion is a symbol of the death, burial, and resurrection of the Savior.*

433. **take** (takes, taking, took) *v.* = to grasp as in to take hold of someone or something, grab, seize, clench. **2.** to remove as in to obtain, get.

*Take time to ponder.*

434. **talk** (talks, talking, talked) *v.* = an act of speaking, especially with someone; *n.* = a speech to an audience.

*You should then invite your friends to talk with the missionaries.*

435. **tea** *n.* = a shrub with fragrant flowers and leaves that are dried, shredded, and brewed into a drink.

*Latter-day prophets have taught that the term “hot drinks” refers to tea and coffee.*
436. **teach** (teaches, teaching, taught) v. = to instruct, educate.

*God calls prophets to teach His gospel.*

   2. a person, such as a professor, whose job is to instruct others.

*The offices of the Aaronic Priesthood are bishop, priest, teacher, and deacon.*

438. **teaching** (teachings) n. = the wisdom, views, ideas, etc., of someone.

*The teachings of prophets are found in sacred books called scriptures.*

439. **telestial kingdom** n. = the place reserved for individuals who did not receive the gospel, neither the testimony of Jesus. These individuals will receive their glory after being redeemed from spirit prison.

*There are three kingdoms of glory: the celestial kingdom, the terrestrial kingdom, and the telestial kingdom.*

440. **tell** (tells, telling, told) v. = to say in words.
   2. to instruct, direct.

*We may have the promptings of the Holy Ghost to tell us all the things we should do.*

441. **temple** (temples) n. = literally houses of the Lord. They are holy places of worship where the Lord may visit.

*Eternal marriage must be performed by proper authority in the temple.*

442. **temporal** adj. = related to matters on earth as opposed to religious ones.

*Because of the Fall, everyone will experience temporal death.*

443. **temptation** (temptations) n. = a desire for something, an enticement.
   2. an attraction, especially to something wrong, harmful, or evil.

*We pray in faith for strength to conquer temptation.*

444. **terrestrial kingdom** n. = Place reserved for individuals who are honorable people who were not faithful. Including members of the Church who were not valiant in the testimony of Jesus. It will also include those who rejected the opportunity to receive the gospel in mortality but who later received it in the postmortal spirit world.

*There are three kingdoms of glory: the celestial kingdom, the terrestrial kingdom, and the telestial kingdom.*

445. **test** n. = an examination or quiz to measure knowledge or ability.
   2. an experiment, probe; (tests, testing, tested) v. = to examine someone.

*Tithing is a test of our faith.*

446. **testament** n. = a statement of belief.

*This record is the Book of Mormon: another testament of Jesus Christ.*

447. **testify** (testifies, testifying, testified) v. = to tell what one knows, especially under oath in a court of law.

*The prophets testify of Christ.*
448. **testimony** (testimonies) n. = formal, sworn evidence given in court 2. proof, clear indication of what someone knows.

*The Book of Mormon teaches us truth and bears testimony of Jesus Christ.*

449. **thank** (thanks, thanked) v. = to express gratitude. 2. to give credit n. = gratitude, appreciation.

*We thank Him for our blessings.*

450. **think** (thinks, thinking, thought) v. = to formulate, visualize in using one's reasoning ability. 2. to remember, recall. 3. to believe, suppose. 4. to conclude, feel, as in believing something is true.

*It is wonderful to think of the great love our Heavenly Father has for us.*

451. **thought** (thoughts) n. = a mental picture, image. 2. an idea. 3. the process of reasoning.

*The Holy Ghost will teach us truth through our feelings and thoughts.*

452. **time** (times) n. = the duration of existence, especially as measured in days, months, years, etc., or by clocks, watches, etc 2. the exact hour, minute, or second in a day. 3. a duration, period.

*Such periods of time headed by prophetic responsibility are called dispensations.*

453. **tithing** n. = 10% of one's income given to the Church; (tithes, tithed) v. = to give or receive a percentage, usually one-tenth of an income.

*The law of tithing gives us the opportunity to help build His kingdom.*

454. **tobacco** n. = a variety of leafy plants dried and cut for smoking or chewing.

*The Lord has also told us that tobacco is harmful to our bodies and our spirits.*

455. **today** adv. = now, this present day. 2. these times n. = in this time, age, etc.

*Today the Lord continues to guide the Church.*

456. **together** adv. = as a group. 2. (to join) in a group. 3. (to join) as a unit or assembly, etc.

*Families can be sealed together forever.*

457. **translate** (translated) v. = to change, interpret as from one language to another.

*He was commanded to translate the writings of ancient prophets.*

458. **translation** (translations) n. = interpretation from one language to another.

*The Prophet Joseph Smith completed the translation of the Book of Mormon.*

459. **tree** (trees) n. = a tall, woody evergreen or deciduous plant with a trunk, branches, and leaves.

*God commanded Adam and Eve not to eat the fruit of the tree of knowledge of good and evil.*

460. **trial** (trials) n. = a stressful ordeal. 4. an experiment, test.

*In life there are many tests and trials.*
461. trust (trusts, trusting, trusted) v. = to have faith in someone 2. to hope with confidence.

Be patient and trust in the Lord’s timing.

462. truth (truths) n. = accuracy, correctness. 2. something factual, proven.

Pray to know the truth through the Holy Ghost.

463. try (tries, trying, tried) v. = to make an effort to do something 2. to test something to see if it is good or suitable.

Having faith causes us to try as hard as we can to learn about and become more like our Savior.

464. Twelve Apostles n. = special witnesses of Christ who have been chosen and ordained to represent Him. Prophets, seers and revelators.

Jesus wanted his gospel taught to people all over the earth, so he chose Twelve Apostles to testify of him.

465. understand (understands, understanding, understood) v. = to know what something or someone means, to get the meaning of. 2. to have knowledge of something 3. to be informed, made aware 4. to appreciate. 5. to sympathize with, to sense another's feelings.

Our Heavenly Father wants all of us to understand the plan of salvation and the mission of Jesus Christ in that plan.

466. unity n. = a condition of oneness in belief (action, purpose), unanimity.

The Holy Ghost works in perfect unity with Heavenly Father and Jesus Christ.

467. use (uses, using, used) v. = used, using, uses to utilize, employ.

When you pray use simple language.

468. value (values, valued) v. = to appreciate, think something is important. 2. to put a price on something n. = worth.

In the Church we value the family as the most important part of society.

469. veil (veils) n. = something that conceals, separates, or screens.

A veil would cover our memories, and we would forget our heavenly home.

470. verse (verses) n. = a small section of the scriptures.

An explanation on charity is found in Moroni chapter 7, verse 45.

471. vision (visions) n. = eyesight. 3. foresight, ability to imagine the future.

Joseph Smith had a vision where he saw God the Father and Jesus Christ.

472. visit (visits) n. = a stay with someone or at a place; (visits, visiting, visited) v. = to go to a place and stay for a time.

The Book of Mormon tells of the visit Jesus Christ made to the people in the Americas.

473. wait (waits, waiting, waited) v. = to stay in one place until something happens. 2. to delay action.

New adult members wait one year after their baptism before receiving their endowments.
474. **walk** (walks, walking, walked) v. = to move forward by putting one foot in front of the other. 2. to go with.

   *We must walk by faith rather than by sight.*

475. **want** (wants, wanting, wanted) v. = to desire.

   *We should seek what God wants rather than what we want.*

476. **ward** (wards) n. = a smaller section or district of the organization of the Church.

   *A bishop presides over all the members in the ward.*

477. **warn** (warns, warning, warned) v. = to tell that danger or trouble is near.

   *If we listen to the prophet he will warn us of danger.*

478. **water** (waters) n. = a colorless liquid made of hydrogen and oxygen that is necessary for life.

   *Today we partake of bread and water in remembrance of Jesus Christ’s atoning sacrifice.*

479. **way** (ways) n. = a method, manner, style. 2. a direction.

   *One important way that God shows His love for us is by calling prophets.*

480. **weak** adj. = not physically strong. 2. not strong in character.

   *If you ever feel too weak to continue living the gospel, remember the strength you can receive through the power of grace.*

481. **weakness** (weaknesses) n. = lack of strength. 2. a physical problem.

   *In the council in heaven we learned that because of our weakness, all of us would sin.*

482. **week** (weeks) n. = the seven-day period, from Sunday through Saturday.

   *In preparation for the sacrament each week, take time to examine your life and repent of your sins.*

483. **wicked** adj. = very bad, evil; n. = wickedness.

   *After the death of Jesus Christ, wicked people persecuted the Apostles and Church members.*

484. **wife** (wives) n. = a woman who is married.

   *The law of chastity is that we are to have no sexual relations with anyone except our husband or wife.*

485. **will** (wills) n. = the power or control over one's mind and actions; v. = to influence or control by the power of one's mind.

   *We should search to know the will of our Father in Heaven.*

486. **willing** adj. = ready (to do something), agreeable; n. = willingness.

   *We have charity when we are willing to put the needs of others before our own.*

487. **wisdom** n. = good sense learned from experience. 2. knowledge, understanding.

   *Joseph Smith prayed for wisdom.*
488. wise adj. = showing good judgment based on experience. Wise parents will have Family Home Evening every Monday.

489. witness (witnesses) n. = someone who sees or observes an incident; testify. (witnesses, witnessing, witnessed) v. = to see, observe an incident; to testify of something. The Holy Ghost will help you know that Joseph Smith was called by God to be a witness of Christ.

490. woman (women) n. = a mature female human. We believe that marriage is the most sacred relationship that can exist between a man and a woman.

491. word (words) n. = a written or spoken unit of language having one or more meanings, usually the smallest unit of meaning that can be used alone. Message, news. The scriptures contain the word of the Lord through ancient and latter-day prophets.

492. work (works, working, worked) v. = to be employed. To labor, exert force. To operate, cause to function. Think of how wonderful our bodies are—how we can work and play and rest.

493. world (worlds) n. = the earth. The state of affairs of humans and the planet in general. The Apostles were commanded to go into the entire world and preach.

494. worship (worships, worshiping, worshiped) v. = to show great respect for. To love very much. God the Father is the Supreme Being in whom we believe and whom we worship.

495. Worthiness n. = honorable, admirable, the state of being deserving, due. Our ability to enter the temple depends upon our worthiness.

496. worthy adj. = deserving, due. Deserving special consideration. n. = worthiness. We can become worthy to return to the presence of God.

497. write (writes, wring, wrote) v. = to present ideas in words, such as on paper or electronically. To communicate with someone in writing. Prophets write their testimonies and the truths of the gospel in sacred books called scripture.

498. writings n. = ideas, teachings or words written. The Book of Mormon contains the writings of prophets.

499. wrong adj. = incorrect, mistaken. Related to bad behavior, not right. n. = a mistake or bad action. To repent, we admit to God that we have done something wrong.

500. young (younger, youngest) adj. = not old, of few years. God called a young man named Joseph Smith as a prophet.
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