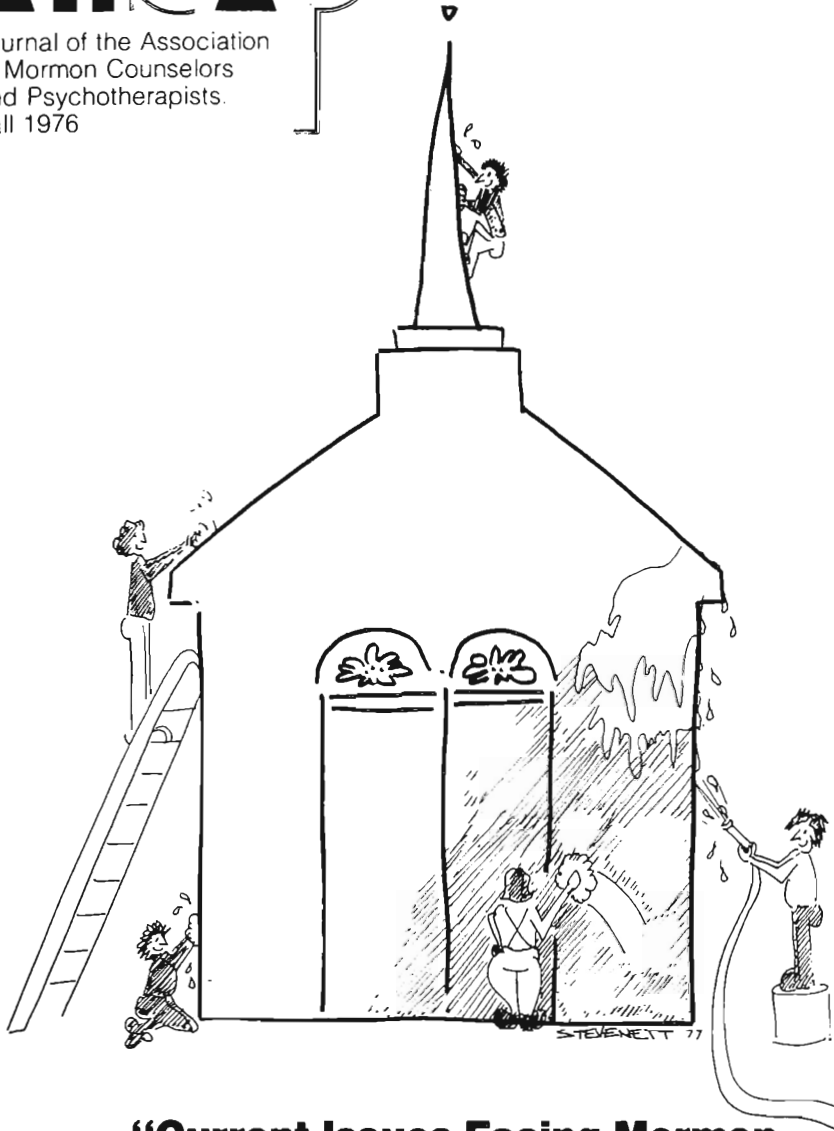


# AMCAP

Journal of the Association  
of Mormon Counselors  
and Psychotherapists.  
Fall 1976



## **“Current Issues Facing Mormon Counselors and Psychotherapists”**

**Fall 1976 AMCAP Convention**



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AMCAP supports the principles of the Church of Jesus Christ of Latter-day Saints; however, it is an independent, professional organization which is not sponsored by nor does it speak for the Church or its leaders.

# The President's Message

We are now well into the second year of our existence as AMCAP. As we look back over the 11 years or so that we existed as LDSPGA, we must doff our hats to those who made that organization functional and laid the groundwork for our present Association. Thanks also should go to members of the Ad Hoc Committee for the work they did over a two year period in formulating the structure and scope of our new organization.

The publication of the first issue of our Journal was, in my opinion, a very important milestone that we have now passed and I am sure you will want to join with me in saying "Thank you" to Don Lankford and the members of his Editorial Board who published these issues. They all served many long hours on a volunteer basis in order to prepare and edit the manuscripts and we all owe them a real debt of gratitude.

This, the second issue of the Journal, will, I'm sure, be welcomed by all and I look forward with you to subsequent issues of the Journal. We regret that this one was not available to you earlier but again are proud of our Editorial Board for accomplishing the great amount of work that is required in publishing the report of a convention such as the one we held last fall. It was, in my opinion, a great success.

It was good to feel the strength of so many of my fellow counselors who are committed to LDS standards and the "Mormon" way of life. It was good to rub shoulders with you and also to hear the stimulating talks and to participate with you in the discussions of "current issues facing Mormon counselors and psychotherapists." Thanks to all who helped, especially to Jan Tyler who was chairman of the Program Committee and to Vic Cline who helped her with the local arrangements.

The Executive Committee has met regularly on a monthly basis and the Governing Board met in Salt Lake City in December. Among other things, the Governing Board approved the following appointments: *Historian*, Burton Kelly; *Elections Committee Chairman*, Wayne Wright; *Membership Committee Chairman*, Richard Heaps; *Publications Committee Chairman*, Don Lankford; *Convention Committee Co-Chairmen*, Myrle Ruesch and Victor Cline.

Some of you will undoubtedly hear from these committee chairmen with invitations to assist them in carrying out their assignments. Another meeting of the Governing Board is planned for April 1.

Another convention is being planned for Thursday and Friday, September 29 and 30. The shift from Wednesday and Thursday to Thursday and Friday is occasioned by the fact that General Conference will now be limited to two days, Saturday and Sunday. We assume that this arrangement will be the most convenient one for those of you who will travel to Salt Lake City for the convention and for General Conference.

We are making significant progress, I feel, on a number of fronts related to our stated purpose. Membership is growing as more and more members of the Church who are engaged in the counseling profession learn about AMCAP.

We anticipate that the challenge of integrating our professional practice with the principles of the Gospel which we espouse will be facilitated by our membership in AMCAP. Each of us undoubtedly belongs to several professional organizations; however, this one is different. This organization is made up of believers. As counselors and psychotherapists "whose common bond is membership in and adherence to the principles of the Church of Jesus Christ of Latter-day Saints" we can strengthen each other in the Gospel as well as in our professional lives.

And we can undoubtedly interest many of our non-member colleagues in seeking further knowledge about the Church if we remember, as Elder Neal Maxwell has reminded us, that "We hold our citizenship in the Kingdom and take our passports into the professional world, rather than visa versa."

In behalf of your officers and members of the Governing Board, let me assure you that AMCAP is a living, vital organization and that we who have been elected or appointed to serve in the various positions will do all we can to make your membership in this organization meaningful and worthwhile.



Henry L. Isaksen



# By-laws

## of the Association of Mormon Counselors and Psychotherapists

**Adopted September 30, 1976**

### ARTICLE I - NAME AND PURPOSE

Section 1. -- **Name.** The name of this Association shall be the Association of Mormon Counselors and Psychotherapists.

Section 2. -- **Purpose.** The purpose of this Association shall be to promote leadership and fellowship, foster communication, enhance personal and professional development, and promote a forum for counselors and psychotherapists whose common bond is membership in and adherence to the principles and standards of The Church of Jesus Christ of Latter-Day Saints, both in their personal lives and professional practice.

### ARTICLE II - MEMBERSHIP

Section 1. -- **General.** Any person whose primary professional responsibilities and/or interests are in the area of counseling and psychotherapy shall be eligible for membership in the Association.

Section 2. -- **Types of Membership.** The Association shall include three types of membership: professional, student, and associate.

Section 3. -- **Requirements for Membership.**

- (a) **Professional.** The member must have reached a professional level of training in one of the branches of counseling or psychotherapy, be a member of The Church of Jesus Christ of Latter-day Saints and be willing to adhere to the principles and standards of the Church, both in his/her personal life and professional practice.
- (b) **Student.** The Member must be engaged in a program of professional training in counseling or psychotherapy and be otherwise eligible as in (a) above.
- (c) **Associate.** An associate member need not be a member of the Church or of the counseling-psychotherapy profession, but must subscribe to the purpose of the Association. He or she may not vote or hold office.

Section 4. -- **Sustaining Member Designation.** Any person who qualifies for one of the above types of membership who makes a substantial financial contribution to the Association will be eligible for the designation "Sustaining Member."

Section 5. -- **Loss of Membership.** A person's mem-

bership may be terminated by action of the Governing Board for failure to pay dues or for behavior not in keeping with the stated purpose of and requirements for membership in the Association. Any member against whom such action is taken shall have the opportunity of a full hearing before the Governing Board.

### ARTICLE III - OFFICERS & GOVERNING BOARD

Section 1. -- **Officers.** The officers of this Association shall be President, President-Elect, Past-President, and Secretary-Treasurer. These elected officials shall constitute the Executive Committee.

Section 2. -- **Governing Board.** The elected officers and six elected Governors shall constitute the Governing Board.

Section 3. -- **Eligibility to Hold Office.** All officers and Governors shall be members in good standing of AMCAP.

### ARTICLE IV - ELECTION & TERMS OF OFFICE

Section 1. -- **Election of Officers.** The election of the President-Elect and the Secretary-Treasurer and two Governors shall take place at the business meeting of the annual convention.

Section 2. -- **Succession to the Presidency.** The President-Elect shall automatically become President of the Association at the conclusion of the term of office upon the death or resignation of the President. At the same time, the President shall become the Past-President except in the case of his or her death or resignation, in which case the position shall remain unfilled.

Section 3. -- **Terms of Office.** The President, President Elect, Past-President, Secretary-Treasurer and Governors shall assume office at the conclusion of the annual meeting of the Association and shall serve for a period of approximately one year or until their successors are elected, except for Governors, who will each serve three years on a rotating basis. The year of the adoption of these By-laws, two will be elected for a one year term, two for a two year term, and two for a three year term.

Section 4. -- **Election Procedures.** The Executive Committee shall appoint an Elections Committee to select candidates, prepare ballots and conduct the election.

## ARTICLE V - DUTIES OF OFFICERS

Section 1. -- **Duties of President.** The President shall be the chief elected officer of the Association, and shall be chairman of and preside at meetings of the Executive Committee, the Governing Board and of the members. He shall also appoint a Governor to serve as Historian.

Section 2. -- **Duties of President-Elect.** The President-Elect shall perform the duties of the President in the absence, incapacity or at the request of the President.

Section 3. -- **Duties of Past-President.** The Past-President shall serve as a member of the Executive Committee and Governing Board for one year following the completion of his term as President.

Section 4. -- **Duties of Secretary-Treasurer.** The Secretary-Treasurer shall keep the records of the Association including a permanent record of the proceedings of all meetings. He shall receive all dues and money and shall disburse the same on order of the Executive Committee. He shall make a financial report at the annual meeting of the Association and shall perform such other duties as devolve upon this office. He shall maintain a roster of members of the Association.

Section 5. -- **Duties of Governing Board.** The Governing Board will serve as a policy-making body on matters affecting programs of the Association, such policies to be approved by the membership at the business meeting of the next annual convention.

Section 6. -- **Duties of the Executive Committee.** The Executive Committee shall carry out the business of the Association under the direction of the Governing Board.

## ARTICLE VI - MEETINGS

Section 1. -- **Meetings of the Association.** The annual meeting of the Association shall be under the direction of the Governing Board and shall be held immediately preceding October General Conference of The Church of Jesus Christ of Latter-Day Saints, or at such other time as might be determined by the Governing Board. Meetings of members of the Association in a given geographic area shall be held as desired under the direction of an area coordinator appointed by the President.

Section 2. -- **Meetings of the Executive Committee and Governing Board.** The Executive Committee and Governing Board shall meet at such times and places as determined by the President.

Section 3. -- **Conduct of Meetings.** Meetings shall be conducted according to Robert's Rules of Order.

## ARTICLE VII - COMMITTEES

Section 1. -- **Appointment.** Committees may be created to promote the purpose of the Association. The President can, with the approval of the Governing Board, determine the nature of such committee and shall appoint their membership.

Section 2. -- **Standing Committees.** The standing committees of the Association shall be:

- (a) Elections, to be chaired by the Past-President or, if this is not filled, by another member of the Governing Board.
- (b) Membership, to be chaired by a member of the Governing Board.
- (c) Publications, to be chaired by a member of the Governing Board.
- (d) Convention, to be chaired by a member of the Governing Board.

Section 3. -- **Ad Hoc Committee.** Such other committees as may be deemed necessary or desirable may be appointed by the President on an ad hoc basis.

## ARTICLE VIII - PUBLICATIONS

Section 1. -- **Kind and Number.** The Association shall publish one or more official publications in such numbers and at such intervals as determined by the Governing Board on the recommendation of the Publications Committee.

Section 2. -- **Publications Committee.** A standing Publications Committee shall recommend to the Executive Committee the kind, nature, number and frequency of publications to be sponsored by the Association.

Section 3. -- **Editorial Board (s).** For each publication the President shall appoint, with the approval of the Governing Board an Editor and such members of an Editorial Board as may be deemed advisable.

## ARTICLES IX - DUES, SPECIAL ASSESSMENTS AND FISCAL YEAR

Section 1. -- **Dues.** Annual dues shall be set by the Governing Board subject to the approval of the members in the annual meeting of the Association and shall include subscriptions to the Newsletter and the Journal.

Section 2. -- **Assessments.** The Executive Committee may set special, temporary assessments for specific projects if in their best judgment such action is desirable. These assessments are also subject to approval in the annual meeting.

Section 3. -- **Fiscal Year.** The fiscal year of the Association shall be from October 16 to October 15.

## ARTICLE X - AMENDMENTS

These By-laws may be amended by the affirmative vote of a majority of the members of the Association actually voting, either by mail or in the business meeting of an annual convention. Copies of the proposed amendments shall be made available to all members of the Association at least 30 days prior to the meeting at which time such vote will be taken, or 30 days prior to the date when the ballot must be post-marked if returned by mail.

# AMCAP Officers and Governors

## **President: Henry Isaksen**

Ph.D. University of Utah, 1951. Currently, Ass't. Dean of Academic Affairs, Ricks College. Formerly, Counselor Educator at Brigham Young University, Boston University and Florida State University; Director of Personnel Services in Ogden, Utah, Lexington, Mass. public schools. Past President of American School Counselors Association. Henry and his wife, Zella, have 17 children.

## **President-Elect: Burton C. Kelly**

Ph.D. University of Chicago, 1966. Director Counseling Center, B.Y.U. and Professor of Educational Psychology; licensed psychologist, state of Utah. Formerly Ass't. Professor of Psychology at Illinois State Univ. and Director of University High School Counseling Center; Past Pres. of Utah Assoc. for Counseling Education, Past President of Rocky Mt. Assoc. of Counseling Education and Supervision. He and his wife, JoAnne, have nine children.

## **Sec.-Treasurer: Richard A. Heaps**

Ph.D. University of Utah, 1970. Currently Director, Personal and Career Services and Associate Professor, Ed. Psych., B.Y.U. Licensed in Utah as a psychologist and a marriage and family counselor. Former president of Utah Personnel and Guidance Assoc. He and his wife, Joyce, have four children.

## **1 Yr. Board Members: Margaret Hoopes**

Ph.D. University of Minnesota, 1962. Public School teacher 5th through 12th grades, 15 years. One year full time faculty, University of Minnesota. Seven years on faculty at Brigham Young University. Currently Coordinator of Marriage and Family Counseling Program, and a consultant for school districts, mental health clinics and community organizations. Served a mission to England. Licensed in Utah as a psychologist and as a marriage and family counselor.

## **Victor B. Cline**

Ph.D. University of Calif. Berkley, 1953. Professor of Psychology at University of Utah. Internationally recognized authority on effects of media violence. Author of more than 100 publications. Former Di-

rector of Southern Utah Guidance Clinic. He and his wife, Lois, have nine children.

## **2 Yr. Board Members: Delbert Pearson**

M.D. at the University of Oregon, 1967. Completed a general rotating internship at the L.D.S. Hospital, a two year residency at the Univ. of Utah College of Medicine and a one year fellowship at Utah, and the Primary Children's Hospital. Two years active duty as a psychiatrist at Fort Carson, Colorado. Currently in private practice in Provo; consultant to the children and youth at the Timpanogas Mental Health Center, the Sanpete County Traveling Clinic, and Provo Canyon School. He and his wife, Dixie, have 7 children.

## **Don Lankford**

M.S. in Social Work at University of Utah, 1972. Currently, Supervisor at Division of Family Services for State of Utah, Provo. Member of Utah State Mental Health Board, Licensed Marriage and Family Counselor. Current Editor of AMCAP Journal and Newsletter. He and his wife, Marylinn, have six children.

## **3 Yr. Board Members: Myrle Ruesch**

M.A. in Education Psychology at Brigham Young University, 1966. Formerly, High School Counselor, Elementary School Counselor. Family Counselor, Instructor, Dixie Sr. College; Currently, Director of Pupil Personnel for Gila County Schools. Husband is McLaren Ruesch. Myrle is the mother of three boys.

## **Richard D. Barrett**

Ph.D. Florida State University, 1973. Currently Associate Professor in Child Development and Family Relations at California State University at Fresno. Licensed Marriage, Family and Child Counselor in California where he is engaged in private practice. Member of several professional organizations. He and his wife, Christine, have two children.

## **Past President: E. Wayne Wright**

Ed.D. University of California at Berkeley, 1957. Formerly, Counselor in Counseling Center at B.Y.U.

(1953-57). Consultant in counseling and testing to U.S. Department of Labor, Manpower Administration (1964-76). Currently Professor of Psychology and Head, Combined Professional-Scientific Psychology at Utah State University since 1957. Licensed psychologist in Utah and Idaho; licensed marriage and family counselor in Utah. Past President of two divisions of A.P.G.A. He and his wife, Maxine, have seven children.

Articles to be considered for this next journal must be received by March 15, 1977.

Poetry may also be submitted dealing with these topics for the next issue, or for future consideration. All manuscripts should be double-spaced and typewritten.

Address all related correspondence to:

Don Lankford  
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Payson, Utah 84651

## CALL FOR PAPERS

The AMCAP Editorial Board is interested in having the AMCAP Journal represent the interests, activities, and contributions of AMCAP's membership. We invite you to offer suggestions concerning topics, articles, problem areas, or authors for future publications. Manuscripts would be welcomed for review and consideration.

In our next journal we are planning to consider the topics of divorce and child abuse. Some suggested headings are listed below.

### DIVORCE

- Roots of Divorce
- Divorce Impact on Children
- Career Counseling and Divorced Women
- Counseling the Divorced Man
- Anticipating Divorce-Related Problems

### CHILD ABUSE

- Sexual Abuse
- Emotional Abuse
- Physical Abuse
- Legal Abuse



## FALL 1977 AMPCAP CONVENTION

The Fall 1977 AMCAP Convention will be held in Salt Lake City, September 29 and 30 (Thursday and Friday), the two days preceding General Conference. The main topics will be: the single adult in the Church, treatment strategies for marriages in trouble, behavior problems of children in LDS families, and depression. More information will be included in the next issue of the journal.

# What's Happening in the Kingdom

## Implications for Counselors

**Henry B. Eyring**  
President, Ricks College

I am grateful for the opportunity to be with you today and particularly appreciate this organization. As I was chatting with members of our faculty and staff at Ricks College about this set of meetings, they said how much they looked forward to it, and that last year they gained so much from it that they see it as one of the greatest professional opportunities they have. That, of course, leads me to feel very uneasy since, as you could tell by that long and kindly introduction, the question remains: *"What in the world am I doing here trying to talk to you professionals?"* I've looked at some of the talks that have been given to you, and I'm impressed by their quality. At least a number of them come from people who can, in an intimate way, share with you your kind of problems. I can't really do that, but I think I can do something that might be useful to you. As I look at the general theme of the convention, I see that my particular assignment as an educator of the Church might give me a vantage point of some interest to you.

In looking over your program, I notice that it's pointed toward the idea of current issues, the word *"current"* suggesting things with which we're newly or more intensely concerned. And that raises the interesting question, *"What are going to be the current issues a year from now, and four years from now?"* On the assumption that I will not be here to eat my words, I'd like to suggest a little longer time horizon by asking, *"What will happen in the dynamic and rapidly changing Church in the coming years that might be important to professionals in counseling?"* In talking about what's changing in this world-wide Church of Jesus Christ of Latter-day Saints, one of the ways you might pick the question up would be to focus on the size and international character of the Church. I wish that someone like Elder Neal Maxwell were here to *"wow"* you with numbers and some kind of projection about the great organizational changes in the Church over the next decade. That, however, is not the aspect that I would like to take up with you. I would like to really stick my neck out and make this assertion about what I think is happening in the kingdom. Latter-day Saints are not only increasing their separation from a morally deteriorating world, but they are also increasing the distance which separates the highest levels of *converted compli-*

*ance* of members from the lowest, as well as flattening the frequency distribution of performance.

What do I mean by converted compliance? I've been around Neal Maxwell, so sometimes I put words together like that, but I think it's also quite descriptive. Converted Compliance is doing what the Church of Jesus Christ of Latter-day Saints says ought to be done, and in some deep way being committed to it. It comes out of a real feeling, *"It's true; it's right; it's revealed; I really ought to do it."*

Let me suggest some evidence that I may be right about the effect of converted compliance. First, there's the scriptural concept that the Church of Jesus Christ of Latter-day Saints is the organization which will evolve into the one which will host the Master when he comes. It will include the City of Enoch, which, as I understand the scriptures, is a place where Jesus Christ walks in glory with the inhabitants. Also, it seems very clear that the world will go increasingly deeper in sin. So there's a fascinating sort of departing curve which says the world is going to go ever downward morally until it will finally be destroyed. At the same time, some members of the Church of Jesus Christ of Latter-day Saints are going to show some converted compliance that will take them to a point where they will join comfortably with the City of Enoch, where the Master apparently has been. Now that suggests that the whole Church will not separate from the world, but that some of it will move to some degree with the world while the rest of it moves very much away from the world. I'm not wise enough to know at what level we can receive the Master, but my assumption is that what I'm seeing is just the beginning.

My second source of data is anecdotal. I talk to lots of bishops, high school counselors, and parents, and I watch students at Ricks College. There are appearing in the Church increasing numbers of young Latter-day Saints who are deeply, totally committed to doing what they are asked. They are very far beyond where I remember myself at that age, perhaps beyond me now, in terms of converted compliance. I've been working with this theory for several years, and as I've talked to General Authorities and mission presidents, I've asked them, *"What changes do you*

think you are seeing in the missionary force?" A recently released mission president with whom I served as a missionary twenty years ago said, "Hal, do you remember when we were missionaries? The guy that we thought of as the cream of the crop is barely average compared to what I'm getting now in the mission field. And in the three years I've been out it's gone up." When I shared that story with a member of the First Council of the Seventy, he just laughed at me and said, "That mission president is saying what they all say." We're seeing that same thing at Ricks College but we tend to think we're just in love with our institution so they're just looking better every year. But on a number of indexes, I believe the difference is real. On the other hand, I get another picture from bishops with whom I chat from time to time. The stories that I heard when I was younger about people who had some very sordid kind of life were so infrequent that I would only hear them third and fourth hand about strangers. Today most of our young Latter-day Saints as they come to Ricks College have had close friends who have been through some of these extreme, often moral, difficulties. Now, I'm not suggesting that the Church is going to hell nor that it is going to heaven. Interestingly, I think I'm suggesting both.

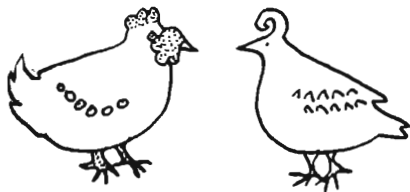
**"Now, I'm not suggesting that the Church is going to hell nor that it is going to heaven. Interestingly, I think I'm suggesting both."**

After the Teton Dam broke, a number of us at Ricks College interviewed several bishops, asking them to describe for us the characteristics of a highly dedicated Latter-day Saint before the flood. We asked them to pick nine families, three in each level of compliance — high, middle and low — and to compare the measure of their compliance before and after the flood. There were almost no reversals. That's fascinating to me, because the way I've misread the *Book of Mormon* all my life it seems like whenever folks got out of line, something awful hit and they all got better. But the data doesn't seem to run that way. It seems to suggest a sifting. The folks who were quite dedicated before the dam broke suddenly appeared far more dedicated because they were doing more heroic things. And those who couldn't handle things before the disaster actually disappeared afterward. Some of them didn't come back for days. Some were unable to cope with their own immediate family situation, turning it over to their wives and refusing to even admit they were dealing with a disaster. Although there were one or two reversals, there was an apparent separation. And I prophesy that as more disasters hit, the spread will in-

tensify. Those who are sifted out as the powerful will gain in power, while those who are already weak will fall through. What you will get then is a much wider spread in the kingdom.

Now I haven't overwhelmed you with my data, I know, but I've got you thinking anyway about the notion that within the kingdom there are rapid and important changes in the spread, that there are both people more righteous and people in deeper kinds of personal difficulty along some dimension of compliance with our moral and normative standards in the Church. And that there are now larger numbers appearing at the very top and the very bottom. If that's true, and I think it is, then I want to make some predictions about some things of importance to you if you are in the counseling business and if Latter-day Saints, or people who are around Latter-day Saints, are going to make up a good part of the people you work with. My suggestion is that what you are going to see is an increase in cognitive dissonance.

You can put it in this context. By in large, if you ask a Ricks College student who has been immoral how moral the students are at Ricks College, he will say, "My, there's a lot of immorality here!" But if you ask a student who has never been immoral nor close to immorality, what Ricks College is like, he will say, "Now there may be someone immoral here, but I've never met them, and I would be surprised if there were." Both are distorted and in a very particular way, but they are both saying, "Gee, I'm close to average."



One of the things we like to do is to reinterpret our environment by perceiving selectively to come out with a comfortable feeling about ourselves. And one of the ways we do that is to say, by in large, the Church is somewhat like ourselves. I appreciate the fact that you have run into people in your practice who have not been able to convince themselves of that, or didn't want to, but I'm speaking on the average. There's a tendency even among the disturbed to see themselves as more representative than they really are.

Now here's Hal's prophesy: I think that more and more Latter-day Saints are not going to be able to kid themselves. They're not going to feel nearly so typical when, on their block, in their ward, among their immediate acquaintances there will be more and more people far away from them in terms of what they are doing as Latter-day Saints. Instead of great spiritual stories about a patriarch in Logan, they'll be hearing about their own roommates – not Nephi in Logan but Nephi in the next bunk. He's a relevant other and he's doing things very differently than you are. My guess is you're going to see these very distinct examples around you in larger numbers.

Let me suggest some things about the three issues you are going to cover in your conference. First, I'm fascinated by the notion of the Church as a subculture. I think that fits very closely with what I'm talking about, if you think of a culture as a group of people who share norms. As a Mormon subculture we're diverging from the world and diverging from each other. From a therapeutic point of view, let me make a prediction. More and more people will be faced with saying, *"Hey, I'm not average! And I'm uncomfortable with that. These people are converted in a way I used to think of as just some next-world hope, and now I'm living next door to them!"* I think at least some folks are going to react to that dissonance by becoming very discouraged. Their self-esteem and their feeling of being loved by God are going to decrease.

As I stopped by the Seminary-Institute Program headquarters today, someone handed me a card that's going to be given to every student in Seminary-Institute. It was signed by Spencer W. Kimball, and had his picture on the front with the fascinating title, *"The Goal of Every Latter-day Saint is Eternal Life and Exaltation."* We've always heard that, and we've always been able to comfort ourselves by saying, *"I'm not getting there very fast, but neither is anybody else."* But I'm predicting that within this subculture that's diverging you're going to see lots of disconfirming evidence. You're going to have the experience I had as a bishop when a man came in to ask for my forgiveness because he had been angry with me for going two weeks beyond when I'd said I would release him from a job, and he'd ended up with two jobs. It irritated him that I had not kept my word, so he came to ask my forgiveness for his having felt angry. That same man came to me seeking a temple recommend and in all seriousness said that he thought he had conquered everything in the moral area except that his dreams occasionally contained some erotic elements. What could I do as his bishop to help him purge that last bit from him? I think I've never felt so startled by anyone seriously presenting to me a picture of having gone beyond where I was and maybe even beyond where I thought I would get to in this life. You are going to begin to run into far more people with deep concerns about their spiritual standing mixed

with other emotional problems. I'm not suggesting that feelings of lack of self-worth or lack of love make someone emotionally disturbed. I'm saying mixed with the problems you'll be dealing with, but now in larger proportions, will be deep questions as we begin to see more and more evidence of people who are really achieving the Mormon Ideal.

Your program is going to talk about women and their problems in professional life. It may be that there are some Mormon women in their households who are frustrated – I've met some. It may be also true that one of the things that frustrates them is a sense of striving for an ideal. Now if Hal's theory of what's happening in the Church is true, let me tell you some interesting things that are going to happen. One of the patterns of the Church that we're used to seeing is unevenly yoked women. If any of you have lived in the mission field, you're used to seeing women drag their husbands through life. Here in more prevalent parts of the Church, the dragging is done more gently – the husband may be a high priest – but she's still dragging, at least in some cases where the woman seems to be feeling some spiritual things a little more than the man. As a corollary of Hal's theory of what's happening in the Church, this spreading isn't going to be random among men and women. We've already seen that women are perhaps more inclined on the average toward spiritual compliance with the norms of the Church, and they will respond to this change more rapidly than men. As a result, you may see a higher proportion of women who are to some degree unevenly yoked, a little more committed than their husbands. On the same block, you are now going to see some husbands that are really goers. No longer can a spiritually advanced wife excuse her lagging husband, saying, *"Well, my husband isn't very good at leading our Family Home Evening, but neither is anybody else in the block."* Because down on the corner will be Charlie, whose Family Home Evenings will be so spiritual that the Master Himself might comfortably attend. The woman will know about it, and where there's been frustration before, that feeling will be even deeper.

**"...a higher proportion of people in the Church will come to feel that they need forgiveness."**

In addition, as women begin to be affected differentially and some get to be more deeply committed Latter-day Saints, you're going to see some much more effective mothers and wives. You're going to see not only Charlie the Great Husband, but Susie the Super Mother on the same street as Martha Mediocre. These super-mothers used to bother the average home-

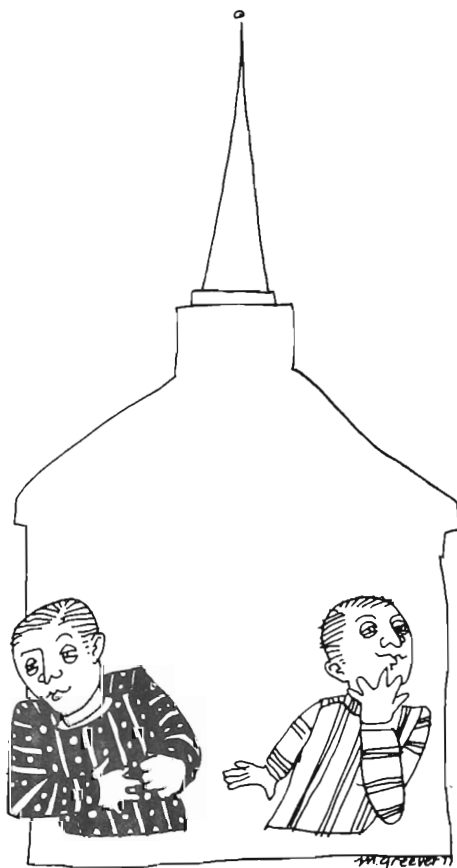
maker only when she went to Education Week and some zippy speaker would make her feel bad for three weeks about her housekeeping. Now zippy Susie is on Martha's block, with her well-scrubbed kids and peace and harmony in her home, while in contrast, Martha's not doing so well. While some will see Susie's example and say, *"Now that I see it's possible, I'll do it,"* a larger number will find it very difficult to deal with.

The mother's role will look much tougher as the apparent standard rises. For many women who are combining professions and families this struggle will increase. It will be harder for them to be out in their profession and then go home to their families and say, *"I'm doing both well,"* when some full-time homemaker down the street, Super Susie the Great Mother, is putting all her time and effort into her home and is getting better results. My forecast is turmoil for the woman who's trying to do both in a world that's saying it's not worth it to be a mother, and a Church where the Brethren are very firmly saying, *"Home is first."*

You're also going to talk about confidentiality at this conference, and that's an interesting point in my theory of what's coming in the Church. I'm projecting that a higher proportion of the Church will have so much dissonance that they're going to be saying, *"I'm not really just a Mormon with a few adjustments to make, I'm a Mormon in deep need of repentance."* This isn't just the guy whose been in some terrible public scandal that needs to talk to a bishop. *"Maybe the things I once thought were all right in my life would be called immoral by the kids coming up in the Church now. I wonder if I ought to go back and deal with that."* I'll make this prediction. More and more of your clients will feel the need for both you and the bishop or stake president. They'll realize that mixed in with their problems are things that may need the only person in the world who can take them by the hand and say, *"In the name of the Church I forgive you. Now you may go and get the Lord's forgiveness from Him."* And they won't quite trust you to decide their need. Forgiveness is a valuable thing. You can't give it; bishops and stake presidents can. If my theory is right, a higher proportion of the people in the Church will suddenly come to feel that they need that forgiveness. I think you'll see that need spread with the increasing dissonance in the face of these examples of excellence.

I've been talking about how I think the Church may be changing and how the mix of problems you're dealing with as counselors may change. Now if you were willing to bet some professional effort on the validity of my predictions, what skills do you have or what problems would you work on to adjust your counseling skills to the changing needs of the Church? What skills could help you become more effective, or at least stay as effective as you are?

Now I see myself as converted compliant, and fairly squared away. Yet if you'd ask me, *"Hal, do you always, or at least frequently, feel the approval of your Heavenly Father?"* I'd say honestly I go long periods of time when I hit as hard as I can. I love God; I serve Him as best I can. Yet I understand the prophet Joseph going to God and asking, *"Am I still approved?"* I think Joseph was living better than I have ever lived. Yet he would go in prayer and say, *"Now, I need to know, am I approved?"* I suggest that's a very real need now, and it may increase and become more intense. And if you knew how to help a person get the answer from God that, *"Although you're not perfect, and I certainly don't approve of some of the things you do, I still love you,"* you'd be doing an important work that I think is going to get more important in the future.



As I reviewed some talks that people have given to counselors like you, I found that they all gave the same talk. They all told you that you ought to combine the concepts of sin, guilt, and repentance with your counseling techniques. All of you I've talked



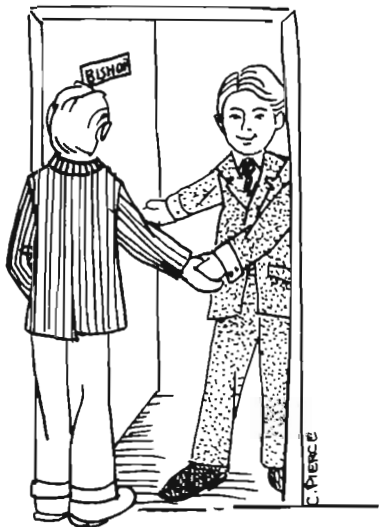
with personally say, "Yeh, yeh, terrific!" You've taken lots of notes, but when I've asked you how your technique has changed in light of them, the honest answer is, "A little," or, "Not much." I guess I'm really asking you if you believe this picture that I'm giving. It suggests that mixed in with the problems people will bring to you there will be huge components of really deep concerns over "Do I need to be forgiven?", "Can I be clean again?", "Can I have the approval of God?" And that's more than just "Am I a child of God?" They'll be asking you, "Have I squared my life away?" Some of it will just be a dissonance that comes from suddenly realizing they're not quite what they ought to be. But a lot of the questions remain even after they've done all the reduction of dissonance they can. They still say, "Hey, I'm still in sin. I still need forgiveness."

I know you've been told that before. I read Joe Christenson's talk to a group of counselors in San Francisco in 1964. He said essentially that guilt and sin are important concepts in counseling and in using the gospel of Jesus Christ. I'm urging you once again to listen to that counsel and to begin to be serious about it at a practical level. It's not just desirable to synthesize counseling with the gospel so you can feel integrated and not somewhat split as counselors. That would be nice for your mental health, but your mental health is not my concern right now. I'm talking in terms of getting something done. I sincerely believe that the people you're going to be working with, whether they're good Latter-day Saints or not, are going to be more than awkward for you. Some of you might say, "Now look, Brother Eyring, I know that repentance, sin, and guilt are all important concepts, and I know that every person has sinned. I know, therefore, that every person needs repentance, but that's not my role. Let the Church do that. What I do is strengthen people enough to get them going again emotionally so they can go into the repentance process." You may have hidden behind that for some time, but not completely. I have a feeling that even the bandaids that you've been putting on don't seem to work any more. Because I believe that a higher proportion of your clients are going to know — you're not going to have to talk them into it — that sin and guilt are mixed in with the difficulties they have. Therefore, they're going to demand that you somehow deal with their problems in that light.

What, then, should be your relationship with bishops? I believe that the dimension of confidentiality (who can share what information) is one of the lesser aspects of the situation. In the larger view, I don't see how either bishops or counselors are going to be very helpful unless they learn to work as a team. And I think it goes far beyond the simple notion of saying, "How do we get out of these awkward impasses where the bishop knows one thing and I know another?"

to the more important question of, "How do we get where we're not afraid of each other, where we're not competing with each other? How do we get so that we go at a person in a whole sort of way?"

Now, I'm not sure how that's to be done. But I'd just like to make my prediction that it will happen. Over the next few years you're going to see marked improvement in the way we learn to work as a team where the counselor has his skills, but oh, the bishop has a key to do something only he can do. Many of your Latter-day Saint clients are going to know what they need, and somehow you've got to be involved in helping that person move towards that great moment when not you, but the bishop takes their hand and says, "In the name of the Church, you're forgiven. Now go to the Lord and get your forgiveness from Him."



My prayer is that I might have not so much entertained you as interested you in this idea that the Church is changing, that is, its people are changing, and that they're changing rather rapidly and not in one direction. That idea is going to markedly change the mix of problems that you face and your opportunities for service.

# The Image Building Program of the Church

**Wendell J. Ashton**  
**Managing Director of**  
**Public Communications**  
**Church of Jesus Christ**  
**of Latter-day Saints**

**Editorial Note:** At Brother Ashton's request, a summary of his talk is published rather than the complete text.

*"When Dr. Wright said that I am currently the managing director of public communications, he didn't know how truthful he was when he said 'currently.'"* Brother Ashton pointed out that the public communications department of the Church is only four years old. He was called in 1972 to organize and to direct the department. *"We're doing a lot of pioneer work in the Church today,"* he said. *"I'm currently the managing director, but I don't know that I'll still be managing director when conference is over. But we're having a lot of enjoyment in this assignment."*

*"There are many challenges for us, as well as for people who are working in the public relations program of the Church in helping the world to know more about what we as Latter-day Saints really are."* He illustrated by telling about a call he had had recently from a friend who is a businessman in New York. The friend had told him that there was an article in the *New York Times* that morning that he would want to see. Brother Ashton called *"our man in New York"* and asked him to put the article on the teleprinter. He indicated that it quite upset him because this article was written by a New York Times reporter who had interviewed Brother Ashton the week before. He had come to Salt Lake saying that he wanted an appointment but also indicated that he was going to make some other contacts.

*"When I saw him, he said that he had been talking to others in the community, I could tell that those with whom he had been talking had not given him what I thought was a fair or an adequate picture of some of the social changes going on in our community."*

Brother Ashton quoted the reporter as saying, *"I get the impression from some of these interviews I've been conducting that there is quite a falling away from your Church here. There is quite an erosion in the loyalty of your people and there are more and more 'Jack-Mormons'*

*jumping around town than there have ever been before, and the numbers are increasing markedly."*

Brother Ashton responded, *"We're certainly not free of dissonance, but I think the facts would not bear out what you've been told."*

Brother Ashton pointed out to the Times reporter that when President Kimball became a member of the Twelve in 1943 there were fewer than a million members in the Church. Now we have nearly four million members. *"But,"* he said, *"They are numbers. What is perhaps more pertinent is the fact that when President Kimball became a member of the Twelve in 1943, the percentage of attendance world-wide of all Church members, including Jack-Mormons and dissidents, at our weekly worship service, which we refer to as Sacrament Meeting, was 17%. Presently with nearly four times as many members, the percentage is more than 38%."*

Brother Ashton acknowledged that we do have challenges and problems in the Church but that if one looks at the record, it is obvious that we are certainly not having an exodus from the ranks of loyal members of the Church. He pointed out that this *New York Times* article did not include anything about what he had said concerning the positive side of the picture, but instead was published with a picture of West 2nd South and the headline, *"Liberalized Views Changing Mormon Haven."*

He arranged for a luncheon appointment with one of the top executives of the *New York Times* to help correct the misimpression left by that article.

*"It isn't as much of a fight as it has been in the past trying to get the news media to see us for what we really are, including some of our problems and some of our challenges, but certainly the tilt of this article was not what I felt was an accurate picture, particularly after we had pointed out some of these things on the positive side."*

*"Another challenge,"* said Brother Ashton, *"is that of counteracting the tendency on the part of the television networks to present programs that show an increase in*

*violence and sex. It is not just the fact that this is so, but also the indication that there are changing patterns in American life which are alarming."*

He illustrated with previews he had seen of forthcoming TV shows and also by quoting from an article that appeared in an Atlanta, Georgia newspaper that indicated that a man who had been charged with murder, rape and kidnapping had spend much of his time in an adult bookstore. Three alleged pornographic paperback books he obtained from the store were introduced as evidence in the trial.

*"I don't need to remind you of this great plague,"* said Brother Ashton. He told about being asked by the woman commentator on one of the local television stations following an interview, what, in his opinion, was the biggest problem facing Salt Lake City?

*"I didn't even hesitate. I said, 'I think the biggest problem we have in Salt Lake City is obscenity.' It's one of our greatest challenges to America."*

*"Here again I think you good people with your solid background in the Church and your professionalism can do a great deal in your circles as well as with the public in pointing out the menace and the problems of pornography, as Dr. Victor B Cline has done and is doing.... Your voices are needed — not only in your own professional journals and publications, but with the public generally."*

In introducing one of the areas in which the public communications program of the Church is active, Brother Ashton quoted a line from the Psalmist, *"How shall we sing the Lord's song in a strange land?"*

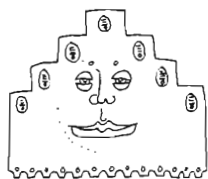
*"Since the gospel of Jesus Christ was restored a century and a half ago, most of the earth's surface has been 'a strange land' for the teaching of his restored message. But as the Church comes out of obscurity in increasing areas of the world, the way is being prepared for greater missionary harvests. . . . Our greatest obligation, our greatest duty is to help prepare the way for more productive missionary work."*

He then told of a statement made earlier this year by the mother of Diane Lynne McDonald, a student at BYU, who in 1974 was Miss Teen Canada, and whose parents are not members. Her mother said, *"Why can't the people of Canada know you good Mormon people for what you really are?"*

He told of a visit by President Tanner and Elder Monson to Toronto in connection with a premier of a new motion picture about the Mormons, in June 1976. *"As a result of their visit, there was a veritable windfall of newspaper, radio and television reports — not only in Toronto, but across the whole dominion. We just had a*

*wonderful harvest of stories in the largest newspapers of Toronto, the National publications and on National television."*

*"But the image building, the bringing of the Church out of obscurity is extending far beyond Canada. Thanks to the Bicentennial, the Church has been featured on national television (in special reports or special features) in the following countries that we know of, and perhaps in others: Australia, New Zealand, Samoa, Canada, Belgium, Denmark, Japan, Sweden and Great Britain."* He said that the Mormon Tabernacle Choir programs are now carried by over 1,000 radio and television stations around the world. He also pointed out that the total world-wide coverage concerning the Church in newspapers around the world is well over four times what it was four years ago.



*"Much of this coverage is the result of the work of 904 public communications directors and coordinators serving on a Church service basis in 53 different countries."* He added that here in the United States, several major magazines have published excellent articles this year on the Church. *Family Circle*, *TV Guide* and *Guideposts* have all carried feature stories.

Brother Ashton, with the help of Brent Lawrence, then gave some samples of a new series of radio, homefront announcements that are being released, as well as a sample of three new television spots. *"Last year 670 commercial television stations, or 93% of all commercial television stations in the United States, carried homefront spots . . . The radio homefront spots were aired by 3,300 stations, or 49% of the total radio stations in the United States, all without cost to the Church for this time. The total value of the air time last year exceeded \$12 million dollars in these homefront announcements."*

*"We're also using sacred and historic pageants and musicals to sing the Lord's song. Seven of these productions across the nation this year have attracted 390,300 people, 39% of them being non-members of the Church. Our hosting services are giving personalized attention to distinguished visitors to Salt Lake City from this country and abroad. During the first six months of this year, we hosted 7,960 VIP's from 35 different countries."*

Brother Ashton then quoted another scripture, this one from the Doctrine and Covenants (58:64): *"For*

verily the sound must go forth from this place unto all the world and unto the utmost parts of the earth." He then told about the forthcoming one-hour television family special, *The Family and Other Living Things*, which he said would be released in 54 top markets of the United States in November. He also pointed out that a booklet on Family Home Evening would be offered free to viewers.

*"Public communications is also working closely with the committee on Visitors Centers. We create the displays. The latest, the Washington Temple Visitors Center, was opened in July by President Spencer W. Kimball. Brother C.L. "Kenny" Stoker, director there, reports that an average of approximately 450 visitors visited the Washington Temple Visitors Center each day during the summer. More significantly, an average of 39 non-LDS visitors daily left their names and addresses. Of these, an estimated 55%, or about 20 person each day, when called by the full-time missionaries were favorable to being taught more about the gospel."*

Brother Ashton then quoted another scripture, this one from the Book of Mormon (Enos 1:10): *"I have given unto them this land, and it is a holy land; and I curse it not save it be for the cause of iniquity..."* "The First Presidency and the Twelve," he pointed out, *"continue to urge members of the Church, as citizens, to involve themselves in fighting the encroachment of iniquity, obscenity, abortion, liquor, and other corrupting influences. Quietly but persistently, we encourage efforts against these insidious inroads."*

Brother Ashton then summarized, *"We in public communications humbly are striving to contribute to the building of the Kingdom of God in three ways: first, by building the image of the Church; second, by assisting the missionary effort through a marketing approach; third, by combatting moral pollution. And so may I say in conclusion that we hope you professionals in this field, who know the subject of moral pollution so much better than we do will use your energies to join with us in a public relations effort to tell our fellow citizens and our fellow members of the Church of some of the real pitfalls and hazards and dangers of these elements in our society, that would take us back to the days that we read of, in Sodom and Gomorrah."*

Brother Ashton closed with a prayer that the Lord will bless us in our professional efforts.

*"May the Lord bless you in your leadership, and in your teaching, and in your counseling, because certainly you're working with the most precious things on earth, human lives."*

*"May the Lord so bless you, and bless us all that we may do what we can with all our intelligence and energy to point out the message that the Lord's plan of living is not only the divine plan, but it's the happy way. It's the way to bring about stronger and more peaceful and substantial individuals, greater families. And when families are great and strong, of course, the nations are going to be greater and stronger. May the Lord so bless us, I pray, in the name of Jesus Christ, Amen."*

**But behold, that which is of God inviteth and enticeth to do good continually; wherefore, everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.**

**Moroni 7:13**

# Keeping the Kingdom Clean

**Hartman Rector, Jr.  
First Quorum of the Seventy**

It's a great honor, and privilege, to greet you this morning in the name of the Lord, Jesus Christ, because we've met in his name, those who comprise your group, an association of Mormon counselors and psychotherapists. The fact that you say you're a Mormon means that you represent the Lord Jesus Christ.

The Lord's programs are calculated to make the children of our Heavenly Father happy. You see, He's been given the responsibility to save all of the Lord's children, every one. He's done everything that's godly possible to save his brothers and sisters and we are privileged to assist in the great work. There are basic programs in the Church, as you well know, primarily, four basic programs. There's priesthood genealogy work, there's priesthood missionary work, there's priesthood welfare work, and there's priesthood home teaching. All four of these basic programs fit together in a very cohesive manner.

You, by your selection of a profession, have decided that you want to help people to overcome their problems, their sins; and I presume there's nothing that could be more godly than to help a man overcome his sins. That's what the Lord Jesus Christ has done. In fact, he has paid the price of our sins, every one of them; and if we will accept what he has done and follow the path that he marked for us, then all things will work together for our good and we will be the recipients of what is known as eternal life, eternal life meaning the power to procreate after your own kind eternally. That is a purely Mormon description of that term and no one else could really understand that. It has nothing to do with immortality. That comes as a free gift to everyone, but eternal life is the greatest gift of God. But it isn't a gift in the true sense of the word. It isn't a gift as resurrection is a gift. That comes to everyone. Whether you want it or not you're going to get it. There are going to be a lot of people resurrected that don't want to be resurrected. They're going to get it anyway. And those who are filthy will be filthy still. Those that are righteous will be righteous still. Resurrection comes to all.

But eternal life comes only to those who have prepared themselves to receive it. The Lord cannot give us gifts that we're not in condition to receive. Condition comes through obedience. It doesn't come through any other way. If we would receive eternal life, we'll have to obey. We must learn obedience. Obedience is the first law of heaven. It's also the first law of this earth, and we must

teach obedience. As a matter of fact, everything we do in the kingdom of God gets down to the business of teaching obedience to the children of our Heavenly Father because without it there is no exaltation. There won't be any disobedient spirits in the celestial kingdom. They wouldn't be happy there.

We face very difficult times. I presume there have been no more difficult times. Maybe back in Noah's time we were about the same because we've been told that in the day that the Lord comes again, in his second coming, it will be like unto the time of Noah when they were eating and drinking and giving in marriage until the flood came and took them all away. That's the same condition that we're going to face with his second coming.

Paul speaks of our day and he speaks specifically of the things that are going on today. I think I ought to give you Paul's statement on the subject. You'll find it in the third chapter of 11 Timothy. *"This know, that in the last days, perilous times shall come."* (last days, perilous times we are there), *"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy without natural affection,"* (could there ever be a more perfect fulfillment to that one), *"trucebreakers, false accusers, incontinent,"* (it's all around us), *"fierce despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: From such turn away. For of this work are they which creep into houses, and lead captive silly women,"* (what an interesting comment), *"laden with sins, lead away with diverse lusts,"* (I don't want you to think that we think all the sisters are silly; we don't. Some of the things that are going on, some of the problems that come to me relating to those who are trying to practice polygamy when the Lord has forbidden it - any woman that would get involved in this would be classified as "silly." ), *"Ever learning and never able to come to the knowledge of the truth. But they shall proceed no further, for their folly shall be manifest unto all men,"* as there was also those who opposed Moses back in his time, *"But thou has full known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,"* (Paul's talking about himself here), *"persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured, but out of them all, the Lord delivered me. Yea, and all that will love godly in Christ Jesus shall suffer persecution."* Now, that's a pro-

mise to you. If you keep the commandments, you should expect persecution, because you'll get it. *"But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou has learned and has been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith, which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."*

We had a statement of conditions as they exist today. They are all around us and you in your profession know what I'm talking about. But we also have the way out, the answer. He says that the scripture is the answer and it is. But we have to follow it, we have to live it, we have to make it the central part of our counseling and of our teaching. When I was called as a member of the First Council, I'd never been a bishop, I'd never been a stake president, never been a mission president. I was a seventies president. All I knew was how to bring people into the Church. I'd never given any counsel to anybody. I came to Salt Lake and they showed me where my desk was and the instructions were, *"Here's the handbook of instructions."* They handed me the Church Handbook of Instruction Number 20, which you probably are familiar with. There's not enough information in there to take care of you for five minutes.

The next thing I knew, a stream of people who had the worst problems I've ever heard in my life began to file into my office. I really was naive. I didn't know that the kind of problems that we have in the Church existed. But, I've had a great experience. I've found that most people have two reasons for doing things, one that sounds good and the real one. If I could find out what the real problem was, and that's not always easy, as you know, I had no problem at all with giving an answer. It came right out of the scriptures. If you know the scriptures, you've got the answer. They're there, and they work. They work every time and I think it's the only way that you can help people. You've got to help them out of the scriptures because they are given by inspiration of God and they are profitable for doctrine, for reproof, for correction, for instruction in righteousness. Follow the scriptures and I guarantee you will succeed. You cannot succeed any other way, and if you get involved in the philosophies of men, mingled with scripture, you'll be in serious trouble. It will not work.

President Kimball is traveling the church over today, holding what we call solemn assemblies. That's where we have the presiding priesthood in an area come together with President Kimball and the First Presidency. President Kimball is making it very plain that there is presently a horrendous surge of evil sweeping the world and the Church in particular. That's just what Paul said was going to happen. And so President Kimball is substantiating precisely what Paul has said. And then he proceeds to give

instructions on specific problems, and every one of those instructions comes specifically out of the scriptures.

I'd like to give you just a few items this morning to illustrate what I'm saying. We have 250 young men every week come into the missionary home here in Salt Lake. Of that 250, approximately 70 to 80 have to have an interview. They've been interviewed by their stake president, but they did not confess all of the things they needed to confess. Many times they have blatantly lied to their bishops and stake presidents. They receive a lecture when they come into the mission home that kind of lays it on the line to them and 70 or 80 or them out of every 250 decide that there are some things they better confess.

Now, perhaps all but maybe ten or fifteen of those didn't really need to be confessed. I mean, they've had bad thoughts, they've mouthed off to their parents, they haven't treated their brothers and sisters with kindness, this kind of thing. If they feel like they ought to confess it, then they ought to confess it, of course. But they are not serious problems. But ten to fifteen of those confessions definitely should have been confessed and usually two or three of them have to go home because they have committed fornication after they have been set apart as missionaries or after they've been to the temple, and if those two conditions exist, then they must be sent back to their priesthood leaders to be handled. Now, these are the cream of the crop. This is the best that the Lord has. But this is a problem that we face today. So obviously, we're really not getting down to cases in our interviews, bishops and stake presidents, to the extent that we should be.

**"...if you get involved in the philosophies of men, mingled with scripture, you'll be in serious trouble..."**

We've had some changes in emphasis in handling transgressors in the not too distant past. For years we lived by the 42nd section of the Doctrine and Covenants, verses 24-26, where the Lord says: *"Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out."* Cast out, means you'll be handled for your membership -- either temporary or permanent casting out -- that's either disfellowshipment or excommunication. *"But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; But if he doeth it again, he shall not be forgiven, but shall be cast out."* That sounds like you get a second chance and you do.

We have lived by this for years. I am convinced that prophets of God don't have any new ideas. That may sound a little sacreligious. But I think that the Lord gives his prophet, gives the man the idea years before. He's

had it so long that he's lived with it, he's prayed about it, he's fasted over it, he's worked on it, he's expounded it, he's been criticized because of it, but he's got it to where it's in the correct context, it is correct in its interpretation, and when the Lord wants that particular thing done in the Church, he puts that man in the position. What is he going to do? Just what he's been living with for years.

In my opinion President Kimball has had no new ideas on missionary work. I have seen him struggle with trying to get things done in missionary work in this Church that he knew desperately needed to be done, but could not do because he was not in position to do it. So when he becomes President of the Church, what happens? Well, we embark on the greatest missionary effort that we have seen since Joseph Smith and we're going to hear it again today, I know we are. I know what he's going to say because he has said precisely the same thing five times to us, and when we stand in conference on Friday as we begin this new conference of the Church, I know precisely what he's going to say again. I've got it right here. He's said it five times previously and he's going to say it again. You'll find it right here, recorded in the first talk that he gave, *"God will not be mocked."* And here he gives us specific commandments. That's a little better than the scriptures. The Lord has already said it. I find that living prophets never say anything the Lord hasn't already said. They don't get out on a limb by themselves. Sometimes the elders of Israel do, but prophets don't. They don't do it, and you shouldn't either. You ought to be sure that what you say to the people is couched in scripture, that it's found in the scriptures, that it is the word of the Lord, because you can't improve on that.

So, President Lee became president of the church, he gave us a new interpretation of that scripture. He said, *"Brethren, that scripture does not apply to people who make covenants across the altar of the temple. When you have made a covenant across the altar of the temple and you violate that covenant and the Lord tells you that violation of this covenant will bring upon you the judgment of God, for God will not be mocked, then we've got to keep the Lord from being mocked and that means we're going to have to handle transgressors,"* that's exactly what it means.

I believe there have been more courts held in the last four years than were held in the forty years previous. That's an estimate on my part, but I'm pretty sure it's true. In the past we have been *"winking"* at transgressors. So we have to handle transgressors. We don't structure what the verdict is, but we say the court should be held.

What happens if you don't handle a transgressor? We have perfect evidence of what happens. Here's a statement by John Taylor which makes it very plain: *"Furthermore, I've heard of some bishops who have been seeking to cover up the iniquities of men. I tell them, in the name of God, they'll*

*have to bear them themselves and mete that judgment, and I tell you that any man who tampers with iniquity, he'll have to bear that iniquity, and if any of you want to partake the sins of men or uphold them, you'll have to bear them. Do you hear it, you bishops, you presidents, God will require it at your hands. You are not placed in the position to tamper with the principles of righteousness nor to cover up the infamies and corruptions of men."* That says that a judge in Israel who fails to act when there is clear indication to do so will have to answer that sin himself. Most of us have enough sins of our own. We don't need anybody else's to answer for. But that's what will happen unless you do act. That's how serious the Lord is with this.

**"...we have to follow it, we have to live it, we have to make it a central part of our counseling..."**

What happens in the kingdom if we don't act? George O. Cannon, then a member of the First Presidency of the Church, made this very pointed statement on the law of chastity: *The spirit of God would undoubtedly be so grieved that it would forsake not only those who are guilty of these acts, but it would withdraw itself from those who would suffer them to be done in our midst unchecked and unrebuked. And from the President of the Church down through the entire ranks of the priesthood, there would be a loss of the Spirit of God, a withdrawal of his gifts and blessings and his power because of their not taking the proper measures to check and expose their iniquities.*

Now, I think that's about as plain as it can be said, that is if you fail to handle the transgressor in the Kingdom of God, you let the Church fill up with fornicators and adulterers, and if you let that happen, the Lord will disown it. He's done it five times previous to this dispensation. We've had six dispensations of the gospel. That's a dispensing to the earth of the fulness of the gospel of Jesus Christ with authority to administer the ordinances. Five times it was lost. Why? Because of iniquity! Inside the Church, or outside? Inside! There's always been iniquity outside of the Church. That hasn't changed. I don't think it will ever change. That's the reason we call people out of the world into the marvelous light of Christ, and it's got to change their lives; and if it doesn't happen, then they don't become saints.

Paul and his brethren could not get together to handle transgressors. They tried. I don't know how long it took Paul to get from his hometown of Tarsus to Jerusalem, headquarters of the Church at that time. I guess he went home sometimes. It probably took him weeks. It could have taken months. He had to walk all the way. Sister Rector and I made that trip not long ago in forty minutes. That's how long it took in a DC-8 Jet. We flew from Tel Aviv to Adana, Turkey. Adana, Turkey is 20 miles down the road from Tarsus, and Tel Aviv is

about a 40-minute bus ride out of Jerusalem. That's all it took. You see, for the first time in history of the world, we have transportation and communication facilities sufficient to allow us to keep the kingdom clean. And we must keep it clean. It is what his letters are all about. He was trying to call people to repentance by writing letters. Did you ever try that? I tried that one time. It didn't work. I was a mission president. I wrote this man a letter, called him to repentance. It was just as though he hadn't gotten it. You've got to have a face to face confrontation. You've got to sit across the desk facing the man or the woman, or the young man or the young woman, it's all the same. Many times you know much more by what you feel than what they say, anyway. I have sat for hours, I mean literally hours, to get the kind of confession that I knew had to come before a man can be helped. You've got to get it broken right down to the bedrock. You've got to get it all out or you cannot help people.

The prophet Joseph said one time, *"I told the brethren, (he was always saying that, 'I told the brethren') that a man should confess all of his sins and not hold back a part."* Partial confessions will never clear you with the Lord. You've got to lay it all out, every bit. *"By this you may know if a man repenteth of his sins. Behold, he will confess them and forsake them."* That's a vital part of repentance.

And so, we're not going to lose the kingdom today because we're going to handle transgressors. Daniel saw our day. It's very plain that he did. He was looking at our time: *"And in these days," he said, "the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break into pieces and consume all these kingdoms and it shall stand forever. Forasmuch as thou sawest the stone that was cut out of the mountain without hands and that it break into pieces, the iron, the brass, the clay and the silver and the gold, the great God hath made known unto the king what shall come to pass hereafter and the dream is certain and the interpretation thereof is sure."* Nebuchadnezzar had seen our day. Daniel explained it to him. He said in the last days the Lord God's going to set up a kingdom that will never again be thrown down and will not be left to other people. No, we're going to do it. We're going to handle it, because we're going to handle transgressors. We have to. We have no option. Is there no other way? No, I'm afraid there's no other way.

This is not all, of course. The Lord has given some specific interpretations today that we need to be aware of. Here's a statement by President McKay at the April 4, 1969 conference. He said, *"A man who has entered the sacred covenants in the House of the Lord to remain true to the marriage vow is a traitor to that covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with a pretty face and a comely form of some young girl who has flattered him with a smile. Even though a loose interpretation of the law of the land would grant such a*

*man a bill of divorcement, I think he is unworthy of a recommend to consummate his second marriage in the temple."* Do you hear what that's saying? I've had young men come to me, in fact I've had six (I keep track of these because they're kind of special cases) and tell me they want to divorce their wives. Why? One young man came in. He'd been married for fifteen years and wanted to divorce his wife. Why did he want to divorce his wife? *"Oh, she's sloppy,"* he said. *"She doesn't keep herself nice. The house is a mess."*

*"Has she just changed, did this just start?"*

*"Oh, she's always been this way."*

I said, *"Was she this way before you married her?"*

*"Yeah, she was this way before we were married."*

*"What did you marry her for?"*

*"Because I thought she'd be a good mother for my children."*

*"Is she a good mother?"*

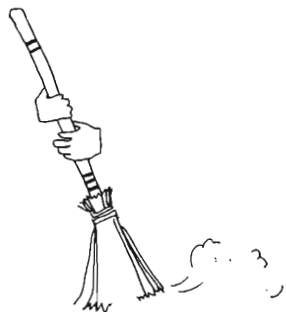
*"Oh yeah,"* he said, *"she's a good mother."*

I said, *"You got just what you asked for, what're you complaining about?"* Well, he wanted to divorce his wife, that's what he wanted to do. She had worked and put him through law school. She had literally dressed him. They had a little girl -- loved the little girl. She was expecting a new baby and he wanted to divorce his wife.

*"Has she been unfaithful to you?"*

*"No."*

*"Well, then you've got to have a reason. Let's find out what the reason is."* And it took a while. We finally found out that he'd fallen in love with his secretary. He didn't have any right to fall in love with his secretary. I said, *"just what right do you have to fall in love with your secretary? You have no right to do that."*



You see, when a man gets in the 40-50 year age category, he's in a very, very dangerous set of circumstances. Someone said, *"if you're not handsome at twenty, strong at thirty, rich at 40, or wise at 50, you'll never be handsome, strong, rich or wise."* There are certain ages that seem to fit these categories. You see, when a man gets to be 40 to 50 years of age, if he is not financially sound, he's probably not going to do too well in this life. Many of our young professional men are pretty well fixed by the time



they get to 40 or 45 and by the very nature of their work they spend more time with their secretaries than they do with their wife and maybe their four or five children. Now, she doesn't look like she did when she was twenty years old. Age makes a change in people. She's probably more beautiful, if he could see it. He looks good to her, in fact, he looks awfully good to her and she wants him and that's very flattering when a man gets to this age category to have a young woman that wants him. But if you understand what the Lord has said, you're not going to have that young lady. Not and be sealed in the temple, you're not. That's not going to happen. And if you get involved this way, you can forget eternal life. That's really what we're saying. If you want to give up eternal life, you go ahead and divorce your wife and take this young lady. Now, of course, if there are transgressions involved on the part of the wife, it's a different matter. It's not only just young men, but young women, too. *"Any woman who will break up her home because of some selfish desire or who's been untrue to her husband is also untrue to the covenants she's made in the house of the Lord."*

**"...and when the Lord wants that particular thing done in the Church, he puts that man in the position..."**

And so the President of the Church has given us a plain statement of this. You'll find it right in the new Handbook of Instructions. *If a person who has been sealed to his spouse commits adultery which is the cause of the divorce, such person cannot be sealed to the one with whom the adultery occurred.*

Is there no exception to this? Well, all exceptions would have to be approved by the President of the Church. A modification to the handbook of instructions states if a person has been sealed to the spouse and commits adultery which is the cause of the divorce or which results in the breaking up of the home or homes, such person cannot be sealed to the one with whom the adultery occurred. If any exception is made to this rule, it must be authorized by the First Presidency of the Church.

President Kimball has said: *"Never will they be sealed, never."* Not as far as he's concerned, they won't be. Now, we know that this has been violated in the past, but it isn't violated today. Therefore, if you want to give up eternal life, you just get involved in this, because I'll tell you, this is serious.

Now, that sounds like we're getting rather strict, doesn't it? As a matter of fact, we are. The Lord is very, very strict, and if you want to know how he really feels, this is the latest scripture. You'll find it in the *Ensign* magazine. It appears that this is what the Lord is going to judge us by today, through a living prophet of God.

President Lee said that pretty plainly and I think we ought to be aware of it. It says: *"...through these generations the message from our Father has been safeguarded, carefully protected, and mark you likewise that in this day the scriptures are purest at their source. Just as the waters were purest at the mountain source, the purest word of God and the least apt to be polluted is that which comes from the lips of a living prophet who is set up to guide Israel in our own day and time. You will get direction and guidance from a prophet of God today."* That is scripture. It is the scripture that is the most appropriate and applicable to you and to me and to those people that you're counseling. I don't think it makes any difference whatsoever whether the person you're counseling is a member of the Church, but whether or not these principles are true. As you follow, you'll be blessed.

Now, we haven't said everything we can say on the subject, that's for sure. Abortion is abroad in the land and it is a horrendously grievous sin to the Lord. You can have an abortion for any reason up to the twentieth week of pregnancy in California, twenty-six weeks in Hawaii. That's five months in California, six and a half months in Hawaii. Literally destroying the body of the child. The Lord has been very specific on this subject. If you'd like to know how the Lord feels about it, President Lee's statement, I think, is just as pointed as it can be. He said, *"May we say here that we in the Church are unalterably opposed to abortion. The only exception would be in cases where the doctors find it necessary to perform an abortion to save the life of the mother. We reaffirm that the first purpose of marriage is to bring children into the world and they ought to be welcome."* We as members of the Church of Jesus Christ of Latter-day Saints must take a stand against the horrendous tidal wave of evil that is sweeping over this earth and it is in the Church too. And we must handle transgressors. We've got to get people in condition so the Lord can bless them. You see, if a man violates his covenants, he's no longer an heir to the celestial kingdom. We don't do him any favor to leave him in the Church if he can't get the ultimate reward for his membership in the Church. The best thing we can do for him would be to handle him. Get him outside the Church where he can repent. And you can repent of anything, except murder when you shed innocent blood, or the sin against the Holy Ghost -- the Lord will not let us repent of that. Anything else you can repent of. Of course, it takes time, you bet. Sin takes time, repentance takes time. But you can repent of it so completely you see, that you could come back in the Church and be baptized--for what?--for the remission of sins, and then receive a restoration of your blessings. You've become an heir to the celestial kingdom again.

The Church exists strictly to get people in condition so the Lord can bless them. The Lord wants to bless his children, but they must be in condition to receive those

blessings. You are specifically devoting your life to this great task. It's a noble cause to help people repent so they can get themselves in condition to reserve the Lord's blessings.

I pray that you might be tremendously successful in what you set forth to do and that you will take a stand on the side of the Lord in these issues, because there are many in your profession who know not God and those who know not God cannot please him. You've got to have faith in Him if you're going to please Him, so said Paul, and I believe that. May you exercise your faith and may you be successful, and may you be happy in what you do. It's not enough just to be good. You have to be good for something. You see, it's not enough just to pay your

tithing. You've got to feel good about it. It's important that you help people, that you feel good about it, that they feel good about it, for I know the Lord will feel good about it. If the Lord feels good about it, you'll know it.

I bear witness that this is the Church and kingdom of God on earth, that we're led by a living prophet of God today and the decisions made in the kingdom of God today are those that the Lord wants made, for this prophet acts under the direction of our Lord and Savior Jesus Christ, whose Church it really is and who has given all of the scripture himself for the good of his brothers and sisters all. May we follow him, I pray in Jesus' name, Amen.



# Latter-day Saints as a Subculture

## Our Survival and Impact Upon the American Culture

**Editorial Note:** The contents of these presentations represent the views of the author and are not to be construed in any way as an official view of AMCAP or the Church of Jesus Christ of Latter-day Saints.

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**Margaret Hoopes:** I will focus my brief remarks on what we as LDS professional practitioners and researchers can do to create a greater positive impact on the American Culture. I propose three challenges for us and some possible outcomes if we can meet those challenges. These challenges are for us as an organization. I think they will help us achieve a personal challenge which I issue to each one of us, i.e. to perform professionally in a manner congruent with gospel principles.

I challenge us as an organization to rise above the distrust, the competition, the fear, and the petty bickering I see manifest in the interactions of our various professional disciplines.

The general climate I refer to is expressed in Axel Russell's comments on the field of therapy in what he calls the conflict of the "Holy Trinity of the mental health profession," the psychiatrist, the psychologist and social worker. Add to that pecking order the school psychologist and counselor, the marriage and family counselor, the psychiatric nurses, institute and seminary instructors, etc., and we begin to see the complexity of the problem. When we are busy defending our professional training and putting down that of our colleagues, we are unable to either use our own strengths or draw on the strengths of others.

"[Zion] shall be an ensign unto the people."  
D&C 64:42

If we can become truly interdisciplinary teams united by the love of Christ, freed by mutual respect and focused by common targets we can contribute to the Church and to our culture.

Some of you may say, "I do that. I work well with Brother Smith and Sister Jones, who are trained differently than I. We are doing 'thus and so' and are making an impact." If so, I rejoice in your accomplishments and say, "Help us set up the necessities that we may all participate, that this kind of cooperative, forceful energy may be the rule and not the exception."

I Corinthians 12: 18-22, "But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary."

Even though we have our just measure of education we, at times, appear provincial because we do not thoroughly investigate all sides of the issue before we begin defending what we interpret as the "Mormon point of view." A certain amount of rigidity in our method of assessing a situation prevents us from being taken seriously by other professionals. I challenge each of us to examine ourselves for signs of "provincialism" and "rigidity" and to develop processes which allow us to be effective scientists and practitioners with full utilization of our values.

The following paragraph from a story printed in Dialogue captures the essence of what I am saying. A school teacher, new to Mormon culture, new to a small rural Mormon community, makes this angry speech to her class. Even though here is an angry speech I think it is representative of what outsiders sometimes think of us.

"Students," shouted Miss Spurms sternly, "Grow up!" She was angry. "You people are so self-righteous in this community, that you pretend to be shocked by your own language . . . You scoff at Chaucer because you cannot understand his artistic purpose. If you know Shakespeare at all, you think he is a lesser writer than Harold Bell Wright. You think Eliza Snow is a greater

*musician than Handel. You probably have never heard of Rembrandt, but if you had you would think that the sloppy painting of 'The Sacred Grove' above the pulpit in your chapel is greater than 'Christ Healing the Sick.' You have no aesthetic sense! No concept of beauty! You people in this class will not allow yourselves to like Chaucer. My God! What poverty."*  
Dialogue: Vol. VI No. 3 & 4, 1971, p. 64-65.

The majority of us here may have aesthetic sense and a concept of beauty, but I think we are often provincial in the application of what we know as professionals.

Our insensitivity, part of the rigidity I spoke of, is often apparent in our lack of consideration of the values of others. Their "Christianity" or "religiosity" is evaluated against the "true Church measuring stick" without regard to similarity in values and the possibility of greater success with some degree of ecumenical unity. Why can we not coordinate our efforts with others, not of our faith, who have similar goals in regard to some social issues, such as abortion, sex education in the home, sanctity of marriage, etc.?

At times we appear defensive, unwilling, and incapable of examining LDS culture or our own personal way of dealing with social issues which "seem" to be at odds with the gospel. Though we may arrive at the same conclusion after thorough examination, at times our unwillingness to examine gives us the appearance of "no aesthetic sense," "no concept of beauty," or "extreme poverty." Let me cite a couple of examples.

A male LDS panel member was asked if he had recognized any sexism in the way he dealt with women clients. His quick response was that he treated all clients equally, that each was a child of God with potential for growth. Perhaps he does treat them equally, but his lack of examination with no hesitancy, or tentativeness, as to what he actually does conveyed to some of the women in the audience, a different message than he intended. Rather than gaining credibility, it seemed to me that he lost credibility because he appeared to be insensitive to the issue and to the needs of the women in the audience.

On another panel a member was asked, as a professional, to comment on the issue of working mothers as it relates to church membership. He quoted *only* comments from modern day prophets with an apparent refusal to recognize and discuss the difficulties, inconsistencies, and struggles that families experience over this issue. My point is not whether mothers should work but that as a professional he could have dealt with the question differently and still been consistent with his own belief system.

Our little pockets of LDS culture are part of a growing international church with the pressing challenge of sorting out what is gospel and what is American culture, sometimes expressed by Mormons as Utah culture. How can we lend our professional expertise without first examining our own behavior, personally and

collectively, with honesty and humor?

Hopefully, with the kind of unity asked for in the first challenge, we will get the training and support from each other which will enable us to examine openly our culture and our personal behavior.

## **"How can we lend our professional expertise without first examining our own behavior, personally and collectively, with honesty and humor?"**

The last challenge that I wish to issue is that we select one or more current problem(s) affecting our culture and blend our resources in research and practice to develop changes congruent with gospel principles. Let us unite with professionals who have similar goals.

As I read the literature I see concentrated efforts by segments of our professional communities to establish standards of behavior antithetical to gospel principles. Example: The issue of the appropriateness of sexual intimacies between client and therapist or the use of surrogates in sex therapy. LDS professionals need to help make the decisions at top level management and develop programs which support gospel principles which are more effective than those which are not in tune with the gospel. Ethical issues, definitions and standards for family life, child advocacy legislature, and issues in the human rights movement are but a few areas which could benefit from our attention.

In summary, as a unified body, able to examine our culture and our personal behavior, and focused on targeted areas, I believe we can learn much valuable information about our own culture, contribute more effectively and creatively to our own programs, and at the same time demonstrate professional interventions molded by our values and our expertise, which will have positive impact at local and national levels on issues important to all of us.

**Lowell Bennion:** I appreciated Margaret's approach and I want you to know mine will be very different. I am not a professional counselor, and I have taken this topic to apply to the Church, to the Latter-day Saints as people. Just a comment or two on the title, "Latter-day Saints as a Sub-Culture." I have been very interested in the impact of American culture on the LDS culture. That's a theme for the next convention. I think that's just as interesting as what we are trying to do here, if not more so.

I want to comment on survival. I believe that if we are true to God's purpose in restoring the Gospel in the Church that He will sustain us in our

survival. I think our very lives will sustain us, our very activities, if you will, but if we are not true, if we fail God as did the ancient Israelites, the Nephites, and the pristine church did, we shall also survive. I believe that institutions, once established with deep roots, survive whether they are true to their original purpose or not. The interest of those who get status, power and economic advantage from the institution will see that the institution survives. So I am not worried about the survival of Mormonism in our culture. I'm worried about the quality of our survival.

The one way I believe Mormons could impact America is with what I would like to call life affirmation. I think traditionally Americans have been idealistic, visionary, forward looking, innovative, creative,—all these positive things. The two world wars, the Depression, Viet Nam, the recessions, and Watergate have destroyed this basic pattern of quality of American life to a great extent in recent years. I believe that we as a sub-culture still have a spirit of life affirmation. Ours is a faith for all seasons, for all circumstances. We affirm life in all of its facets and dimensions. If we do as you suggest, Margaret, I think we might inspire many Americans to rekindle their almost lost faith, optimism, and idealism. I'd like to suggest that we might do this in five areas. These are just illustrations, they are not comprehensive, and I'll just have to tip my hat to them because of the shortage of time.

In a day of drug abuse and excessive indulgence in riotous living, I think the Word of Wisdom shines forth like a diamond in a coal field. If we should not only observe the abstentions in the Word of Wisdom but adopt its spirit and principle as well, we would learn to live with moderation and thanksgiving. If we would apply the Word of Wisdom philosophy to all of our living, get back to simplicity and naturalness, and get away from this anxious, wearing kind of life that is so characteristic of America, I think we might have real impact on many Americans. Adolf Hitler, whose ways I detest, had one good slogan, "Freude durch Gesundheit," that is, "Joy through Health." Somehow I feel we never make a really positive attitude or philosophy out of our Word of Wisdom. It is always fairly negative.

The second area in which I think we can have tremendous impact is in the relations between the sexes, marriage, and family life. We are counterparts with a lot of movements in America. Our patriarchal order is contrary to the times as is our emphasis on large families. These should be tempered with the spirit of the Gospel in terms of the patriarchal order and with wisdom in terms of the size of the family. I had a student in Sunday School one day, a very brilliant girl, who went to a commemoration of Brigham Young's birthday. One of his grandsons honored him because he kept the first commandment. She

thought he was referring to "Thou shalt love the Lord, thy God." But he was talking about multiplying and replenishing the earth. I used to try to teach my students at the Institute not to obey the commandments in isolation, one at a time, but in the context of the total gospel. In other words, to have children—as many children as you care to have and can have—providing you can help them fulfill the meaning and purpose of life. I think the great value we place on family life ought to be taught, exemplified, and stressed in the right way over and over again, and certainly it will appeal to many people in America.

A third area in which we might have a great opportunity is in the area of service. From the Nauvoo exodus to the Teton Dam disaster, Mormons have demonstrated their spirit of cooperation and solidarity. People today in America have lost a sense of community, which loss of genius of establishing a sense of community in urban as well as rural life. We live, move and have our being in each other as well as in God. Mormon community life is a shared one which is intimate and personal, that is very meaningful in the impersonal, mobile American culture. I feel there is a great opportunity to extend our sense of community to nonmembers, minorities, and people outside our Church. Let me read you just a quick paragraph:

*"The free enterprise system has many values and advantages for the educated, the capable, the competitive among us, but I find 20 to 25% of Americans are disabled, unmotivated, uneducated, lacking in aggressiveness and the competitive spirit. Our motley array of welfare programs is politically determined, bureaucratically administered, inadequate, demeaning, often uneven and unjust."*

I would like to see the best brains of the Latter-day Saints, whether acting individually or as a church, demonstrate some ways of meeting the social-economic needs of people in creative ways that might take the place of the welfare system. We must have welfare programs — I'm not demeaning them as a group, but I think we need some wonderfully new and fresh ways of meeting the needs of people who can't make it in the free-enterprise system. I believe that we have the power, brains, and resources to demonstrate that.

Fourth, we believe in the living God; not in the absolute God of Christianity, but in a God who respects the eternal free agency of man; a God who needs our help in a very real sense, and who is not responsible for everything that exists and goes on in the world. I believe our concept of God and his relationship to man is believable for our time. Many people are disillusioned when they think they must accept a belief in an absolute God. I believe our doctrine of Christ could be very appealing, particularly if we had the faith and ability to live his teachings, to

walk with humility, to be socially concerned, to have mercy and compassion, and to express these things in intelligent ways.

Finally, the heart and soul of the Latter-Day Saint sub-culture is a concern for the growth and well-being of persons. It is person-centered – humanism in a context of faith. I believe we have all the values of humanism plus God and Christ as our ideals. We are cooperating with God to bring to pass the full life of persons, helping them to grow towards the stature of Christ. If this mission can be realized, we will have a powerful and beautiful impact on American culture.

**Merritt Egan:** Good afternoon. After having Lowell Bennion as my ego ideal for 41 years, it is tough to speak after he does.

I too thought about the title of the panel, *"Latter-Day Saints as a Sub-Culture, our Survival and Impact on the American Culture,"* and I thought of the scripture in Matthew 16 where Jesus said the gates of hell shall not prevail against the church. Thomas O'Day whom some of you may remember from when he was here at the University, wrote a book, in 1957 I believe, on the Mormons, in which he suggested or quoted others as saying, that the Church was going to be in trouble because of our rigidity, lack of ability to change, and the way we chose leaders, etc., and that we were going to decline because of these problems. The scripture in Matthew in Jesus' words indicates that that isn't going to be the case. However, we have many problems. In some wards I understand there are 100 to 150 divorcees or widows. Some of our cities report that one couple in ten live together outside of marriage. Those numbers don't apply to San Francisco alone, because I saw two cases in one day last week in Salt Lake City. One out of 8 of the children in the United States have one or no parents, when only a decade ago it was 1 in 10. The divorce rate in Utah has doubled in the last 35 years, and increased 170% in the last 10 years. Even temple marriages are having trouble. The number of singles in the last decade has doubled also. I was talking the other day to a branch president of one of our singles wards who said that in the last two months he has held nine courts. We have couples who are married who make plans to remain childless. There is a lot of selfishness in the world. We have serial monogamy often readily accepted.

There is little evidence, however, that the critics of the Mormons are right. We will not end up with a bang, nor with a whimper, as they have said. There are strains, conflicts, storms, and hardships. These may overcome some of us, but they won't overcome the Church. Our concern need not be with the Church, but with us in our families and our professions. I am reminded of the simple but somewhat profound little

song sung by some of our youth, *"Let there be peace on earth, and let it begin with me."* I am reminded that our individual responsibility is paramount as illustrated in Luke 6:46: *"And why call ye me, Lord, Lord, and do not the things which I say?"*

## **Our concern need not be with the Church, but with us in our families and our professions.**

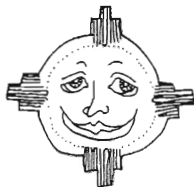
As to the matter of our impact on the American culture, this is where I think we should put our emphasis, as far as the title of our discussion is concerned. If we are going to have impact, we have to live the principles of the Gospel and produce great results. We are not now producing great results in many areas where we are much superior to other sub-cultures. If we produce great results the world will show interest in them and our better than 25,000 missionaries will begin to have a major impact on the world. Part of the missionary system's success depends on our lives. The missionary system seems like it is fairly well organized and going forward, but the sample that we have on display, the members themselves is not always consistent with what others want to buy. As far as this organization is concerned, we have to make sure that counselors and therapists are healthy themselves, and have healthy families. This is necessary if we are going to influence the thousands with whom we counsel. Similarly, if the Church is going to have a big influence in this world the same principle must apply. I am reminded of King Benjamin's address in Mosiah, where he emphasizes the importance of family solidarity through thoughtfulness and service. I also recall Jerry Lewis' recent work, *"No Single Thread,"* where he shows that the positive, strong parental coalition is one of the most important factors in producing healthy families.

If we would have an impact on the world, how do we get its attention? How do we impress people positively? How do we get them to accept and practice our principles?

The answers to these questions are the preliminaries to missionary work, an area in which the Church as a whole does not excel. We have a great missionary system, but in some areas we have difficulty producing superior results. More bishops may need to be added to the missionary team to counsel and train families. The Church seems to be moving toward this as the Saturday night sessions before Stake Conference are being oriented towards family education. We are going to have to impress the people of the world as individuals, with our families and with the philosophy we believe, aspire to, and live. Then are we going to come up with great

results.

Why do we have great problems in the family? What assistance is needed? Who can help and how? What is the Church doing and what should they do? What are we doing and what should we do? What are the elements that strengthen the family? These I think are the questions to which we should address ourselves if we are going to have significant effect on the world, because the strengths are going to come from the family. I would hope that during the discussion period, and perhaps in the small groups particularly, we can talk about some of the characteristics of optimal families. Thank you.



**Joe Bentley:** I am thoroughly stimulated by what I've heard. In fact, everything that I have prepared is no longer relevant, but as W.C. Fields' epitaph reads, *"All things considered, I'd rather be in Philadelphia."* All things considered, I'm not sure I like being here in this group of very impressive professionals all of whom perhaps have as good or better ideas than we do. I'm not sure why we were selected to be the stimulators, but let me share with you two or three ideas that I have.

We've talked about survival, and I think my colleagues have indicated that survival perhaps is not the issue. That leaves us with impact. You don't have impact unless you have power. In many ways we are powerless both as individuals and as a people. We're not very big. In general, the kind of society we live in renders us powerless except in one-to-one relationships with other individuals. That's where we can exercise power, in what the sociologists call the primary group—those people with whom we have face-to-face contact. The scriptures say *"Zion shall be an ensign unto the people."* Well, how shall Zion accomplish this? Those of us that live in the Utah valley are aware that for many Zion is a hiss and a byword. We are negatively valued as a people. We are seen by many as elitists, *"holier than thou"* separatists, who are unwilling to get involved in significant ways in the community. In this community, the people who are actively working to make it better, in my experience, are not members of the Church. So we lose the opportunity to influence by losing the opportunity to gain power.

The anthropologists talk about cultures that are high and low context. By that they mean a society that is high context is integrated, cohesive. There are rules and regulations to guide the conduct of people:

they know the rules; they know the norms; they know what's expected. Those things are all very positive, because they give direction and tradition. The low context society is just the opposite. People are lost. They have no roots. They have no groups to which they can relate. Much of American culture is existing in a low context setting. People who have the high context culture, as we do, are very fortunate. We can go to almost any ward or branch in the world and feel almost instantly at home. We know each other. We care for each other.

But to pick up on a point, we also exclude many people who are not of our culture. While living in Boston, where I was teaching, my family became very good friends with a Jewish couple. We lived in a part of the community that was heavily Jewish. There were few LDS people in the area. One day we began talking about friendship, and he said, *"You're the second LDS contact we've had, and we're not sure we want to be friends with you."*

I was taken back. *"Why? We're the good people of the world."*

*"Because you don't make a commitment to friendship. Your commitment is to your Church and to your people,"* he replied. *"Yes,"* I said, *"That's right. That's an important commitment."*

*"That leaves me out, then, in a sense,"* he said.

I believe that we can make an impact by creating this sense of community that Lowell talked about, but making sure it does not include only the faithful. I think in the eyes of the Lord there is very little difference between any of us. This is a concept we share, but most of us are dear friends of Latter-day Saints; we associate with Latter-day Saints; our social activities are with Latter-day Saint people; we feel comfortable with each other, and as a result, we are diluting the impact that we can have.

**"We are seen by many as elitists, 'holier than thou' separatists, who are unwilling to get involved in a significant way in the community."**

Unfortunately, in my opinion, many of the overtures we extend to others are done so we can convert them. I have nothing but positive feelings about missionary work and the conversion process, but I think we're being hypocritical if we seek out friends so that we can meet our ulterior motives. I believe we can make an impact in one-to-one relationships in primary groups—the work group, the family group, the friend group—by being who we are and remembering as I understand the scriptures, that the Lord has said that we should love everyone, not just Latter-day Saints.

We should love everyone to the same degree, as Christ has loved us, and by doing that, I think our impact would be overwhelming. Then we will not be seen as elitists, or separatists, or somehow "holier than thou," as we are seen today by many people. We need, in other words, to become integrated. Now, the real challenge is how to become integrated and not lose our standards. I think this can be done. At the same time, I'm more of a fatalists than others. I believe we're in the grip of history. I don't think we can do much about divorce. I don't think we can do much about drugs. I think those things are rampant in the land, and they are going to be with us. We wish they were not, but I think our primary alternative is to make sure that we are strong enough internally, in ourselves and in our families, to withstand those things which we are not going to be able to control.



## PANEL



Henry: I'm greatly impressed by these challenges that have been thrown out to us. Margaret, I believe you dealt primarily with us as professionals and as an organization. You mentioned our provincialism. As one who has lived in Boston, Tallahassee, and several other places, I have noted the tendency on our part to be provincial. In fact, we used to refer to Provo and the Utah Valley as "Happy Valley." You ought to come to Rexburg. I think perhaps we are even more 100% LDS there than we were in Provo back in the years when I was a student there. So this is a problem and, of course, a challenge to us as individuals, as well as a group. I also picked up on the note that we don't really need to worry about survival. I hadn't thought of it that way, but I guess you're right. Your emphasis on quality of survival seems to me very important.

Also I was tremendously impressed, Lowell, with your statement about the five areas in which we can have an impact. I believe I agree with those. You say our concept of God is believable, our concept of what the family ought to be is acceptable to many -- not to all, of course -- but perhaps we make a mistake of assuming that it will not be acceptable and you're making us think that over. What if it isn't acceptable to everybody? If it's acceptable to some we ought to try to capitalize on it. Is that what you're saying Lowell?

Lowell: Generally no idea is acceptable to everybody. It wouldn't be worth two cents if it were.

Henry: Did you all hear that?

Lowell: Somebody said if you try to please everybody, it would end up as a mushy concession. There is just no point in trying to please everybody; people are too different for that.

Henry: Well, of course, our missionary effort is aimed at individuals, at individual families, and not at everybody. Merritt, your comments on our concern for the individual rather than the whole Church, go along pretty well with what Lowell said . . .

Merritt: Nope. I disagree with him.

Henry: You do? All right.

Merritt: I think he contradicted himself a little bit. I'd like him to tell us why he's concerned about the Church. I thought the Church was the people, basically.

Lowell: I'm concerned that we do an awful lot of work in Primary and Sunday School -- although Sunday School attendance isn't very good out our way -- but where things really happen, where we find real stress, is in families. If we have great parents, we most of the time have great children. If we have great children, we have great families. If we have great families, we have a great Church. It is like a cell. I learned in my pre-medical days that if you want to learn something about the body you start with the cell. I think the cell is the family, and if we produce great families then we will produce great individuals as well as a great Church.

Merritt: But the Church also has an existence. It is an entity -- sweet, generous, or whatever they say. The Church as a body has an impact, and I don't think you should discount the importance of that.

Lowell: Well, I'm not really. I'm saying that we're selling the Church, and we ought to continue selling it, but we ought to improve the quality of the product we're selling.

Henry: I'd like to come to Joe's statement here, the fact that, for many, Zion is a hiss and a byword. We are elitists, you said, Joe, and most workers in the community are not members. Lowell, could you respond to that? You're involved in community action here in Salt Lake. Is it true that most of the real community action people are not active Mormons?

Lowell: That's my experience in these social service agencies. I think one reason is that we are wholly pre-occupied, terribly busy, in our own Church work. Could I, while I've got the mike, mention something about Joe's remarks. I agree with him that our great opportunities are on a one-to-one basis, but I think he went beyond that when he said we ought to get interested in the community. I believe that if you're a member of a group of mixed Mormons and nonmembers who have projects to accomplish, then your influence goes beyond the one. So I don't think we are restricted to individual influence in that sense. You really didn't mean that, but you said it, I thought.



**Joe:** All I was trying to say is that once the issue becomes Mormon-and-non Mormon, then it is not the Church, per se, as the prime influence, but a group of concerned citizens. Our role, I think, is very important there. How can we, as a Church, influence? Then as a Church we must become a pressure group. We must influence people in our daily relationships.

**Henry:** I'm wondering if Margaret has any suggestions as to what one problem we, as a group, might attack. You said you thought we should identify a problem and attack it as a unified effort.

**Margaret:** I have several in mind, but I have shortened my comments a little bit. I think there are some issues out in the professional field that affect all of us as citizens and as family members that have already been mentioned. But one that I can mention is the idea of what kind of sexual therapy is appropriate. The use of client-therapist sexual relationships and surrogate partners is really an aberration as far as we're concerned, but we haven't really come up with a plan that's better. Personally we have, maybe, but as a professional we haven't come up with scientific ways that are within the bounds of our own gospel principles for treating

these problems.

A year ago when I went down to Mexico City for the International Women's Conference, I found out how provincial I was as a citizen of the United States and a member of the Church. I saw how they were treating some issues that I was very much interested in, besides the family, abortion, and those kinds of things. I heard women say, *"Hey, wait a minute. You're in a far different place than we are. We're not talking about the spiritual quality involved, or anything like that. We merely want the right to have a say about our rights."* That's a different issue: that's free agency, freedom, being spoken from a different point of view. So when I talk about choosing targeted areas and then being open to them, I agree with what Lowell has said, that people other than Latter-day Saints who are working out their agencies don't trust us to do right by them. They don't trust us to understand them. They in turn don't understand us because they get a different point of view than what we would like them to have, a very provincial or elitist view. By choosing a target and applying really good research ideas, and the Spirit of God, I think that we can begin to appear like we're open to these things.

**For the power is in them, wherein they are  
agents unto themselves. And inasmuch as men  
do good they shall in nowise lose their reward.**

**D & C 58:26-28**

# Changing Views and Status of Women

## Implications within the Church and the Professions

**Editorial Note:** The contents of these presentations represent the views of the author and are not to be construed in any way as an official view of AMCAP or the Church of Jesus Christ of Latter-day Saints.

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### Nothing that Concerns Mankind is Alien to Me

Moss

I think that the first great implication of the issue for this day is that each church member and professional must accept the reality of the phrase which I have chosen to use as a title for my comments -- *"Nothing that concerns mankind (or womankind) is alien to me."*

All too often many of us handle this intrusion of women's concerns as though it were but a disruptive breeze momentarily bothering our peaceful existence, but likely to pass on and, therefore, needing little, concentrated attention on our part. There are times when many of us might wish it could be so but my impression is that these current concerns about women are as sig-

*"... he imparteth his word by angels unto men, yea, not only men but women also ..."*  
Alma 32:23

nificant in our day as women's search for the right to vote was in the prior century—one of those flowering buds with long roots which reach into the very anchors of some of our life pattern.

As I listen to or participate in discussions on the matter, I am reminded of youthful days when my father and his brother would argue over some matter. It was obvious to me that each was right in a way and wrong in another and that neither was really hearing what the other one said. Frequently, discussions about women's concerns and with something like this from men: *"You say I don't understand but I think I do and I think I am supportive so what don't I understand?"* I can recall a faculty member making just such a statement, and he is identified by department secretaries as one of the more chauvinistic members of our male faculty. However, the answer to such a plea given by women is too often a restatement that *"you just don't understand,"* accompanied on occasion with an added tone quality implying, *"How could you — you've been trained as a male so how could anyone expect you to understand?"*

I'm not sure I greatly understand either but am supposed to talk today as though I do. So, in making a stab at it I would like to approach the matter at two differing levels, trying to identify some of the elusive specifics which one too often is expected to hear but may find has not been explicated. I approach it in this manner because it is my feeling that one becomes aware of the greatest implications with which there must be concern as they jump out at you when the issues are at the level of understanding. Also, I felt I was asked to handle it as it applies to man so my comments are likely to be so directed.

At the first level of comprehending what's happening with women, I feel one concern is about their own sense of self-worth and personal identity. Since all of us gain much of this from social approval, women must obtain a good part of theirs from the feedback of men. Appreciating just what this means can probably be found only when one can operate from the assumption that *"all men are biased"* towards women and, therefore, women cannot get true readings from them. A corollary idea would be that many

women never experience a real sense of personal being because they accept such bias and, therefore, allow themselves to operate in a second class position.

If, as a priesthood holder, a woman, or professional I can accept the idea of such bias (and it's not too hard if you really believe all people have motives in their eyes), then what is it women are searching for relative to themselves which may be hindered by such bias? I can think of three such desires:

**1. Women desire credit be given for their opinions as man receives credit for his.**

In any conversational exchange, family, church, or community activity, discrepancy in the value of personal opinion easily creeps in. Many women give male opinion more priority for various reasons, including the fact that we still have men and women who do not believe women can think on a par with men. Women who insist upon their opinion being given honest consideration find they either have to become assertive (something which is not always defined as a desirable goal because it can mean becoming like a dominating male), or turning to manipulative strategy using the emotions which can then brand her as an emotional cast to be handled rather than as a significant discusser of an issue. Such alternatives do not look very appealing to women who would really like to be appreciated as sound thinking individuals.

**2. To be as free to participate in selected activities as a man.**

Many women who are happy in a home situation still desire other contacts and experiences. Most men and women would argue that it is not wrong for women to have such desires and that they should be able to satisfy a reasonable amount of them. Many men will tell a wife she should take time to read, visit, or engage in creatively fulfilling activities. But the issue of concern lies beyond this. What else does the husband do besides give her freedom from his opinion? When a man goes to a ball game, watches T.V., etc. he usually does it with limited sets of expectations upon him while many women feel they are never free from home responsibilities while doing their uplifting things — because there is no one to take over the responsibility. Part of this is a problem for women in learning to handle their own affairs, but part of it is something else.

For example, a husband agrees with a wife she is to be freed for participation in a play or some other activity. After such verbal agreement is made we then find many males who not only complain about how much she is gone, how much he is afflicted by her absence, but also who do not go out of their way either to become an applauding spectator of her accomplishments or to take on greatly added home responsibilities to help assure her feeling of freedom for the moment. As one wife voiced it, *"it's a different thing to have a husband tend kids while you're gone, than to have a husband who will tend kids, prepare meals, bottle the grape juice, and arrange the house so it is in a good order when I come home as I have it for him when he comes home!"*

At this first level of comprehension, women are not only concerned about their self image but about the fact that societal segregation gives males priority over women in many areas of life. It's a different issue to talk about women's self image and what they want from friendly males than it is to talk about the human societal system wherein there is typically priority for someone over someone and limited avenues open to the underdog.

Recently I was talking with a Black friend about the number of educated Blacks going into governmental office positions and questioning why so many go that route. His answer was, *"if they don't go into athletics or university work, where else can they go for something with any prestige value?"* I hear many women saying similar things such as: *"Where can I go outside the home for self expression if my first love isn't sewing, cooking, gardening, designing, decorating, etc. Suppose I want a fresh, scintillating conversation; supposing I enjoy male conversation more than female on some subjects; supposing I want to become a more qualified musician, or a math expert, or have a love for computer analysis or for biological or zoological analysis as well as being a good homemaker — where can I go for such without being made to feel I am out of place or that I should feel guilty because I even want to go?"*

**3. To be given recognition as a person and not for playing a role.**

Part of this is women's problem as such recognition has to be earned through one remaining as interesting person. But there's another part to it which seems disturbing to many women and it's perhaps expressed as clearly as anywhere in some comments my wife often uses when we go on Education Week Lectures and talk about marriage:

*"I don't want my husband coming home, going to the bathroom, reading the paper, and kissing me — all with the same degree of enthusiasm. I want to be appreciated because I'm me and not because I'm useful like a stove, toilet, or refrigerator!"*

It seems to me that the things I have mentioned at what I call this first level of comprehension reflect some of the more specific concerns reverberating around the ERA movement or related activities which don't want ERA but want some rethinking about the world of women. It requests rethinking about possibilities of organizing societal systems so that one up-one down relationships can be put aside in favor of side by side ones and so that discriminating rules and expectations might be replaced by more common guides and policies based on humanity more than sex. I would see the many attempts at assertiveness training appearing in the country as a search for solution in some degree by building up females to contend with males. To the extent such activities produce increasing respect of self this can be helpful, but to the extent it becomes merely a compensatory mechanism to train women to dominantly compete with men we merely increase the competitive struggle in our world and diminish concerns about cooperation.

Somehow, I must admit as I look back over these

issues of concern I don't see a threat to our role of males as spiritual leaders in the home but I do see a challenge to whether we have learned to control by force or by love. I do see challenging implications as to how to train youth to be ready to organize relationships to profit from the strengths of males and females rather than to perpetuate stereotyped versions of what should be. And I do see many demands upon professionals and others to help people learn how to communicate more effectively so that any relationship can become the beneficiary of the increasing personal strengths of each member of the relationships.

The second level of comprehension concerning what's happening with women is more difficult to explicate but may be of even more importance within our LDS framework of our consideration. To put it in LDS terms the issue might go something like this:

*Men and women find restrictions in developing spiritual intimacy and in intimate sharing of spirits, souls, or love (whichever you might wish to call it) before they become too bound up in carrying out stereotyped roles as males and females. And though God can help them in achieving such desires these same sexuality issues may get in our way even as we reach for God.*

Such a statement implies that this issue is not just for women but also for men as well as the well being of marriage when it is defined as that in which two shall "cleave unto one another" so that they, in one sense, become as one yet in another remain as powerful agents of their own personal well-being.

Because we are talking today as this relates to women's concerns I shall continue in that vein of thought, but before doing so, let me read you something reflecting the thought of a man caught up in such concern. This poetic expression I will read is the product of one of our graduate students resulting from impact on him of material in a course in Marriage and Family Counseling. To me, it seems to communicate well the kinds of concerns appearing in books about the "liberated male." Though we might often disagree with some of the "liberation definitions" appearing in society, I think you'll find this definition of liberation most pertinent.

#### TO BECOME A MAN

*All my life I've been told  
Become a man so brave, so bold.  
To conquer, to win, to show my skills  
This makes others react as I willed.*

*The path was long, so steep a trail.  
There were times I thought I'd failed.  
But after each drop, I climbed again,  
Until on top I stood a man.*

*But now on top I look around,  
There are no others to be found.  
Elite I stand, so high above  
Yet all alone, without a love.*

*All around I've built a wall  
To give me strength while others fall.  
Yet as they fall I feel they grow,*

*While I'm walled in, nowhere to go.*

*It's just not fair, I've worked so hard  
To build myself, my strength, my guard.  
I played the game, I played the part.  
My body won, but not my heart.*

*If I could open up a gate,  
Away from here I'd make a break,  
And go back down to tears and pain  
So that, perhaps, to love again.*

*For happiness is not in 'one.'  
But rather in sharing with someone  
The joys of life, the pain, the tears,  
The things that draw a couple near.*

*The total man is not so hard  
That he never drops his guard.  
For it takes more strength to let in another  
Than ever it took to wall out others.*

*Don't be afraid to share with them  
The tenderness you hold within.  
Share with them your very soul,  
And from within a man will grow.*

— Randy Chatelain

From the woman's point of view what happens to men may happen to some of them, but for many the concern is that because of what happens to the men they are hindered in their search for intimate relationships as part of their eternal growth. Or, to put it in the words of love, one sister has written:

*"Love one another," the Master said.  
But in the impoverished dustlands of our calloused world  
A veil of apathy overshadows hearts and minds—  
So "love" waits, like a bell unring, a song unsung,  
A thought unspoken, a tender touch withheld.  
And that God-given epitome of human joy  
That sacred communion of your soul and mine  
Lies in hushed silence. Buried deep  
In feelings of inadequacy, protocol, and fear.*

— Audra Call Moss

The writer's plea sounds much like that of a writer in years past talking about "alas is love too weak to speak. Are lovers powerless to reveal to each other that which, indeed, they feel?"

At this level of concern about being deprived of loving and spiritual opportunity there are also some express desires or concerns of women which can be delineated as we search for implications:

1. The desire for less bravado, heroism, machismo or whatever you may call it from men and for more real strength as manifested in faith.

Societal worlds have been permeated through the centuries with various forms of discrimination and various ways of reinforcing the prestige worth of males, whether it be in the machismo of the Spanish world, the "Samurai" of the Japanese, the "rough-tough but gentle with the ladies" hero of the Great Wild West, or as some label in the "intellectualized strategist" of the

modern world. Though women could always take pride in such a man, this pride often left her a widow and even when he was at home such manly splendor seemed much at variance with the image of a man strong enough through faith to make things happen in the world. It is true that without strength a man fails to be a man but spiritual sharing comes only in the sharing of the strength of faith.

## 2. The desire for less hindrance from the world of work to the search for personal and marriage and family growth.

It is true that the *"blessing of earth is toil"* for *"by their works ye shall know them."* But of concern are the time and other demands from the world of work which too often make a man prioritize for himself (and in some ways those around him) things which are less significant in depth of human relationships and in an eternal scheme of life. The competitive struggle emerging in the world of work, the status images which arise, and the pressure for learning maneuvering strategies in the preservation of self interest or profit all too often appear as a counter culture to that from which quality intimate relationships can emerge; or from which a man can emerge as a distinctive human of quality rather than a carved epitome of a great corporation. Some people suggest *"is it any wonder some women seek power if they are trying to promote a culture with concern for eternal matters when the men on which they rely for strength may become so wrapped up in a competitive world which teaches some wrong things?"*

## 3. The desire for less control tactics from males and more equalized decision making, or literally more of a partnership in family matters.

If there is truth that the training of males teaches men to be more interested in self than others; if it is true that man's contact with the world of work tends to teach him manipulation strategies more consistent with promoting self interest, then from whence shall come the leadership and experience in being partners in the eternal enterprise? If woman feels her opinion is not credible; her place second-class; her influence praised but limited then she may search vainly for a partnership.

## 4. The desire for less practicality and rationality on the part of males and more tenderness and sharing of emotional and spiritual depth.

It is perceived that males tend to be conditioned to operate within narrower emotional ranges than females. Though the broader emotional range of women may often be praised on Mother's Day it may at other times be perceived by men as weakness hindering good sound decision making. So it becomes sad but true that we have many sisters who turn to children and friends for sharing at a depth which they would love to share with their eternal partner.

It is true that emotionalism in and of itself may become an overdone product. I remember hearing from the world of drama that the greater emotional impact is achieved by some touch of restraint in emo-

tionalism at the moment when much is expected. But tenderness, sharing of feelings, opening of oneself to dreams and concerns which reach the very heart strings of people—this is what many women want and feel they are not getting largely because males are too hemmed in by their own protections to open up for the experience. And some women feel they have been told in various ways when they want such response that it is unreasonable to ask for it from the male, while other women lacking sufficient belief in themselves may strangle their own feelings to learn to operate more effectively in the *"realistic world."*

**"All too often many of us handle this intrusion of women's concerns as though it were but a disruptive breeze momentarily bothering our peaceful existence..."**

This second level of comprehension reaches into the very heart of what our religious teachings hope to promote in lives. The implications thereof seem even more potent in some ways than do the earlier concerns relevant to our society, for these latter reflect concerns pertinent to the kingdom to come. Some implications are:

1. Observing and dealing with our ward and stake system in such a manner that they do not make quotas the goal but development of individuals and families.

2. Reworking our thinking on how to raise boys and girls within the family and in the church so that they appreciate their God-given role, yet so boys can be strong but not so contained they cannot really love; nor girls feeling so second class we are deprived of their personal greatness.

3. As professionals challenge in teaching people how to communicate effectively; to increase sense of self worth and increase trust so that communication with God becomes more effective.

4. And though there could be many others, one final one for us as professionals in learning better ways of helping people learn *"line upon line and precept upon precept."* In stating this, I suspect I fall somewhere in the same area of concern as Broderick in last year's proceedings in talking about developing problem solving techniques which give people some sense of achievement so they are more willing to try another line or precept.

Nothing that concerns mankind is alien to me. Perhaps for many the issues raised by women's concerns are some they would like to bypass. But, like the *"poor"* they will always be with us because they seem to have their roots in the straight and narrow path.

## Androgyny: Unisex or Individual Fulfillment

Oviatt

Very few of us, I imagine, can remember back to the time we first realized we were either boys or girls. Probably we were around two or three years old when we made that all-important discovery. Of course, everyone around us knew from the very beginning. We came, after all, wrapped in a pink or a blue blanket. We soon learned that the difference between boys and girls was more than pink and blue blankets and far more than variance in biological equipment. By the time we entered school, for example, we had learned that characteristics such as power, prestige, and aggression belonged to males. We knew that boys were "tough," athletic, brave, were never afraid, and didn't cry. We learned that men were usually in charge of things, that they were strong, made decisions, worked hard, and had adventures. We knew girls were neat, quiet, gentle, and "lady like." We learned that women needed to know how to cook and clean and take care of children, that women were often indecisive, needed someone to help them, could not do dangerous things, and were not as smart as men. All those things, beyond the previously mentioned body differences are called sex stereotypes.

A stereotype, according to Gould and Kolb's *Dictionary of the Social Sciences*, is "a belief about classes, individuals, groups or objects which are preconceived, i.e., resulting not from fresh appraisals of each phenomenon, but from routinized habits of judgment . . . The one distinguishing element implicit, if not explicit, in all usages of the term is: a stereotype is a belief which is not held as a hypothesis buttressed by evidence but is rather mistaken in whole or part for an established fact. Stereotypes seem to be a lazy person's imitation of truth. Both as Mormons and as counselors, we are, or ought to be, committed to the uniqueness of individuals, and the stereotype has no legitimate place in our work or thought."

The role I described earlier as characterizing males is labelled the instrumental role. It is marked by action, aggression, and emotional control. The role females are assigned is described as the expressive role and is characterized by qualities of emotionality, passivity, and nurturance. There are qualities of personality and character we have unthinkingly come to expect of our men and women.

What I find most distressing is that these role assignments and expected behaviors are *assumed* valid without the benefit of evidence to support them. Although the research in sex differences is rather new, it seems that the results to date validate that there are, in fact, some documented differences between the sexes. However,

most of the assumed differences are not supported. Macoby and Jacklin spent several years compiling all the known research on sex differences into their book, *The Psychology of Sex Differences*. They report that the following assumptions are unfounded: (1) that girls are more social than boys; (2) that girls are more suggestible than boys; (3) that girls have lower self-esteem; (4) that girls are better at rote learning and simple repetitive tasks, while boys are better at tasks which require high-level cognitive processes; (5) that boys are more analytical than girls; (6) that girls are more affected by heredity, boys by environment; (7) that girls lack achievement motivation; and (8) that girls are auditory, boys visual.

The results show these differences fairly well documented: (1) that girls have greater verbal ability than boys; (2) that boys excel in visual spatial ability; (3) that boys excel in mathematical ability after ages 12 or 13; (4) that boys are more physically aggressive. Many issues are still open to question since there is too little evidence or the findings are ambiguous: for example, the questions of (1) tactile sensitivity; (2) fear, timidity, and anxiety; (3) activity level; (4) competitiveness; (5) dominance; (6) compliance; (7) nurturance and "maternal" behavior. The question of whether girls are more passive than boys is very complex, but mostly negative.

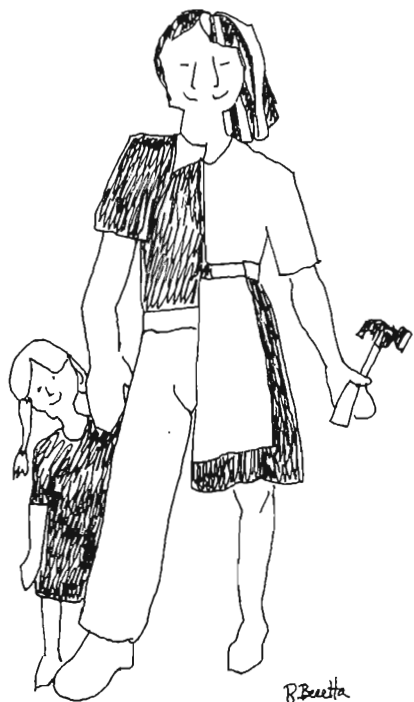
Despite this evidence, most of us continue to behave as though the stereotypes were, in fact, reality. It seems important that we in the helping professions as well as Church members owe it both to our clients and ourselves to examine our behavior.

It is my belief that we in the Church give a great deal of lip service to the equality of the sexes. However, women are seen in a "separate but equal" status. The division of labor and roles within the Church falls basically into the two major areas of priesthood and motherhood. In my opinion those role assignments emphasize the differences between men and women. Although we say they are of equal importance, the emphasis, the labels (Priesthood Genealogy, Priesthood Correlation, Aaronic Priesthood and Young Women), and the attention we focus on the priesthood role often leave women feeling that their role is not as appreciated or anywhere near equal to men's. In addition, the fact that men assume their priesthood responsibilities at age twelve, while women spend perhaps twenty-five years in the middle of their lives (and for some women, no years at all) involved in motherhood with many years before and after without the mother role, along with the realization that men can be priesthood holders as individuals but women's most important designated role must depend on at least two other individuals—husband and child—are major differences which seem to me lead to feelings of inequality.

The instrumental role, the role assigned to males, has the highest social prestige and approval. That role is even considered one of the standards of mental health. Since we are counselors, as well as Mormons, the fol-

# GENTLE SUBMISSIVE SELF-ESTEEM ACHIEVEMENT

lowing evidence ought to be especially important to us. Broverman et al., published a fascinating study in 1970 in an attempt to see how those in the helping professions viewed male and female clients. They gave 79 psychiatrists, psychologists, and social workers a list of traits and asked them to select those that would describe a healthy, mature, socially competent adult without specifying sex. Then they were asked to select traits descriptive of a healthy, adult male; and finally, they were asked to choose those traits they thought descriptive of a healthy, adult female. Their results showed a high degree of agreement between the descriptions of a healthy male and a healthy adult, sex unspecified. However, the clinicians' descriptions of a healthy adult female differed significantly from the healthy adult, sex unspecified. Specifically, the clinicians' description of a healthy, adult woman differed from the healthy adult by being *more submissive, less independent, less adventurous, more easily influenced, less aggressive, less competitive, more excitable in minor crises, having their feelings more easily hurt, being more emotional, more concerned about their appearance, less objective, and disliking math and science.* Women are put in a double-bind: for them to be regarded as healthy women, even to those who are supposed to know what mental health is, they must conform to role behaviors that are not considered healthy adult behaviors.



their cultural role. For many women, being feminine means being self-limiting. For example, girls do better than boys academically until high school. However, during early adolescence, when they become more aware of their "feminine characteristics," they conform to the expected norm that "women are not as smart as men," and their IQs drop below that of boys of their corresponding age. Marion Horner further describes this bind in her classic study of bright college women who had a strong motivation to avoid success (*Femininity and Motivation to Successful Achievement: A Basic Inconsistency*). Studies of women in the job market and academic world reflect this same pattern. Studies of how males and females view the role of the opposite sex show that both men and women see the masculine role as having more advantages and freedom. Men, according to both sexes, have more obligations; but women have more proscriptions.

The major problem with sex stereotyping, it seems to me, is that it leaves so little room for individual choice and growth. Until recent years, these limiting roles have been accepted almost without question. Even our psychological tests reflect the stereotypes and leave no room for healthy alternatives. For example, on most psychological tests, such as the MMPI, one can be either "masculine" or "feminine," but not both. It is time we stopped regarding those terms as polar opposites.

One effort to break the stereotypic mold and free individuals to incorporate the traits of both sexes has been

This apparent double standard of mental health and rigid sex stereotypes are destructive to both sexes. The male stereotypes requirement to appear tough, objective, striving, unemotional, and unexpressive. The pressure to maintain this role has an inhibiting effect on both genuine interpersonal communication as well as healthy physical functioning. In *Men and Masculinity*, Dr. Sidney Jourard notes that men die earlier than women, although there is no evidence to show women more endurable. Jourard concludes that the difference in male and female life expectancy lies in men's transactions and their interpersonal and social environments. There appears to be a direct correlation, according to Jourard, between men's ability to be self-disclosing and their rate of psychosomatic illness.

Women, too, are injured by unthinking adherence to

seen in Dr. Sandra Bem's research on androgyny. The term *androgyny* has a long history. Basically, it is made from the word *andro* (meaning male) and *gyn* (meaning female) and implies a combination of the sexes, not biologically, but in personality traits. Dr. Bem has devised a self-descriptive test that rates one's degree of identification with the male role, the female role, or the combination of the two. Those that combine characteristics of both sexes in about equal proportions are called "androgynous."

Dr. Bem found that the chief characteristic of androgynous people is that they are flexible and have a wider range of behavior than people who conform to either the masculine or feminine role. Bem did some ingenious research to test performance levels in instrumental and expressive behaviors. One of her experiments judged subjects' abilities to make independent judgments in face of disagreement by others. In this experiment, subjects were asked to describe a cartoon as "funny" or "unfunny." At the time they were asked to give their rating, they heard other judges giving ratings. What they actually heard were tapes on which "judges" rated the funny cartoons as unfunny and vice versa. Bem found that masculine and androgynous subjects would more often ignore the other judges and make independent decisions than would feminine subjects.

Another experiment measured nurturing behavior with animals, an infant, and another subject in trouble. When given an opportunity to interact alone with a tiny kitten, it was expected that feminine subjects would show more nurturing behavior than masculine subjects and about the same as androgynous ones. However, feminine subjects showed *less* nurturing behavior than androgynous subjects. In an additional experiment using a five-month-old baby instead of a kitten, the same nurturance levels were found. Bem hypothesized that these unexpected low nurturing levels in feminine subjects might be because both the kitten and infant were passive stimuli and that feminine women were simply not assertive enough to initiate and sustain interaction, but that they might do better in a nurturing situation where they were allowed to play a more passive responsive role. When in such a situation, in this case listening responsively to a peer with a problem, feminine females did, in fact, do much better.

Bem found that androgynous subjects performed well in *both* expressive and instrumental roles and were more willing to perform tasks that society labels as outside of their assigned sex roles.

Androgyny as an alternative to sex role stereotype behavior is a fascinating idea both professionally and theologically. It appears to me that androgyny is very harmonious with the Mormon principle of eternal progression and our concept of God. From what we can gather about the personality of God from the Scriptures and the example of Christ, god-like beings incor-

porate the best of what is considered to be both the "masculine" and "feminine" characteristics. For example, Christ, whom we are admonished to follow, was instrumental in leading the spirit children of our Heavenly Parents in the plans for our mortal existence and eventual salvation; He created, commanded and led the children of Israel. In His mortal life, He calmed the elements, performed miracles, drove the moneychangers from the temple. All of these acts are in keeping with the "take-charge," action oriented, instrumental role that we call masculine. At the same time, He blessed the children, ministered to the sick, washed the disciples' feet, and taught meekness, service, and love. All these acts are in keeping with the expressive, emotional, and tender role we call "feminine." What Christ taught by example is taught by precept in modern revelation. In D&C 121:41, we read: *No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by longsuffering, by gentleness and meekness, and by love unfeigned.* All those qualities seem strongly "feminine" to me, although they are "inseparably connected" with Priesthood power, assigned to the masculine role.

It would appear, then, that the characteristics we assign to God are both masculine and feminine, and are, therefore, androgynous. What does that tell us about the way we teach and reinforce men and women in our culture, our Church, and our counseling? Should we not encourage individuals to develop their full potentials instead of lop-sided personalities? Are we really fulfilling our professional and moral obligations when we allow clients and ourselves to be satisfied with limited and limiting behavior patterns? And what of our own eternal potential? Perhaps we should consider again Paul's call to full equality, to full humanity: *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all in Christ Jesus (Galatians 3:28).*

## Imaginary Scenario

Tyler

I'm going to invite you to participate in a little exercise in imagination — it concerns women. For the women present, this will be less an exercise in imagination than of reality. The words referring to women and men are reversed. Thus, woman is generic, which includes men, of course. It will not require much imagination, since it will reflect everyday reality. For the men present however, this will hopefully permit an imaginative participation in a rather different reality, the reality that woman is generic . . . All that is required of you is that you listen and imaginatively enter this "new" reality.



I'm going to ask everyone to close their eyes and keep them closed while I describe our imaginary world. Let us begin by considering the fact that, in this world we are entering, woman is the generic term for humanity. "Man" is obviously included in woman: Sense the meaning of this basic fact of language to you — woman, generic, which includes man, of course.

Think of it always being that way, every day of your life. Feel the ever-presence of woman and feel the non-presence of man. Absorb what it tells you about the importance and value of being woman - of being man.

Recall that everything you have ever read all your life uses only female pronouns - *she, her* -- meaning girls, and boys, both women and men. Recall that most of the voices on radio and most of the faces on TV are Women's -- especially when important news events are covered. Recall that you have no male Utah senator representing you in Washington.

Consider the fact that women are the leaders, the power-centers, the prime-movers. Man, *whose natural role is husband and father*, fulfills himself through *nurturing children and making the home a refuge for woman*. This is only natural to balance the biological role of woman who devotes her whole body to the race during pregnancy; the most revered power know to woman (and man, of course).

If the male denies these feelings, (of being husband and father) he is unconsciously *rejecting his masculinity*. Therapy is thus indicated to help him adjust to *his own nature*. Of course, therapy is administered by a woman, who has the education and wisdom to facilitate openness leading to the male's growth and self-actualization.

It was women who invented these theories of femininity and masculinity. They legitimate the way things are. Let us look at our own experience. If you are a man, remember that when you were born they said, "*A boy? Oh . . .*" Remember that when you were little, the books you read had stories of girls doing exciting things while boys watched, or cried, or needed help. When you watched TV, you saw a female Captain Marvel, a female Captain Kangaroo, and Superwoman. By the age of 4, according to a Harvard survey, you probably wanted to be a girl.

Your mother went to work every day, and you were with your father all day. His day was oriented around the time when your mother came home from work all tired out. You got the idea that your mother was more important to the family than your father.

In church, deity was female, the minister or bishop was a female, the ushers and other helpers were females. You sang songs like "*Rise Up O Women of God*" and heard sermons about sisterhood, and if you asked, you were told that words like women, and sisterhood include you too, even if they don't sound like it.

You were allowed to play active games, but not as much as your sister, and people smiled indulgently and called you a "*tomgirl*." Your father talked to you about the time you would grow up and be a daddy like him.

When you went to high school, your counselor steered you toward a secretarial course. If you went to college, you took nursing, education, or social work, the three men's professions, or something else that would *fit in* around caring for your future wife and family. If you were interested in something like math or anthropology, you were made to feel abnormal and discouraged from a "*female profession*."

You had trouble when you applied for a job, they said *you would just get married and then you would quit when you have children*. If your wife has the children, it is just and proper that you should take care of them. Or they said you would be absent a lot -- males trouble -- men are more prone to ulcers and heart attacks, and make a big deal of being sick. They *made sure you could type* before they hired you and you settled for a salary which was less than your female colleagues got. You began to dislike your job, since it was clear that it was women who were encouraged to seek promotion.

You got married. You *changed your name* and substituted misters, for master, *so that everyone would know you were taken*. You stopped working and joined the men's club at church where you found an unsatisfying outlet for your creative energies.

You began to feel unhappy. Like you were not all there, and you were not all you could be. You were dissatisfied. You were restless and bored, but you told yourself that you *should* be happy. You read househusband magazines to find an answer. They suggested needlepoint.

You went to talk to Rev. or Bishop Jane. She very subtly urged you to accept your male role of father and husband. She suggested some ways of being more masculine, which would *satisfy your wife* better, like reading "*Fascinating Manhood*." You went to a psychiatrist. She told you the same thing, but it cost a lot more.

And now do any of you househusbands (and of course we include those of you who work too but all men are househusbands) do any of you see a need for men's liberation?

WOMAN -- Which Includes Man, Of Course, copyrighted 1970 by Theodora Wells.

The Indians have a saying -- "*You should not judge another until you've walked in their moccasins for two full moons*." I hope this "*Imaginary Scenario*" has given you the opportunity to begin to feel what it is to be a woman in today's world.

There is much talk and much confusion surrounding what is often referred to as "*The Woman Question*." It is inaccurate to speak of a woman's sphere and a man's sphere if we live what we say we believe -- "*Neither*

is man without the woman, and neither the woman without the man in the Lord." The two are inseparable. We -- female and male are indivisible. The woman's world is as unlimited as a man's world -- particularly when we think and behave in terms of one day becoming goddesses and gods. People limit people. The Gods, our Heavenly Parents, do not limit us. They are the ultimate example of what each one of us can become. It is people who create divisions.

I once had a conversation which caused me to consider the ideas of division and unity more fully. One Friday evening I was invited to synagogue in Salt Lake City to attend a special meeting celebrating the Jewish holidays. Rabbi Bergman was speaking of "unity" -- "oneness" -- the kind we ought to have within the body of the Church as well as in our relationships, one with another. "Unity/Oneness," he stressed, "was something felt so strongly by the Prophets of the Old Testament that in Genesis -- where there appears the record of the Creation -- at every point of creating when God performed a unifying act, He underlined that act by saying afterward, 'It is good.' But when the Lord performed a dividing act, the act of dividing the land and the water -- God did not say, 'And this is good.' Unity/Oneness is the ultimate purpose." I went back home, pondered this through and re-read Genesis from a perspective I'd never before had. "Male and female, black and white, bond and free -- all are one in the Lord." We are equal before Him. Equality does not mean sameness, but fairness and justice -- attributes of God discussed in the Lectures on Faith. God is not a respecter of persons. Yet we as mere mortals -- presume to be respecters of persons. This presumption reveals itself in the many ways we structure our society so that we divide people against each other based upon superficial reasons for these divisions. Such as the differential status accorded to those with specific educational degrees. It is my personal conviction that as long as we continue to distort the Heavens we will continue to distort our relationships during mortality.

The inescapable fact is -- we are literally the daughters and sons of a Heavenly Mother and a Heavenly Father. "Are parents single? . . . Truth is reason, Truth eternal tells me I've a Mother there." We are not children of a one parent eternal family. But I believe that until we are moved with the desire to come to know Our Heavenly Mother, by that same process by which we must come to know our Heavenly Father and our elder brother Jesus Christ, until we come to know who we are by virtue of our spiritual origins and all that implies, until we understand our relationship to our Heavenly Parents and their relationship not only to each other but to the immutable laws which bind them as celestial beings, until this occurs -- we will not be able to overcome the crippling distortions that have entered into our perceptions and our behavior, one with

another -- as females and males. I believe, that if we truly taught little children the fullness of their spiritual parentage they would grow up and make better marriage choices -- marriage choices for the right reasons. I believe that if children understood their spiritual parentage -- this understanding would help them transcend the imperfections and limits of most mortal relationships. If for any reason at one point of their lives they are without one or the other earthly parent -- their relationship with their Heavenly Mother, their Heavenly Father would see them through, where presently many are left wandering, uncertain. It is my personal conviction that as long as we continue to distort the heavens we will continue to distort our relationships during mortality.

If we understood the relationship of our Heavenly Parents -- wives and husbands would behave very differently. I believe that at the celestial level woman is not subject to man -- which is the curse of the fall -- but both to the im-



mutable laws which bind them. I am even inclined to believe that with the restoration — with the ushering in of the Dispensation of the Fullness of Times where all that has been lost is restored to its fullness — I'm inclined to believe that woman is no longer *subject* to man. President Kimball stressed last conference that *he* would use the word "*preside*" in place of "*rule*." Recently on the BYU campus President Kimball spoke of a proper marriage as a partnership of equality and said that we should not get ourselves into a relationship — especially an eternal relationship where one is unequally yoked. If "*man will be punished for his own sins and not Adam's transgressions*," doesn't it follow that woman will be punished for her own sins and not Eve's transgressions? Or, does the 2nd Article of Faith literally mean the curse has been lifted from the Adams, but not from the Eves? We say within the Church that we do not believe in predestination. Doctrinally we believe in foreordination; the former an inescapable, fatalistic approach to the way things supposedly work, but the latter, foreordination, has to do with being called and elected and having free agency. I maintain, that as long as we continue "*sex-role stereotyping*" we are practicing nothing more, nothing less than "*social predestination*." By continuing to practice social predestination we are running interference with what each has been foreordained to be and do. Unless we comprehend the fact that none of us knows what the other has been called and elected to do — we will continue to behave to each other — females and males as if we knew what is really best for another person. We can justify our behaviors in a million ways, but *you* do not know what I promised to do in mortality, nor do I know that about you! Free agency, a gift from God, *not man* is incompatible with social predestination/sex-role stereotyping, for nothing in the scriptures supports the idea that "*biology is destiny*" — how could it — this temporal state is so transient, so fleeting in the eternal perspective of things.

Would that I had time today to talk with you about the implications, for us, of Christ's behavior toward women within the historical context of his times. Have you ever thought about the fact that he contravened the customs of his time? Have you ever wondered what the status of woman was during his times? If we understood his behavior, ours would be very different. Let me read two poems by Carol Lynn Pearson:

When I first moved to this state about five years ago and began giving speeches I was initially startled when women would come up to me afterwards and say, "*How do I respond to a husband who constantly tells me I must have done something wrong in the pre-existence to have been born a woman in this life.*"

#### HE WHO WOULD BE CHIEF AMONG YOU

*And he rose from supper,  
Poured water in a basin,  
And washed the disciple's feet.*

*Those hands,  
Hardened by the heat of a desert sun,  
Comfortable with cutting trees  
And turning them to tables  
In Joseph's shop —*

*Those hands,  
That with a wave could stop the troubled sea,  
Could touch a leper clean,  
Or triumphantly turn death away  
From the loved daughter on Jairus' couch —*

*Those hands,  
That could gesture the heavens open —  
Poured water in a basin  
And washed the disciples' feet.*

*The lesson lies unlearned  
But to a few,  
Who trust the paradox  
And hear the call:*

*"He who would be chief among you,  
Let him be the servant to all."*

That kind of power of the priesthood is very different than the way the world reflects "*power*." Often the problem within relationships is the worldly way we translate "*power*" into action.

#### HAIKU FROM A MALE CHAUVINIST DEER

*Shameless doe leaping  
The fields at full speed — making  
A buck of herself.*

In all our lauding of women within the Church the fact remains there still exists some very destructive, damaging attitudes. As long as those attitudes are fostered and rewarded the "*fear of women*" will increase and I personally believe, homosexuality within the Church will also increase.

It seems — based upon our discussions around this issue at our last conference that even in our pathology — we are preoccupied with the male. We deal with homosexuality but not lesbianism. If we deal with the latter at all it is from a perspective of the syndrome of homosexuality, which refers to males, rather than of lesbianism, which refers to females, which, contrary to what male theorists and therapists may think and practice — is quite a different set of dynamics.

The film "*Cipher in the Snow*," produced by BYU and written by Carol Lynn Pearson, deals with a young student who suddenly dies on the way to school. There appears to be no reason for his death. A teacher at his school tries to find out about this young man and in the process discovers nobody knew him. This teacher explains to the principal that because people ceased to care about the boy he was little by little erased until he literally ceased to exist and died. This erasing is what has hap-

pened to women. We are not longer validated personally, universally, nor eternally. We have been denied and kept ignorant of a sense of our own history, our psychology the way we are socialized, our own literature, our role in culture, and we are not informed about the contributions women have made in the arts, sciences, education, business, the professions, politics, nor do we understand how the laws exclude women, etc. We suffer from what I call "forced amnesia." How can we continue to erase women and then tell them to have self-esteem?

It has been said, "You can't keep a good woman down" — but centuries have swallowed the silent masses of "good women" and legions have indeed been "kept down." This remarkable feat has been accomplished through the deft use of oppression, repression, classism, racism and sexism. These crippling tools have been most successfully wielded by religious and educational institutions of the world throughout time immemorial. Since that early dawn of history, when poor, weak, beguiled Eve sank her teeth into the apple, the crunch has resounded throughout time, binding in chains the psyches of her daughters. Women are the causeless martyrs of a cruel myth and the narrow cells of sexism have been her fated prison.

Historically educational programs are initiated by different religious sects. As societies become more complex and governments more sophisticated, an evolutionary process takes place which gradually loosens the controls of education by religious groups and there is a transfer of power to the state. Therefore it is not unreasonable to assume that the sexist attitudes and practices within world religious groups would be woven into educational traditions. Later, even though education is eventually taken over by the state, traditions are already engrained and sexist attitudes inherent. That transfer of control would not therefore eliminate sexism, but would in fact continue to be a perpetrating force.

Eve partook of the fruit of the tree of knowledge of good and evil and has been systematically refused full access to the two institutions which offer that knowledge — churches and schools. Today, women are initiating a new "Fall." "Rather than a fall from the sacred, the Fall now initiated by women becomes a Fall into the sacred and therefore into freedom." (Mary Daly, *Beyond God the Father*: Beacon Press, Boston. 1973, pg. 67)

There is a historical male support system for the sexist attitudes which exist in the institutions of religion and education. Some examples of this are: 1) Plato's *Symposium* defends homosexuality in terms of his own personal hostility toward women and is an example of how this elite-consciousness is used by men to justify their fears. 2) Augustine developed a genito-centric theology which concentrated on man's genitals rather than on man as a whole. 3) Thomas

Aquinas convinced mankind that woman is an imperfect animal, and he was influenced by Aristotelianism and scholasticism. 4) Johannes Damascenus saw woman as an "advance guard of hell." 5) Tertullian called her "the devil's gate." 6) Petrus Damiani called her the "bait of Satan." The inferiority complex of men uses the satanization of woman to transform itself into a superiority complex. Manifestations of this hatred and attempts for superiority are demonstrated in the syndromes of head-hunters and witch-hunters. Damaged sexuality is linked to aggressive actions by male groups, and in these societies women emerge as mothers or prostitutes, with no alternatives in between. — a means to an end, existing to serve man.



The dichotomy set between religion and sexuality reaches its ultimate in celibacy practices a more "honorable alternative" to homosexuality. Elite-consciousness strengthened celibacy. Even among the great reformers, this dichotomy was evidenced. Martin Luther's Reformation failed to heal this duality because of his own early monastic life. Calvin felt that sex was a necessary evil and marriage was only for procreation. Freud proved no enlightened friend to womankind. Men just mentioned and countless, nameless others institutionalized their attitudes in churches and schools.

Christian churches have not understood, nor have they exemplified Christ's behavior toward women. He would not have condoned the homo-social practices nor the homo-structural institutions.

Historically good women are kept down by being "kept out." Religious and educational institutions have vigorously worked to keep women out. Both of these societies are entities dominated by men. So the practice of celibacy continues as we are debating within the hallowed halls of academia whether or not woman has a mind. This debate echoes those of earlier days when the Catholic Church was debating whether or not a woman has a soul. Head-hunting practices still exist as the rate of violence against women increases.

Education is discouraged for a group in whom free choice between alternatives is considered socially "dangerous." Free education has threatened the caste boundaries in society, and women are weary of being custom-shrunk.

The innovations of Jesus as an organizer have been over-looked by most Christians and social scientists. He has, however, left a legacy women are beginning to use in churches and schools. Women, like Christ, are taking positions of "no compromise with these governing powers." When they, like him, succeed they will be successful because all unrighteous dominion has been discredited and righteous power is unlimited. They do not seek personal power, but that power which comes through the unification over destructive factions between women and men.

For me the following quote exemplifies or states the high level at which we potentially could be interacting with each other. *"It is a serious thing to live in a society of possible gods and goddesses - to remember that the dullest and most uninteresting person you talk to may one day be a creature which you could be strongly tempted to worship or else a horror and a corruption such as you now meet if at all only in a nightmare. All day long we are in some degree helping each other to one or other of these destinations. It is in the light of these overwhelming possibilities - it is with the awe of circumspection proper to them that we should conduct all our dealings with one another. All friendships, all loves, all play, all politics, there are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations - these are mortal, and their life is to ours as the life of a gnat, but it is immortals whom we joke with, work with, marry, shop, and fight with, immortal horrors, or everlasting splendors."* - C.S. Lewis, *Weight to Glory*.

## Another Viewpoint

Cline

AMCAP is just beginning its second year as an official organization and as we struggle with issues and problems, it might be appropriate to respond to some of the vastly stimulating and interesting kinds of comments that were made in the last few hours - not in any critical sense, but in a helpful way.

We are all truly grateful for the principle of free agency. That in a great church such as this, there can be some diversity of views and people can struggle with and discuss important issues and problems. Certainly in my life, I have seen that, while our Father in Heaven has given us revelation and helped us with many problems, He also expects us to use our own intelligence and initiative to do the best we can to find solutions to our questions. Issues such as the women's movement and the "correct" marital roles of men and women are going to be increasingly controversial for some individuals in the Church. I think we're all going to be challenged as therapists as well as members of the Church, and we're going to have to find some answers through inspiration, the scriptures, as well as examining

I appreciated the presentation that was made this morning. While I wholeheartedly agree with some of the ideas, I have mixed feelings about others and disagree with still other points. What I'd like to do is share with you some of my concerns. These are mine and not representative of AMCAP as an organization, but for themselves only and are responsible for their own particular comments.

For one thing, it would concern me greatly if we eliminated sex-role stereotypes. For 25 years as a therapist I've worked with couples and families with many problems, and in light of my experience I feel that this could be very dangerous. If we confuse the sexes by teaching little girls to be "identical" to boys, or boys that they are nearly the same as girls, I would have very real concern about the kinds of problems they'd face in the future. I do a lot of work now with couples who are going through these kinds of role problems, and there is a lot of confusion as to the nature of the roles of men and women. I don't think the family can survive under this type of stress. Now this doesn't mean that there can't be great flexibility in the expression of roles. As far as the gospel is concerned, Our Father in Heaven has told us that men and women are equal, but they do have different role assignments, with a great deal of latitude and



flexibility suggested here. If women feel guilty about rearing children and doing things that are traditionally and culturally feminine, it can be very destructive to them -- I have seen this to be true. Many women are going through this identity problem,—searching for who they are and what their true role is. I see women as nurturant and tender, raising children, and some having careers along with families. But what really concerns me is the climate in which they do so. Some of the radical liberationists have tended to make women feel guilty about traditional feminine roles.

Another very touchy situation is the husband's presidency in the home. I have struggled with this problem for a long time and the only conclusion that I can come to is that if the husband and wife are given identical roles in the family, this will accentuate conflict. We believe, if we are active members of the Church and committed to this philosophy, that the husband does hold the presidency. This doesn't mean that the wife does not contribute a great deal in all kinds of ways, or that she isn't sometimes smarter or hasn't better judgment than her husband. But I think it would be like having two bishops in one ward: There is no way that it would work. The husband has to be righteous and aware of his tremendous responsibility, and no woman has to stay with an evil or tyrannical husband. The wife entered the marriage with her free agency and so if the husband is unrighteous she can certainly exercise that free agency to distance herself from him. The more I think about it and the more experiences I have, the more I am concerned about the tendency to confuse and blur role differentiation in the family. This is one of the messages that I have sensed this morning, a confusion and blurring of roles. I want to express, as a personal opinion, that we will be happier and healthier if we do allow some role differentiation. Some of you, I know, disagree with me, but all I can do is share with you my opinion and experience.

**“You need to be somewhat understanding and allow people in our organization to have some independence, to think for themselves, and to present views which may not be yours, without putting them down.”**

I have heard several people speak rather critically of some of the comments made this morning. I would plead that they be somewhat understanding and allow people in our organization to have some

independence, to think for themselves, and to present views which may not be yours, without putting them down. This is exactly the kind of organization we need, wherein we can express our opinions, search for knowledge, and solve some of the problems that we are all faced with as therapists. It is very easy to label someone “male chauvinist” or “radical feminist,” or whatever, but we have to get beyond and above that. This still doesn't mean we can't examine critically the ideas and evidence presented by our colleagues.

In my judgment, if women are conditioned to feel that raising children, changing diapers, preparing meals and being a homemaker is somehow beneath their dignity, a bad trip, exploitive, or degrading -- and women bought this -- I would worry about our survival. Our most important task, bar none, in my opinion, is to rear healthy, loving children who are responsible, contributive, and who can carry on our culture. I cannot conceive of any occupation or vocational role that equals this task or assignment in importance. And this would include the most elevated corporation executive, educator or government functionnaire.

In summation, much or what was said by the participants this morning I wholeheartedly endorse and agree with. But the thrust of some of the presentations do generate some very significant concerns -- which if translated into action would, in my judgment, be destructive to the family and our culture generally.



# Confidentiality and Privileged Communications

## Our Responsibilities within the Dual Roles as Church Members and Professionals

"In the effect of righteousness will be peace, and the result of righteousness, quietness and trust forever." Isaiah 32:17

**Editorial Note:** The contents of these presentations represent the views of the author and are not to be construed in any way as an official view of AMCAP or the Church of Jesus Christ of Latter-day Saints.

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**Maxine Murdock:** Confidentiality, the hour is late and we're all tired and I'm awfully warm up here and I think you are too. Since I am beginning this panel, I would like to look first at a definition of confidentiality and privileged communication. To those of us working professionally in helping areas, confidentiality has to do with the extent to which we must limit ourselves in the use of information given to us by those whom we help. Privileged communication is defined legally, and here I'm referring to the Utah law. The Utah Law states that a psychologist who is licensed cannot, without the consent of his client, be examined in civil or criminal court concerning information he has received while professionally serving his client. So, with these brief definitions let me go on.

Since all of us are professional workers or students going into this area, we do have some ethical obligations. Professionally we have some stringent codes of ethics governing confidentiality.

For psychologists, our professional code of ethics is specified by the APA as well as by our state Psychological association. For counselors, the APGA has specifications. If we are licensed, then we are also governed by the various state laws. Furthermore, if we are working in an educational setting or an institutional setting, we have guidelines set by these institutions, so that we are working under many different kinds of restrictions as to what we can do. Generally, all of these follow one theme – that is, that the prime obligation we have is the welfare of the client. I think it would be well for us to review some of the guidelines that we have.

I know that as I began my training in psychology these ethical standards were spelled out to me very carefully at the beginning of my graduate work. As I was studying for my comprehensive exams, I went through the entire list of the ethical standards for psychologists. I memorized the case book. As I studied for my Ph.D. exams, I went through them again and then preparing for this talk, as I looked again, some new things came to mind. So I would recommend to all of you that you look at the ethical standards governing you in your work. It is good to review these from time to time.

As a psychologist, let me refer just to the guidelines that we have through the APA. Principle six speaks about confidentiality. This refers to safeguarding the information about an individual that has been obtained by the psychologist in the course of his teaching, his practice, or his investigation. It is a primary obligation of a psychologist to safeguard this information. This information is not communicated to others unless certain very specific conditions are met. I don't know what these other brethren on the panel are going to discuss, so at this time I won't go into these specific conditions because I suspect that they will discuss them. I might just make one comment that is made in the APA ethical standards, *The psychologist is responsible for informing the client of the limits of the confidentiality*. I think this is one area where we might fall down a bit, and I would have

you think about it a little. Check the guidelines for confidentiality that govern you as a professional person, and communicate to your clients the confidentiality or limits of confidentiality under which you operate.

As I have prepared this presentation, I have thought about some areas that have been of great concern to me in my work as a psychologist. These are some of the things that I would like to talk about. I think it is important that we have a thorough understanding concerning confidentiality with the other professionals with whom we work and others on the team. This would extend outward to include secretaries, receptionists, file clerks – all of those who have access to the materials that we obtain. It is important that we have an understanding with the whole team as to where we stand on confidentiality and the limits within which we work, as well as with our clients.

One other area that I would like to remind you of is that the counselor or psychologist is not released from maintaining confidentiality just because others have the same knowledge. I think generally most of us here carefully follow these requirements, but there have been some areas that are of concern to me because of things that I have seen occurring.

As LDS people we are friendly, very gregarious, and as psychologists and others in the helping professions we're a pretty verbal bunch. I think we have the potential of being the world's worst gossips. Sometimes we do this under the guise of professionalism, which gives us the license among our colleagues to be completely unconfidential. Gossip is big business now. Talk shows on TV are tremendously popular, and here we are with all of this information, these juicy morsels that we could really spread around a bit. We wouldn't think of telling them to people who aren't professional, but sometimes in our professional associations things become a little gossipy. This has been a great concern of mine, that as we talk about our clients to other professionals that we do it in a very professional manner. I know that we are working under great stress in our work, some of us spending eight to 12 hours a day in this kind of individual counseling. This is emotion-laden work, and we have our own needs. Sometimes we do need to share these kinds of feelings that we have. But I think it is one thing to consult with another psychologist or another colleague, and it is quite another thing to gossip indiscriminately with our colleagues.

A second concern that I have had, as I mentioned, is the prime obligation we have to inform a client of the limitations of privileged communications. Most of us wouldn't think of taping a session without the client's consent. We would carefully explain the use of any tapes that we have. But how about consulting?

Recently I had a very difficult case. The patient had had a good deal of counseling in various parts of the country that had been unsuccessful. As this couple came to me, I was concerned about doing the best that I could to help them and felt that I would like to consult with someone who was an expert in this area. I obtained the consent of both people to share with a colleague the information they had given me. I felt very comfortable about consulting on this basis.

A third area that I would like to discuss is the problem of talking to our clients about other clients we have seen. In my work at BYU in the counseling center, a number of times I have had young people say, *"If you tell a counselor, you might as well broadcast it to the world."* They have had experiences, often in a school setting or outside of our university, before they came here and other areas of the country – some of them in our area too, that have developed these feelings. So I think that we have to be particularly careful because if we would talk to a client about another, then obviously he can assume we would talk about him to someone else.

I also think we need to be aware of the physical aspects of the counseling setting. Many of the young people feel really uneasy about coming to talk to a counselor. I think we need to do the best we can to make our offices as private as possible and to have some kind of agreement with the secretary, that appointments are kept as confidential as possible. As for the matter of coming to the office and leaving, I have had some people who are uneasy about going into our waiting room, who would rather wait and come directly to my office. If they feel strongly about it, I try to meet their needs as best I can, and then we deal with this issue in counseling.

**"Belief in the basic dignity and worth of all individual human beings requires that we prize that sacred trust that has been given us when we are invited into their private lives."**

A fourth area of concern to me has been the attitudes of professionals. Do we get our kicks from our clients? It is very rewarding to help. We get a lot of positive feedback. I'm sure all of you have received letters from people whom you have helped. We always have to be concerned with our professionalism because we do have the potential of being *"professional voyeurs"* in what we do and we need to respect our clients. We should take our work seriously and in the proper spirit.

Just to summarize this briefly check your own professional guidelines concerning confidentiality and privileged communication. Inform your clients



of the confidentiality limits. Talk to secretaries and staff members about confidentiality. Be professional in discussing cases with colleagues, and deal with your own feelings if you are getting your "kicks" from clients in a voyeuristic manner. Then as a general guideline I would suggest to you: when in doubt, keep quiet. Except in the most extreme circumstances. Remember that loyalty to the client comes first.



**Ted Packard:** I do my best thinking in the shower in the morning and I have spent a significant amount of time the last two weeks in the shower thinking about this topic and despite all that thought, I have not come up with a lengthy discourse or a list of things to say. I am going to try to tell you as clearly as I can why I think that has been the case.

In looking at the title of the panel it seems to me that there are two ways to approach it. One was to look at the panel as being basically focused on the issues of confidentiality and privileged communication. The other approach was to be a little bit interpretive. You can read into the panel discussion the possibility that there may be a conflict at times for the professional person who is also a member of the LDS Church in terms of his or her roles in these two areas. In my thinking I centered upon two or three points. One, the ethical codes are pretty explicit and specific and they cover a lot of ground. They don't cover any of the grey areas which are usually included in the cases one ends up being troubled about, they are relatively explicit though. The basic conclusion that I came to was that for me there was not a conflict and that I was partially limited to my own experience in that I had not been in situations where there were conflicts. I concluded that if I was working with somebody who shared information with me and it was the sort of information, for example, that would get him into difficulty in terms of his status within the Church, then I would not feel obligated to share that with other people in the Church. I would view that as being unethical behavior on my part. The only situation that I could come up with that would be a difficult one would be one in which the counselor was a professional person and also a bishop. If someone came in for counseling and wanted to have two kinds of relationships with him, one as a bishop and one as a professional person, I would presume that that could become rather a sticky situation. But the answer seems to be clear, even though implementing the answer may be rather difficult. It seems that wisdom dictates that the counselor should keep those two roles very separate, being very clear and honest with the potential client or

parishioner that comes in, in terms of trying to define what that situation is.

That is essentially the sum of the substance of my thinking over these two hours spent showering over the last two weeks. I really don't think there is a conflict. It seems that as professional people we have obligations and those obligations do not change based on the fact that we also affiliate with a particular religious philosophy and outlook.

**Elvin Tanner:** Wayne said earlier as he was addressing us that sometimes, I think he said often, when it comes to some of the issues, we don't know where we are individually. I want to make it perfectly clear when it comes to confidentiality that I do know where I am on that and I want to make it clear to the rest of you that I can keep a secret. It is only the ones that I tell that you need to worry about.

As I considered the title of the panel, I thought of it not so much as the professional standard of ethics, because I think those are spelled out, and I didn't see a conflict for myself because I think that the same standard of ethics would apply. However, I believe there are some different kinds of problems or issues that do confront us in the dual role as members of the church and as a professional people. I address this to the point that very often we are receiving referrals from within the church from bishops, stake presidents, etc. That is the approach that I have taken, looking at it as a somewhat different kind of role where our relationship with the referral source may be quite different. For example, a bishop may find someone in real conflict and perhaps that conflict does involve some moral issue. The bishop is still concerned and he is still involved. The question then has to be raised how much has to be shared. I will try to, as I move along, give you some idea how I personally feel about that.

**"A confession to us can never, in any sense of the word, take the place of confession to proper priesthood authority."**

Basic to my philosophy of confidentiality is the idea that when we're invited into someone's private life that is a sacred trust, and we get that generally, but not always, by invitation. When we have received that invitation, it seems to me that it carries with it some obligations of being a good guest. In other words we have a certain respect for that person and that inner house that he shares with us. Belief in the basic dignity and worth of all individual human beings requires that we prize that sacred trust that has been given us when we are invited into their private lives. If we do not try to protect that sacred trust, then there is a good possibility that we will not be invited



back. Worse than that, we will probably not be invited into other people's private lives who may need it, simply because, as has been indicated, the word gets around that you're not trustworthy. Let me share just quickly just how that can happen.

On one occasion in teaching a class, I gave a case presentation and I disguised all of the materials very neatly. I thought that I had done an excellent job in disguising the material so that it could not be discovered. I did so well that I was not even talking about a student that I had seen on campus. The fact of the matter was that I was describing my sister-in-law. Well, one of the girls in the class went home to her roommate and, of course, they had lived together for some time. She recognized in my description her roommate. She knew her roommate had been in to see me and she said, "Hey, you know Brother Tanner told us all about you in class today." Well, it took a while to convince her that I was not talking about her, which I was not, and it kind of startled me when I found out.

President Kimball, in talking with the seminary and institute teachers, indicated, "The Gospel is a 'can' program, not a 'can't' one. Gospel living is the way to perfection." We hear the scripture ringing, "Physician heal thyself." We know that every man must cure himself, but at times he needs help and encouragement. I think President Kimball was alluding to us as professional people, but he went on to say that disciplinary action or court action, when very personal moral infractions are confessed to the counselor, or in this case to the teacher, is to be held there and he cannot take disciplinary action because it is not his right. That's the kind of situation that we find ourselves in as counselors, particularly within the realm of counseling people who have been referred by the bishop or stake president.

Very often there are moral infractions and they tell us about them. A confession to us can never, in any sense of the word, take the place of confession to proper priesthood authority. Therefore, I would see then my responsibility, as part of the counseling that I would do, not to go to the bishop and say, "Hey, did you know this?" I would probably encourage them to go of their own free will and talk with the proper priesthood authority.

The other side of that coin, however, is where the bishop (and I have had this happen and I'm sure many of you have also) will come to you and say, "I sent so and so over and I'd like to know if this is really going on. I have heard rumors that it is. Is it?" What should you tell him? Because of this sacred trust and because of my orientation in getting them to the proper priesthood authority, I just simply would have to say, "Bishop, if I am going to be of any help to this person, I cannot talk to you about those kinds of things." I don't think there would be a violent negative reaction to that. Also, I would let the bishop know that if there were things that needed to be confessed it was my orientation to encourage my client to talk with him, but that I would not do it for my client. The important idea is that every soul is free to choose his life and what he'll be, and unless it is something that he has confessed, it is going to be of very little value, and I would see greater value in helping the client to go to his priesthood leaders on his own accord.

I have talked with a number of people concerning this, including my own stake president on the BYU campus. I asked him what would he expect if he referred a student to me for counseling? What would he expect from me in return in terms of information? I was very pleased by his response. He said, "When I

*have turned it over to you, that's where I leave, and I would trust that you would help him to do what is right, but I'm not going to pry or interfere with the process."*

There is one related issue that I would like to touch on before I quit, because it has always been OKer than some of these other kinds of priesthood-related situations in which you get the referral. What about the case where a wife is coming in for counseling, and within the Church structure the husband is the first-order priesthood authority in her life, if he is living properly. The husband then comes to you and says, "Hey, I want to know what's going on. Will you . . .?" I've had to say the same sort of thing. But there's a different kind of power or lever that he wields here. On a couple of occasions, because the husband most often is paying my fee, if he doesn't like what I tell him or don't tell him, he may cut off payment of fees. I have had a couple of husbands say, "I don't like that. I don't like my wife talking to you and you not telling me what she says, and so she is not coming back to see you." I still feel that I should protect that privileged communication from him. If she wants to tell, then I think she should. In most cases because of the damage that is done by some of the secrets that are held, I would encourage her to do so. But primarily it boils down to the same principle, getting them to go to the right person to make it right.

I had a fairly recent situation, within the last two years, in marital counseling where both the husband and wife had been involved in some serious moral infractions. Their marriage was at the point of breaking up. He was completing a graduate program and she was working to help him finish, but as soon as he got through with the program, she was going to be on her way.

Most of the conflicts centered around these moral issues. They were encouraged to go to the proper priesthood authority. They did. The branch in one case took action against one of them (not against them, but for them, I guess is the proper way to put it) and the stake for the other. When the action had been taken and the air had been cleared through confession, and the matter had been dealt with properly, their marital conflicts diminished to the point where they could handle them on their own. The source of most of their problems was those things that had been kept secret. This convinced me that we probably should make more referrals in those kinds of cases. We can still work with them in the other areas.

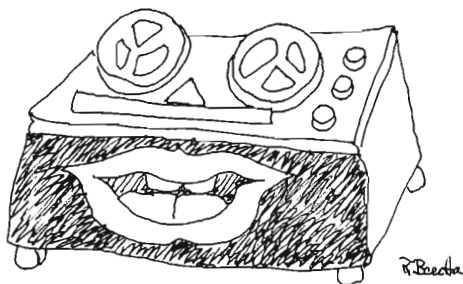
President Kimball has mentioned several times the work that is done within the Church, particularly with sex offenders. I just wish to quote one line from a statement that he made talking about these people. He said, "The person is permitted to tell his own story in his own way, and then he is helped in a very confidential way."

That gives me a great deal of confidence that they would support us as professional people in dealing with our brothers and sisters in a very confidential way. If the prophet is for us, who can be against us?

**Grant Hyer:** I have a large clinical practice and see a lot of people every week, and all of us may be involved in that sort of thing. There comes a time in your life when you can use a little therapy. That's why I'm here today. I want a little therapy and help from you.

First of all, I see that tape recorder over there turning, and that just sends chills up and down my spine because I'm going to talk about confidentiality and privileged communication. Now, heaven knows what they are going to do with that stuff if I tell you what's in my heart and what is bothering me. This reminds me of the time when my first client came in with his tape recorder in order to record the session so he could take it home and listen to it. I thought about that and I said, "This confidentiality is a two-way street." He trusted me to keep his information confidential, so I'm going to trust him. So, I permitted all my clients to bring their tape recorders, and they do it regularly to record the sessions. Then they take them home. What they do with them, I don't know. They may play them for family and friends and have a lot of fun.

I do know that it has been my privilege to see a number of clients who have been seen by other therapists in the community. If any of you have had this experience, you certainly can learn a lot about the other therapist because your



clients will tell you everything there is to know about them, their attitudes, their feelings, their biases and their prejudices. I'm sure if any of you ever see any of my clients, you will get to know me pretty well because I'm sure they are going to tell you something about me.

Then, I have another feeling that I have got to work out of my system -- that has to do with this whole AMCAP program and what we are trying to do with it. The girls this morning made a nice presentation and there may have been some discussion. Brother Cline made his sort of rebuttal and that's very interesting. It reminds me of a time when I was about 19 years of age.

### **"This confidentiality is a two way street."**

At that time I began to criticize the General Authorities and some of the things they were doing. My father, being concerned about my soul, said to me, *"Now, son if you start to criticize the General Authorities, that's the first step on the road to apostasy."* I thought about that. *"Yeh, that's true."*

Yet I was still left with my feelings. I was walking around with my feelings, and I was sort of between a rock and a hard place -- what to do about this kind of conflict in terms of what I felt and thought; what I ought to do and should do. I really didn't have an answer for that for some time.

But I guess the Lord was good to me because I was reading in *Priesthood and Church Government* by John Widstoe and as I was reading (I think it is on page 189, if I remember) I found something that goes like this. *"It is the duty of every elder in the church (and I had just been ordained an elder, by the way) to find out for himself if the doctrines of the Church are true."*

Those words jumped out at me just like I am sure Joseph Smith's experience with the Bible jumped out at him. That made sense to me. Now, that gives me privilege to question, doesn't it. I don't have any argument. I can't question the General Authorities. That's going to lead me onto the road to apostasy. But apparently I can question the doctrines of the Church and find out for myself if they are true.

So in AMCAP this is what we are going to do. We're between a rock and a hard place. We've got to structure ourselves so that we come out smelling like a rose, as far as the General Authorities are concerned, but I'll bet a lot of you have a lot of feelings that you need to work out relative to some of these things and how they can be applied in our lives, and more especially how we can help the people that we see deal with these problems, especially related to confidentiality

and communication. Let me cite a couple of examples to illustrate what I am talking about.

We as professionals espouse: (1) that we have confidentiality. We say that. I guess under the strictest sense of the rule, if you tell anyone else it has lost its confidentiality because you know what is going to happen to it. We have a law for those people who are licensed, The Law of Privileged Communication. In the Church we have the rule that information is supposed to be confidential. It is supposed to be confidential, but there is no such rule as the law of privileged communication in the Church.

Many people have gone to their bishops for counseling to discuss certain issues and to clarify certain things in their lives, and assumed that the discussion was going to be kept confidential, and have forgotten they weren't talking to their counselor. They discovered that they were talking to the judge. So, the next day they have found themselves in High Council court. In a sense then we teach our people a double message. We say, *"Okay, you go and talk to your bishop and he will deal with it in confidence, but, ultimately you can end up in court and your counselor will be your chief accuser."* Now that's a problem when that happens to you as a person, because counselors assume these sort of things. Maybe you can help me resolve some of these dilemmas.

I guess ultimately, as far as the Lord is concerned, there is no such thing as confidentiality at all. Let me read from the first section of the Doctrine and Covenants verse 3: *"And the rebellious shall be pierced with much sorrow for their iniquity shall be spoken upon the housetops and their secret acts shall be revealed."* So, I guess as far as the gospel is concerned, there is no such thing as secrets, confidences.

Therefore, if we are going to live in light, then we had better prepare ourselves to live in light because that's the way it is going to be. If you think you are going to live with your little secrets, you're mistaken because when you get to that day of judgment, the big screen will be playing. You will see it all, according to the Doctrine and Covenants.

In terms of the panel and the conflicts in the panel, I don't think there is any conflict between the role of the Church member and the role of the professional. I had a unique experience (Brother Packard related to the problem) when I was younger and I suppose that by doing it again, I'd be a little wiser. I have learned a lot over the last few years. You learn a lot as you get older. It's amazing how many things you didn't know when you were young. Let me cite a couple of examples.

I was bishop at one time and also, in private practice, a marriage counselor. I was living in a community where there were no other LDS counselors and the

people came to me who were also members of my ward for counsel. I had the unique experience of telling them, "Okay, brother or sister, if you want to come into my office, I'll see you for nothing and I'll give you the best counsel I can as your bishop. The scriptures will be on the table and we'll deal with the issues as they come about. However, if you don't want to go that route, I'll see you in my office and you can pay me 'x' number of dollars - I'll never mention the scriptures or religion unless you bring it up. Then we'll discuss it as it seems appropriate from a professional point of view."

It was interesting to me. I did a survey. About half of the people who came to me wanted to see me as their bishop and about half of the people wanted to see me as their professional counselor. It just so happened that no critical issues came up that would really have put me in a bind. I think that if they had told me some things as a counselor that they wanted to keep secret, they would have been kept a secret because of the law of privileged communication. They would have to come into my bishop's office and reconfess the whole thing over again, if they wanted to deal with it as a church issue. So, I think we have real problems in communications with confidentiality and privileged communications, especially as it relates to our members.

**"I guess as far as the gospel is concerned, there is no such thing as secrets, confidences."**

Let me cite an example of some of the dilemmas we have as counselors, at least that I am struggling with. There was a case in which both husband and wife had been involved in strong moral issues. They came to grips with these problems with the help of a counseling situation and decided that they needed to repent and wanted to repent. They decided that they wanted to postpone their punishment, because they had four children. They knew that their children would be subjected to a good number of problems if they, the parents, were excommunicated from the Church. Considering the kinds of social pressures that are prevalent in wards and stakes where this happens, they decided that they were going to repent -- as far as they were concerned -- but they set a target date of 12 years into the future to talk to their bishop, because by that time their children would have left home. The children would be married, or gone to college. The parents felt that it would be appropriate for them to confess and take their punishment. They were willing to make that kind of a sacrifice. They would go to church, do their things. They would avoid asking for a temple recommend or get into any kinds of problems in that score. But that's the kind of life

they were going to live.

Now being an LDS counselor what would you do? Would you let them just do that? Would you counsel them further? What kinds of options would you give them? What kinds of alternatives might you want to discuss with them? Those are some kinds of issues that we might want to discuss as we get into our groups, after the tape recorder is turned off. I'm not going to commit myself much further than that with that tape recorder going.

One other issue, is the issue of abortion. I have felt very comfortable for years in dealing with people who had the problem of abortion. They came to my office. I discussed the pros and cons, the alternatives, consequences, etc., etc., and then just recently we had the opportunity to get some referrals from an agency that deals with these kinds of problems. The thought came to me because now when I go to my bishop and ask for a temple recommend and there's a question, "Have you participated, talked to, engaged, or discussed anything relative to anybody about abortion?" Now, I'm not quoting that correctly because I don't have the handbook before me, but if any of you have been there lately, you know what the question is. After thinking about it, I asked myself, "Suppose the client comes into me and we discuss the options of abortion and what it means to her in her life, etc., and then she has the abortion and then reports to the bishop, 'Well, I was in counsel with Brother so-and-so for a year.' "

"Ah, Brother so-and-so counseled you, huh? Well, maybe we had better get him into court and see where he's at."

You know how often clients misinterpret what you might be telling them as you try to help them clarify what is best for them. They may decide that what you are really telling them is that it is okay to get an abortion. That is not a sticky issue with me yet, but I can visualize it becoming so as the schools begin to turn and as President Eyring talks about the separation gap and the norms and conformities that we are talking about become important. So I think it is very important that we as counselors are clear on how we handle and encourage people to share confidences, not only with us but also with the Church.



STOP, STOP, S T O P I I I  
 THIS IS ME  
 AN ENIGMA  
 AN INTRICATE AND UNKNOWABLE WORK OF ART  
 I PERCEIVE THE WORLD AROUND ME  
 AS ONLY I PERCEIVE IT  
 I CANNOT SEE THE WORLD AS YOU  
 I AM NOT YOU  
 I WRITE TWO PLUS TWO  
 AND I SEE FOUR BUTTERFLIES  
 YOU WRITE TWO PLUS TWO  
 AND MAYBE YOU SEE FOUR CROCODILES,  
 ANYWAY, IT'S DIFFERENT FOR YOU  
 EVEN IN TWO PLUS TWO

THEY GIVE ME A TEST  
 TO SEE IF I AM INTELLIGENT  
 AND THEN THEY SAY  
 "THIS IS YOU"

YET NO PAPER CAN PICK OUT THE SUBTLE POETRY  
 OF MY SOUL WITH ITS HOPES, DREAMS, AND  
 CAPABILITIES — FOR GODHOOD, AND NOTHING  
 LESS  
 (I WONDER WHAT GOD'S IQ IS?)

WHO ARE THESE PLAY-GOD MEN WHO SAY  
 "... AN IMPORTANT PROBLEM —  
 RESISTANCE ON THE PART OF PEOPLE  
 TO CHANGE SELF-CONCEPTS  
 DESPITE TEST RESULTS."

AND THEN THE PLAY-GOD MEN SAY,  
 "IT IS UNFORTUNATE,  
 OUR RATINGS' THEY MAY ONLY  
 REPRESENT SUPERFICIAL LEARNING,  
 A MERE PARROTING,  
 AND NOT A SUBSTANTIAL CHANGE  
 IN THE INDIVIDUAL'S SELF-CONCEPT."

AND THEN THE PLAY-GOD MEN SEARCH  
 LOOKING FOR WAYS TO IMPLANT THEIR  
 DISTORTED  
 MECHANISTIC PRINTOUTS  
 INTO THE MINDS OF THEIR VICTIMS

IT IS A DANGEROUS THING WE PLAY WITH  
 PAPERS  
 COMPUTERS  
 STATISTICS  
 SCORES  
 DESCRIPTIONS OF THE UNIQUE IN TERMS OF  
 THE GENERALIZED

IF I AM NOT ABLE TO SAY,  
 "THIS IS ME."  
 I NEED NOT A STATISTICAL FORMULA  
 AND NORMS,  
 I NEED A DISCERNING FRIEND  
 AND A SEARCH  
 A SEARCH DEEP WITHIN  
 THE NUANCES OF MY BEING  
 IN A PROCESS OF UNFOLDING

RELEASING THE INSIGHT  
 THE STRENGTH  
 THE POWER  
 WHICH COMES IN A WALK  
 HAND-IN-HAND  
 WITH ONE PATIENT  
 PURE  
 RECEPTIVE  
 (TO THE ONLY MEDIUM CAPABLE  
 OF DESCRIBING ME  
 TO ANOTHER  
 WITH ANY ACCURACY)

THEN  
 "I WILL NEED NO TEST  
 FROM THE PLAY-GOD MEN  
 FOR I WILL BE ABLE TO SAY  
 "THIS IS ME  
 POETRY  
 DIVINITY  
 ETERNITY  
 ME"

F. Lucretia Brown

