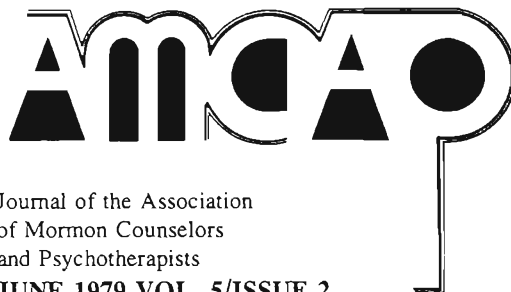


Journal of the Association
of Mormon Counselors
and Psychotherapists

JUNE 1979 VOL. 5/ISSUE 2

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Henry L. Isaksen
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PREFACE

Issue #1 of Volume 5 of this Journal was mailed late in February, 1979. We wish it could have been in your hands last Fall. This issue, #2, was scheduled for mailing in May. Again, unanticipated delays were experienced. We found that in spite of our efforts, there were some errors - a few copies had some duplicate pages while other pages were missing; appropriate style was not followed in some places; the listing of Associate Editor should have read "To be appointed;" and the listing of Editorial Board should have read, "Roy Marlow, Ricks College (and others to be appointed)." Roy's appointment as associate editor has since been confirmed, as well as Russell Crane's appointment to the board. Others are still pending.

If you have ever worked on a publication, you already know how hard it is to communicate accurately and effectively with the printer, proofread, check and change, and then check again, etc. If not, you should have the experience!

Your patience is appreciated - and, frankly, a bit of a surprise. After the first issue was mailed and the errors

discovered, I braced myself for the flood of letters that I thought would undoubtedly come - letters of criticism and faultfinding. But there were none; so I must conclude that you are very patient and kind. The only other possible conclusion would be that you are apathetic, a conclusion that I reject in view of the kind of people you are and the interest you have shown in AMCAP. Please, fellow members, confirm my conclusion! But do not hesitate to offer suggestions and constructive criticism. In any case, let us hear from you! Again, "Letters to the Editor" will be gladly received.

You will find quite a wide variety of articles in this issue - all, we feel, are thought-provoking and stimulating. Your comments are solicited. Another issue (#3 and the last in this volume), is planned for late August or early September and four issues are tentatively planned for Volume 6. We would be pleased to consider your contribution for publication in one of these issues.

Henry L. Isaksen, Editor

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The Healing Power of the Atonement

Quinn Gardner*

(Presented at the annual convention of Association of Mormon Counselors and Psychotherapists [AMCAP], September 28, 1978, Salt Lake City, Utah.)

*Brother Gardner is Managing Director of Church Welfare Services

I'd like to read a verse from the 88th section of the Doctrine and Covenants because I feel this way this morning. It's a salute that is to be given at the School of the Prophets (and nobody but a bunch of crazy Mormons would get together Friday morning at seven o'clock for a devotional before breakfast!). And it reads: "I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever." I think we all recognize that if I'm to say anything of any worth, it has to come from the Spirit. I think those of us associated with the helping professions and who are ministering to human service needs recognize that many people can discern a dismembered limb. It takes some training to diagnose a broken bone, perhaps even more training to diagnose a torn ligament, more training still perhaps to diagnose internal bleeding and perhaps the most training of all to diagnose a broken heart. And as it is not obvious to those who have not worked in this area that human hurt is very real but not terribly apparent, so also to the natural eye, the things of the Spirit are silly and ridiculous. I pray for a portion of that Spirit for both of us that what I have to say might be meaningful.

Let me give a paragraph of thesis statement, if I may. Although I'd like to have all day to do this, I will try in forty minutes to establish the following: That the atonement is the center of the gospel; that forgiveness is at the center of the atonement; that as we forgive ourselves, as we forgive others and as we give ourselves to the Savior, powers are released in our lives, in any individual's life who follows this formula, such that they are healed. Not just healed but sanctified, built up, and qualified to receive the in-dwelling, divine nature and be prepared to be joint heirs with Jesus Christ who received all that the Father has. Now if these things are true, then it follows that all those laboring in the helping professions have at least three overriding, overarching accountabilities. They are, first, to have their lives in such an order that they may minister by this same Spirit that does the healing. Secondly, they must learn to minister congruent with this process, in support of the Priesthood and the channels of power that really heal people. And third, they must give credit to the source of that power, even Jesus Christ. Now that's kind of a long thesis statement, so I'd like to repeat it. I'd like to establish that the atonement is the center of the gospel; that forgiveness is at the heart of the atonement;

that as anyone forgives themselves and others and gives themselves unto the Savior, the powers of the atonement are brought about in their behalf to heal them. Not alone to heal but to sanctify, to build up, to make holy such that they become the joint heirs of Christ. The implications of these truths are, for those in helping professions, that their lives must be in harmony with the gospel standards and the Spirit that does the healing; their ministry must be congruent with the spiritual processes of healing; and they must recognize the author of the process, the source of the power as being Jesus Christ.

Now I won't be able to give all the supporting evidence. Hopefully much will come to your minds that I don't even say. But with respect to the fact that the atonement is the center of the gospel, we have a very nice, clean, succinct statement of the Prophet Joseph in which he says that the center of the gospel is the life, the atonement, the death and resurrection of Jesus Christ and all other things are appendages thereto. So, we don't have to spend very long on establishing that the atonement is just the heart of the entire gospel program. All of the foreshadowings of the Old Testament, all the prophecies of the prophets, all of creation bears witness of Jesus Christ. He comes. He ministers. He is crucified and resurrected. All of us should have a witness of that truth. Occasionally, I am disappointed when people say their testimonies are growing. I think it's accurate that our faith in the Lord is growing, our confidence is increasing but we either have a witness or we don't. We either have had witnesses or we have not. I hope that all of you, and I assume that all of you have paid the price to have your own witness and that your testimony is pinned to no one else's sleeve. Without that witness, your ministry will fail of the power it takes to heal human lives.

Now with respect to the fact that forgiveness stands at the heart of the atonement, I think we have to start back early in the ministry of the Savior and I hope that you will forgive me for paraphrasing scriptures because there isn't time to read them, but I think we see an interesting phenomenon in the way the Lord goes about encountering occasions on which to heal, then forgive people. And this gets him in a good deal of trouble with the local authorities. He finds a woman in sin and adroitly defuses all of the accusers and then says, "I accuse thee not: go thy way and sin no more." We have a person who is lame and others who are blind and the Lord heals them, not just in body but in spirit. Many dramatic examples and then some not so dramatic. He forgives Zacchaeus for being short of stature and hated of men by saying,

"Zacchaeus, come down from that tree and come and sup with me. I forgive you for being short and love you in spite of it." And when, just before the crucifixion, Martha is upset that Mary is not in there helping prepare the refreshments He says, "Now Martha, leave Mary alone. She is performing a very significant ordinance--one that is sacred. Forgive her for doing that and be happy in attending to the domestic chores." And all the sweep of the Savior's ministry is one involved in forgiving and healing and starting people anew; recreating the creature so that they are quickened in the inner man, in the inner woman. The effects of the spiritual fall are reversed, they're brought back in touch with the powers of heaven and they can then lead their lives in harmony with the Spirit. Now of course, all of this culminates on the cross. The silence is the silence of forgiving all the way through this ill-begotten trial in which I believe it has been stated there were forty-seven instances in which the Jewish Fathers broke their own legal code, so bent were they on the destruction of their own king. His silence was not one of just indulgence, but of forgiveness. He makes arrangements for his mortal mother with John, and then of course, after suffering in the Garden, being nailed to the cross, in what has to be the greatest exhibition of forgiveness He says, "Father, forgive them, for they know not what they do." And the King James translators have a difficult time. They can't decide whether to go with the original or to translate it, so they give us both in the 27th chapter of Matthew and in the 46th verse. And about the ninth hour, Jesus cried with a loud voice saying, "Eli, Eli, lama sabach-thani?" That is to say, "My God, my God, why hast thou forsaken me?", the juxtaposition of His having forgiven all and then of His being forsaken by the Father, who I suppose had to go off into the furthest corner of eternity as His heart broke while He withdrew His in-dwelling power from the Savior so that indeed the Savior could die. I doubt that it takes much more than going to the Lord with a broken heart and a contrite spirit to have proven to oneself, at least if not for others, that forgiveness is the center of the atonement.

Let me talk about the powers of the atonement that are released because of it and are associated with and inherent in it. Let me read one verse to set this up a little bit. Alma 34, verse 31 in the Book of Mormon. Here we have the ministry of Amuleck and Alma. He says this to a group of brethren; we start in verse 30. "Now my brethren, I would that, after ye have received so many witnesses, seeing that the holy scriptures testify of these things, ye come forth and bring fruit unto repentance. Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you." Now you know, for years I tried to figure out what that meant. What does that mean for the great plan of redemption to be brought about unto me? And finally, at least for me, it came. It was contained in a little verse that was always somewhat troubling in the 112th section of the Doctrine and Covenants. This, a revelation given by the Lord to Thomas Marsh who was

called as the first president of the Quorum of the Twelve, given through the Prophet. The Lord is instructing, through the Prophet Joseph, Thomas Marsh in his duty. He starts off by saying, in verse 12 of 112, "And pray for thy brethren of the Twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins, and be ye faithful before me unto my name. And after their temptations, and much tribulation, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them." Now, I said to myself, "If the members of the First Quorum of the Twelve in this dispensation have not yet been healed, when they were called, maybe, just maybe, there's room for me to make it on that chariot before it leaves." And we start to study and find that the powers of the atonement are very significant, and that they are sent forth to work on us, and we're wrought upon as it were, and we start to change. We see this change process take place many times in the Book of Mormon, many times in the personal lives and journals of Latter-day Saints in this dispensation and what it comes down to, is that finally, after avoiding it as long as possible, we give ourselves to the Lord, avoiding the implications of giving ourselves to Him just as long as we possibly can. But when we do, marvelous things happen. And as I understand it, this is the process of giving ourselves to the Lord. Now I would like to read something. It's about three paragraphs but I think it bears at this point in establishing this thesis. It is by C. S. Lewis, from "Mere Christianity."

"Christ says, give me all. I don't want so much of your time and so much of your money and so much of your work--I want you.

"I have not come to torment your natural self but to kill it. No half measures are any good. I don't want to cut off a branch here nor a branch there; I want the whole tree down. I don't want to drill the whole tooth, nor crown it nor stop it, but to have it out.

"Hand over the whole natural self. All the desires which you think innocent as well as the ones you think wicked. The whole outfit. Give it to me and I will give you a new self instead. In fact, I will give you myself. My own will shall become yours."

The terrible thing--the almost impossible thing--is to hand over your whole self, all your wishes and precautions to Christ. But it is far easier to do that than what we are trying to do instead of that. What we're trying to do is to remain what we call "ourselves," to keep personal happiness as our great aim in life and yet at the same time be good. We are all trying to let our mind and heart go their own ways, centered on money, or pleasure, or ambition and hoping in spite of this, to behave honestly, chastely and humbly. That is exactly what Christ warned us not to do. As he said, "A thistle cannot produce figs." If I am a field that contains nothing but grass seed, I cannot produce wheat. Cutting the grass may keep it

short but I shall not produce wheat. Instead, I will produce grass. If I want to produce wheat, the change must go deeper than the surface. I must be plowed up and resown. It is the difference between paint which merely is laid on the surface and a dye or a stain which soaks right through. He never talked vague, idealistic gas. When He said, "Be perfect," He meant it. He meant that we must go in for the full treatment. Yes it's hard, but the sort of compromise we're hankering after is even harder. In fact, it's impossible. It may be hard for an egg to turn into a bird. It would be jolley well slightly harder for the bird to learn to fly while remaining an egg. We are like eggs at present and we cannot go on indefinitely just being an ordinary, decent egg. We must hatch or we must go bad. Now, what does that have to do with the power that the Lord makes available for us to become healed? Well, my understanding is that he only releases that power in proportions; in direct proportions to which we give ourselves to Him. Now the interesting thing that all of you have learned, and you know much more about this than I do, is that it is very hard for us to give ourselves to the Lord until we have forgiven ourselves and forgiven others for the scars that we feel on our hearts. What does the Lord say if we have ought with our brother, you take care of that then bring your heart back here and put it on the alter because I want it pure. That is to say, I'll make it pure but I want it whole when it comes. And I think this is the genius that every person working in the helping professions has to understand. We simply find ways to pry loose the scar tissue; to dig down into what is bugging, what is causing the dissonance, what is laying up scar tissues in our heart.

Now, let me read another quote from a non-member and I do this with some purpose: I think sometimes we Mormons flatter ourselves into thinking that because we understand we don't have to live. I submit that there are those who are not, or at least not apparently of covenant Israel who understand some things better than we do and often live them better than we do. I hate to say it but from my years of experience, I would a lot rather do business with Gentiles than with Mormons. That is a sad statement, but as I stand before you today, I still feel that and it isn't right. But here we have Brother Bonoffer who says this, and then I'd like to talk about this. "As Christ bears our burdens, so ought we bear the burdens of our fellowmen. The law of Christ which is our duty to fulfill is the bearing of the cross. My brother's burden which I must bear is not only his outward loss, his natural characteristics and gifts, but quite literally his sins. And the only way to bear that sin is by forgiving it. And thereby, we share the power of Christ and the atonement. Thus, the call to follow Christ always means a call to share the work of forgiving other men of their sins." Now, if my wife has hurt me, I am her burden. She, by order of the gospel, is supposed to come and ask my forgiveness. The same applies to any situation between any mortals. And yet, if I seek to be Christlike in my heart I should go to her and say, "I forgive you. I hold no ill will. I hold nothing." Now can you imagine Brothers and Sisters what this world, what this Church, what

this Association, what your family would be like if all of us were to walk around, put our arm around our brother, pull off our little name tag that's sticking on both shoulders and say, "I want to lighten your burden. I'm going to forgive you for this. You may never know you did it or you may know full well that you did it with total premeditation and desire to hurt, but I am going to participate in the center of the gospel and I'm going to take my name off your back." Where would the accusers be? Oh sure, there are some of us right now who can say, "Well, I've got a case and I'm going to wait until judgement day and I'm going to sit right in the back of the room and when my brother-in-law goes across the front of the stage I'm going to raise my hand and say, 'Lord, just a minute now before we judge him. I have some accusations to make and I am justified in those and I will make them and I will have my justice.' " And about the time we are making our way up to the podium to make our case before the Lord, someone grabs our pant leg and says, "Fella, you make your case against him and I've got a better one against you." We turn around and we look and we remember. We say, "Lord, I'm going back to sit in my chair. Pardon me." And the fingers let go of the pant leg and we say, "Thank you." Now, I submit that each of us must be examples of doing this. When we do not forgive, when we do not exemplify and teach forgiveness, in my mind's eye, we are denying the atonement. We are saying, it did not happen. I'm not saying that I agree with this, but there is a worldly philosopher who once put it forth and said something like this: "Lack of forgiveness may be a greater crime than murder. Why? Because murder could have been performed in the heat of anger and passion and then passed. But lack of forgiveness is consistent, thought through, meditated determination to maintain a wound as an open sore." In some sense I suppose that is crucifying the Lord afresh.

What does it mean to carry the cross? What does it mean to bear one another's burdens? I think that it can be sufficiently established, that among other things, it means to forgive; to forgive openly, totally, wholly, quickly, earnestly and sincerely, without wax. Now what happens when we are able to forgive ourselves and we are able to forgive others and we approach the Lord to ask Him to heal us? Well, a number of things. First, it is the order of the Kingdom that is established by the Savior, for some infractions that a common judge be a part, not of forgiving but of establishing us righteously in the kingdom. Now, since I have been in this assignment of Welfare Services, I have come to learn why the Lord has bishops--strong bishops as well as weak bishops, good bishops as well as bad bishops. He has established an office in the Priesthood, not just a calling. Bishops are set apart and ordained, not just called and set apart like an elder's quorum president or a stake president. And that is so that they might have the special endowment to discern and judge cases. Judge repentance, judge need, judge spirit, judge spiritual gifts. Now you know, it's occasionally hard on me and I'm sure it's occasionally hard on you to watch a bishop make a mistake. It is sometimes hard on you and sometimes

hard on me to watch a bishop who is not sensitive. I don't say that he has to be trained but I hope that he has to be sensitive and in his insensitivity leaves a homosexual feeling that we don't really want him. That hurts. But I have sufficient faith in the system and in the Lord that by and large, our courts are courts of compassion. Our bishops are men of compassion and in spite of themselves they are inspired. And so, we must practice in congruence with what is their role and after they have accomplished their role and purpose, if it was necessary, then the Savior is ready to send the powers of the atonement into people's lives, and He gives them the power that will heal them and make them whole.

Now I would like to spend just a minute or two on this power concept. I believe that it is not too far in the distant future when the inhabitants of Zion are going to have to quit living below their privileges and lay hold on the powers of the gospel for it is only those that will be able to ward off Satan, who has very clearly extended his reign and has raised the stakes and has lifted the level on which his battle is fought. I want to read two scriptures in juxtaposition to each other to establish something. It is in the 29th section of the Doctrine & Covenants, verse 29, when speaking about repentance, the Lord has this to say. Let me start with verse 27. "And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; Wherefore I will say unto them - Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Now listen to this--very significant, "And now behold I say unto you, never at any time have I declared from mine own mouth that they should return, for where I am they cannot come." Now why? Not because he doesn't want to forgive them, not because he doesn't want to love them but for this reason--"For they have no power." Now set that in opposition to this verse in the 132nd section of the Doctrine & Covenants. In the 20th verse, section 132, the Lord is defining what constitutes a God and He says this, "Then shall they be Gods because they have no end; therefore shall they be from everlasting to everlasting, because they continue, then shall they be above all, because all things are subject unto them."

One of the most significant things that you and I do in this life is to receive the ordinances of the temple, administered through the endowment. Most of you have received this endowment. Think in your minds for a minute of the very last thing you ask for as you pass through the veil and how it relates to gospel power. Then think, what was it that the Savior told the boy Prophet when he appeared to him in the Sacred Grove.⁷ He said that they drew near to him with their lips but their hearts were far from him; having a form of godliness but denying the power thereof. And then think how Paul defined the gospel. He did not say it is the ethics of God and salvation, it is the knowledge of God and salvation, it is the laws and ordinances of God and salvation, it is all of the above. The power of God unto salvation.

Now, we come to the final element in this thesis. That is, if you and I want to do any good in this world, we have to

lay hold on the powers of the Spirit. No one else does good, says the Savior, except those who are like branches are to the vine. "I am the vine and those who are not attached thereto wither and die." Now how is this power given to us? Well, in section 121, we are told this, those of us who are priesthood bearers (and I have something to say to the sisters on this too if time will permit). This very simple verse we've read a hundred times in the Doctrine & Covenants, section 121, verse 36. "The rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled or handled only upon the principles of righteousness." I believe that our most important attribute in order to serve in the helping professions, regardless of the way in which we minister, whether we are with the LDS Social Services or whether we teach or whether we are with the State or with a private group or whether we just do it as a volunteer or on whatever basis we do it, after all is said and done, the power of our ministry, the work, the amount of our accomplishment will be in direct proportion to our righteousness. For it is righteousness that calls down the powers of heaven, and it is the power of heaven that does the healing, and it is the healing that does the saving. And that is what we're after. Now, there is an interesting phenomenon that seems to be. I suppose it's been around for a long time and maybe it's just a good solid sign of age, but the older I get, the more I realize that most of us want to do things without having laid the foundation to do it. One of the general authorities stole my secretary about three weeks ago, Lord love him for it, I forgive him totally, and I had to hire a new secretary and as I started to interview, low and behold, bless their souls, and I forgive them totally for it, the Personnel Department sent me down a secretary that couldn't even spell. And every time, I find that we have not prepared ourselves to serve. Now something very interesting here--in Jacob 5, this great parable, we have kind of the zenith of the story set before us in the 47th verse. You remember the Lord has had a very difficult time with his vineyard. He's moved branches and roots and done everything he knows how to bring forth much fruit from the vineyard. And here we find him rather disturbed. Disgusted. Verse 47, speaking to his servant, a wonderfully patient, faithful servant and he says this, "But what could I have done more in my vineyard? Have I slackened my hand that I have not nourished it? Nay, I have nourished it, I have digged about it, I have pruned it, I have dunged it; and I have stretched forth my hand almost all the day long. . . ." Sounds like a parent doesn't he? . . . "And the end draweth nigh. And it grieveth me that I should hew down the trees of my vineyard, and cast them into the fires that they should be burned. Who is it that hath corrupted my vineyard?" He's looking for an outward problem. Somebody has put bugs in there--it's infested by some external force. Now here's the servant who has been doing the bird-dogging, the leg work and all the grunt work down there in the trenches. Here's his analysis of the situation: "And it came to pass that the servant said to his master: 'Is it not the loftiness of thy vineyard and have not the branches thereof overcome the roots which are good? And because the branches have

overcome the roots thereof, behold they grew faster than the strength of the roots, taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard have become corrupted?' " Now Brothers and Sisters, I don't want to be too subtle. I believe that our challenge in this Church, in our families, in our homes, in our professions is to have congruence between our roots and our branches. If we seek to minister without our roots being deep, strong and powerful, centered in the Savior, receiving their strength, their nourishment and their life from the Savior, the branches of their ministry will be spindly, weak and largely their fruits unproductive. But if we will pay the price in discipline, in prayer, in hurt, in scripture study, in professional development and pain, then I believe that we will have the roots. The Lord will cause them to grow sufficiently that we will be able to be co-workers in this healing process and in the process of healing others we will find ourselves made whole. I believe the atonement is the center of the gospel and that forgiveness is the center of the atonement and that we would do well to participate in the atonement by forgiving others, by forgiving ourselves, and by giving ourselves to the Lord Jesus Christ that he might sanctify us and make us pure and holy without spot. That the powers of the Spirit, the powers of the atonement may be released in our lives. That thereby, we enjoy the fruit of joy and contentment, of peace and harmony, the fruit of power in the ministry with others so that as co-workers we really assist the Savior in healing others. I believe that anyone in the helping professions must have their lives in order so that the powers of heaven, so closely allied with righteousness, can be released in their lives. I believe that our ministry must be congruent with the overall process set up by the author and creator of life, and by the sire of our spirits and I believe that we must recognize that he is the center, he is the source, and we must give him credit for what is accomplished.

Now I would like to share a brief experience, bear my testimony and sit down. Last Friday morning the Presiding Bishopric, Brother Harold Brown, the director of LDS Social Services and myself met with the first presidency and made a recommendation relative to countering the very organized approach toward the legalizing, and forgive me, de-pathologizing of homosexuality. It is my personal belief that many of us were asleep at the switch when Satan launched his bid for abortion. I don't know that we can afford to be asleep at the switch when he now has raised his pitch on lesbianism and homosexuality. I want to affirm the Church position that this is learned behavior and it can be cured. That will not change. I want to affirm something even more important than that and I want to ask this group to help. We pled with the First Presidency to issue a statement and to organize our materials and see that bishops are trained so that these people will know that we love them and that we want them back in full fellowship. A great travesty has been worked on this part of the world in a very subtle and crafty way in which it has been stated that homosexuality is not curable. It is born, in-bred; it comes with the genes, as it were. And because of that, many, many people have decided not to try to come to

the Savior to have anything changed or healed because they don't think it needs to be. And so, through his craftiness, Satan has blinded many therapists, many counselors, many homosexuals and lesbians. Those coming to us for help have been reduced dramatically in number in the last year since the publication of the so-called "pain letter." And I think that we need now to say two things. It is learned and it can be cured, A; and B, we love you; we want to work with you. Don't be turned off, for we forgive. Would you help in that cause as you can where you labor? Take up that cross and help carry it. And the second thing that I hope that all of you and particularly those of you who draw your sustenance from the stake or from the Church, don't forget the difference between your divine calling and your inspired calling. None of us will ever be released as fathers and mothers. We will be released as bishops, as high counselors, as Sunday School teachers. Those are the inspired callings. I plead with you as you counsel people to see if they understand the difference between divine and inspired callings and if their house is in order; that priority is placed on those divine callings. Because if our families are not secure, nothing else can be secure.

You are a wonderful group and I salute you. And I pray the Lord will bless you. Very few people know what you do. I don't practice your profession but I watch it. And as I have got to know President Kimball, very, very well in the last three years, I appreciate the fact that his greatness has come from the fact that all his life and all his days as an apostle he is one of the few brethren who would run back and forth between the Hotel Utah and his office, picking a drunkard up off the floor and putting him back on the bed and trying to get his attention, or a prostitute or a homosexual or anyone else with misery that the public at large had not yet come to appreciate as being very real. And I think that's what makes the greatness of Spencer Kimball. I think that's what makes the greatness of you people. I salute you. I wish I could say that I have spent time in healing individual lives as you have. But I haven't. I consider you greater than myself. I pray that the Lord will bless you as a very significant group of people whose ministry has not yet been appreciated but someday will be. Now I bear testimony that Jesus Christ lives. I know it. I know it in some very special ways and I know whereof I speak. He's the greatest single friend any person can have. Make him your friend. Make him the source of your life, the power in your life and be prepared to face the onslaught that is ahead. I don't think Mormons are going to be popular much longer in this world. And as we fight every form of human degradation, we will be less and less popular and only those who have that absolute faith are going to survive the storm. I know that Spencer W. Kimball is a prophet of God. I don't expect to meet a greater man this side of the veil. He is our example in the helping profession. I know this Church is true and it contains all the powers and rights to set up, establish and govern a kingdom that will fill the ends, lands and governments of the earth. I know that Joseph Smith was a prophet and that he is close; that he assists in the work of this dispensation still. I bear this testimony humbly, in the name of Jesus Christ, amen.

“To Hell and Back” or A Modified Form of Implosive Therapy as Found in the Scriptures

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There is at least one scriptural precedent for a modified version of Stampfl's (1961) implosive therapy method as I understand it. In that method, the client is brought to visualize and, in some deeply sensitive ways, to experience the thing feared most through the implosion of a series of imagined scenes, feelings and experiences. This is done to desensitize the client to anxiety-provoking stimuli.

In a modified version of implosive therapy, the therapist begins by discerning the client's area of deepest concern and by having a preliminary discussion of this method. He then instructs the client to close his eyes and asks the client to imagine and describe verbally a non-threatening scene of some kind. This is done to determine the client's ability to use creative imagination and guided imagery in therapy. Then the client is asked to imagine a mild situation which is directly related to the problem being considered. The scenes described to the client by the therapist grow progressively worse. With careful observation of the client's non-verbal reactions so as not to proceed too fast, the counselor continues until the most anxiety-provoking situation is described in detail by the therapist and experienced in all its distasteful horror by the client.

At a point when it seems the client can take no more, the therapist shifts the imagined scene to something nonthreatening and, perhaps, pleasant to the client. The client's attention can be directed to alternative internal choices in order to help him/her feel differently about the same stimuli; and he/she can be guided to contrast the feelings brought about by thinking either positive or adverse thoughts about self and the problem. The relief experienced by the client's choice of more positive thoughts and images can be contrasted to the feelings created by focusing on negative ones.

In this way the therapist helps to create in the client a feeling that could be described as a "hellish" condition from which the client is then "saved." The internally experienced contrast between the over-exaggerated positive and negative directions open to the client's choice provides unmistakable, positive reinforcement for the client and sharpens the client's ability to choose between the two. This method can help the client to delineate more clearly between the end results of choices along two divergent paths. It can indicate a turning point for the client away from sins, unwanted fears and

self-defeating behavior patterns with their resulting adverse consequences toward good, calmness and self-enhancing behaviors resulting in beneficial blessings and feelings.

However, because the experience is often a traumatic one for the client, great caution must always be used. I have made it a practice to only use this method when several other therapeutic methods or techniques have proven ineffective and when I feel there is no danger of emotional or spiritual damage to the client. I have used it mostly in the cases of deep-seated, habitual behavior patterns such as masturbation, homosexuality, compulsive sexual thought, or compulsive eating, and with certain fears and phobias. This method is to be used with frequent follow-up sessions in order to provide continuing emotional support and to learn of the client's progress. With some clients, the experience has been repeated in subsequent sessions to further reinforce the contrasting feelings and to further delineate for the client the two directions over which the client has agency to choose.

I have used this method for several years in an LDS setting with individualized adaptations. I have found it to have merit as a therapeutic tool to bring about the beginning of change when other methods were unsuccessful.

This method is somewhat parallel to the experiences recorded in Alma. The scriptural account, of course, is not an imagined experience. It is an authentic experience with reality as revealed to Alma. It produced a condition which Alma referred to as being "born of God." (Alma 36:5) Alma's experience changed his thinking and behavior in a way similar to that observed in some of my clients. The experience related by Alma to his son Helaman describes Alma's miraculous conversion from a life of sin to total commitment to the ways of God.

As you may recall, Alma was dramatically shaken by the visitation of an angel: "I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs." (Alma 36:10) He then recounted the angel's warning to cease his wicked behavior or he would be destroyed. He described the deep impact of that message: "I was struck with such fear and amazement lest I perhaps should be destroyed, that I fell to the earth and I did hear no more." (Alma 36:11) Then he

pre-experienced by way of revelation what would happen to him if he did not change his ways. This agonizing experience was related to the sins he had committed and would be the inescapable consequence of those sins if, at that moment, his life were to end. He stated:

I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins. . . I did remember all my sins and iniquities, for which I was tormented with the pains of hell: yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments. . . I had murdered many of his children, or rather led them away unto destruction: yea, and in fine so great had been mine iniquities, that the very thought of coming into the presence of God did rack my soul with inexpressible horror. . . I was racked, even with the pains of a damned soul. (Alma 36:12-16) (Emphasis added.)

He discovered the only possible solution to this mental and physical torment was to call upon the Savior to save him from it:

And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy to the people concerning the coming of one Jesus Christ, a son of God, to atone for the sins of the world. Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death. And now, behold, when I thought this, I could remember my pains no more: yea, I was harrowed up by the memory of my sins no more. And oh, what joy, and what marvelous light I did behold: yea, my soul was filled with joy as exceeding as was my pain. Methought I saw, even as our father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God: yea, and my soul did long to be there. (Alma 36:17-22) (Emphasis added.)

Alma was able to pre-experience a taste of heaven in the presence of God and feel the healing peace of His forgiveness and love. He later recounted the changes this experience created in his personal behavior when he wrote:

I have labored without ceasing, that I might bring souls unto repentance: . . . that they might also be born of God, and be filled with the Holy Ghost. . . I have been supported under trials and troubles of every kind, yea, and all manner of afflictions. . . I do put my trust in him, and he will still deliver me. And I know that he will raise me up at the last day, to dwell with him in glory: yea, and I will praise him forever. . . (Alma 36:24-28)

We learn more of this experience when Alma wrote to his son Shiblon: ". . . I was three days and three nights in the most bitter pain and anguish of soul: and never, until I did cry out unto the Lord Jesus Christ for mercy, did I receive a remission of my sins." (Alma 38:8) (Emphasis added.)

A somewhat similar pattern was experienced by those who believed the message of King Benjamin as recorded in these words:

And now, it came to pass that when King Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes roundabout on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them. And they had viewed themselves in their own carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying: "O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified: for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things; who shall come down among the children of men. And it came to pass that after they had spoken these words the Spirit of the Lord came upon them and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come, according to the words which King Benjamin had spoken unto them. (Mosiah 4:1-3) (Emphasis added.)

We read of a similar account of the sons of Mosiah. Speaking of his sons, he said:

Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; yea, even the very thought that any soul should endure endless torment did cause them to quake and tremble. And thus did the Spirit of the Lord work upon them, for they were the very vilest of sinners. And the Lord saw fit in His infinite mercy to spare them; nevertheless they suffered much anguish of soul because of their iniquities, suffering much and fearing that they should be cast off forever. (Mosiah 28:3-4) (Emphasis added.)

The following common elements found in these scriptural experiences can also be duplicated to some extent in therapy by following a procedure similar to that described in the beginning of this article:

1. The client can be faced with the seriousness of his behavior pattern, and especially its possible and logical, distasteful, and eventual conclusion.
2. The client can be taught the deceitful designs of Satan to use the clients' particular behavior to bring about his own eventual destruction and keep him from attaining to his spiritual and physical potential.
3. The client can be brought to experience spiritual, physical and mental distress—"anguish of soul"—to a point of feeling helpless. This condition can be made so clear that the client can recognize that only the mercy of a loving God is sufficient to save him from destruction.
4. The client can be guided to feel an overpowering need to call upon the mercy of God for help. He can be helped to view himself in his "own carnal state" and feel the need for God's mercy and plead for forgiveness.
5. The client can experience a measure of peace and inner cleansing by imagining having rid himself of all sins sufficient to be able to stand in the presence of the Savior and to feel his love and acceptance as a person of worth.
6. The client can experience a Christ-like transformation taking place within, from evil to good.

7. The client can feel himself turning from the road to destruction to the road of life and be instructed in how to remain on that road by laboring without ceasing to bring other souls to repentance, and by putting trust in God and not in flesh.
8. The client's faith in the reality of the Savior and in his atonement can be increased.
9. The client can be helped to recognize the necessity of keeping God's commandments in order for the atonement of Christ to be of effect in his life.

A similar kind of experience can be created with clients to help them experience a measure of the pain and anguish of soul they may experience in the future if they continue on the course they have been taking. They can be brought to a similar moment of despair and feeling of destruction and at that moment call upon the mercy and the name of the Lord Jesus Christ for deliverance and receive not a remission of sins necessarily but a deeply felt and recognized certainty of the eternal principle of repentance and forgiveness and experience the relief of the pain of sin and a greater, deeper desire to choose to follow the teachings of the Savior and come under His atonement.

A variation of this method might be to bring the client to a point wherein anguish of soul is felt and then to have the client kneel in prayer with the therapist to supplicate and to plead vocally or mentally with God for deliverance and forgiveness in the hope that peace may be granted in soul and mind from God. Much is gained when the client actively participates in the very acts needed to supplicate God for spiritual blessings.

A somewhat similar but less dramatic and a more emotionally safe experience might be described in the following procedure which has produced significant beneficial results in selected clients: I have had the client, with eyes closed, imagine gathering up all the sins, hurts, feelings of anger, bitterness and all such feelings by searching throughout the entire body and mind, putting all these negative feelings in an imaginary basket, then getting rid of the basket in some way

that is total and permanent. When this is done he or she is instructed to take an imaginary walk to a place that is sacred to the client. The client is then asked to see and feel himself/herself free and cleansed of all negative feelings and sins in that sacred place, and to walk forward toward a personage of light who is recognized as the Savior, to see his radiating light, warmth, and love; and to see him holding outstretched arms to receive the client close to His bosom. The client is encouraged to approach closer and closer until he/she seems to melt into the arms of the Savior, feeling totally accepted, totally warmed and loved and allowed to enjoy that experience for a few moments, then to recognize the depth of feelings and discern the worth of the soul in the sight of the Savior. The counselor then skillfully guides the client's imagination back into the normal stream of life with the deeply felt knowledge that he/she is accepted and loved by the Savior.

Still another variation of this has been found to be helpful. That is to have the client ask the Savior a few important questions while in this scene and to listen for specific answers. The client can learn that this or a similar experience can be created whenever the client desires answers to problems and will set aside a few moments to seek them. Some clients have received insights they did not know were possible. More especially, they have gained in self-esteem and in strength to resist the temptation to make wrong choices.

In summary, by taking clients "to hell and back" in contrived experiences similar to the real experience reported by Alma, counselors can often help clients gain the insights and the strength needed to overcome self-defeating behaviors and lead more productive, fulfilling lives.

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The Pike and the Whale or The Matter of Values

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DEVELOPING THE PIKE SYNDROME/ MALADAPTIVE BEHAVIORS

Process

The great northern Pike, taken out of a lake in Minnesota, lay still in the aquarium where he had been placed. The water temperature had been refrigerated to about 55 degrees and other efforts had been made to enable him to acclimate to new conditions. At first shy of light, cameras and other gear present in a laboratory, he eventually seemed to settle down to a normal routine life in the tank. Minnows were introduced into the tank. Being a carnivore, the Pike made short work of the minnows.

Now a large jar was introduced into the tank. Being transparent, the presence of the jar in the tank of water was not discernable to the Pike. Minnows were then introduced into the jar - being separated from the Pike by a protective wall of glass. The Pike approached the minnows cautiously, stalking his prey. In a series of quick movements he made efforts to devour the minnows. In each instance his efforts were fruitless, and in fact painful, as he simply rammed his nose into the glass wall. Having persisted across an interval of time in his effort to attain food, each time with the same results, the Pike seemingly languished into apathy and made no further effort to eat the minnows.

Outcome

Now what happened when the jar was removed and the minnows were allowed to swim freely about the tank? The Pike was still hungry and must eat to live - yet the minnows could swim under his very nose and he made no effort to eat them. In fact, in the presence of an abundance of food, the Pike starved to death. How come? Was not his natural condition that of a carnivore? Did he not need to eat to live? Was he not hungry? Why then did he starve to death? Because he had been conditioned - he had acquired new behavior, through conditioning, that was maladaptive, that did not foster his health, that did not follow normal, natural or instinctive processes that were laid down in the genetic neural networks of all Pike. He learned, through simple associationism, that attempts to eat minnows resulted in pain. Psychologists refer to the process as avoidance learning through instrumental conditioning using aversive stimulation. In any event, adaptive behavior for the Pike - eating minnows to stay alive - was transformed into maladaptive behavior - lying transfixed, avoiding minnows - and something as rudimentary as self-

preservation was removed from the animal's behavior and the Pike starved to death.

Implications

Deterioration in Cities

Obviously such maladaptive behavior only exists in lower forms of animal life. Higher forms of animal life would not be subject to such conditioning - would they? Desmond Morris¹ made an interesting observation that would seem to relate to this question. He noted that it is uncomplimentary to animals to refer to cities as concrete jungles. In the jungles you see animals perpetuate normal life-sustaining behaviors. Animals in the jungle do not engage in homosexual conduct nor do they engage in violence or killing for the purpose of killing alone. Aggression expressed in the jungle is for the purpose of attaining food or protecting the territory in which other members of a given species, often females and young, reside. Behavior is calculated to promote the regeneration and maintenance of the species. Yet, when animals are brought into captivity and placed in zoos it is more likely that they will engage in deviant behaviors. Placed in unnatural circumstances, they display unnatural behaviors - some of which are maladaptive in that they will not support the perpetuation of the species. A tigers that was known to be full, that is not in a state of hunger, chewed off the leg of another cat in an adjoining cage. In work that was reported by Seligman, monkeys assaulted and urinated upon a helpless cagemate. Recognizing the deviations from natural, adaptive behavior to unnatural or maladaptive behavior that accompany the movement of animals from their natural habitats into zoos, Desmond Morris observed that our cities ought to be identified as human zoos rather than concrete jungles.

Deterioration in Personal Lives

Obviously maladaptive behavior exists in other than the lower forms of animal life. We have only to look at what is happening in the human condition to recognize that not all of our behaviors are consistent with the instinct for perpetuation of the species. On the more overt, blatant level we can see that homosexual conduct will not perpetuate the species. Yet, it would appear that we are becoming more tolerant, understanding, or supportive of those who choose the homosexual life-style. We recognize that taking life does not perpetuate life, yet over recent years, perhaps decades, crimes of violence, including murder have been on the increase. At more subtle levels, we know that human beings are happiest and most productive when they live constructive, adaptive lives;

yet, how many seem to engage in self-defeating, maladaptive behaviors? How many want friends and yet have developed obnoxious behavior patterns that offend people and prevent them from attaining what they most desire, love and companionship? How many create depression for themselves because they have not acquired the skills necessary to deal constructively with their anger and so try to keep it all bottled up inside, only to find that the only way they can do this is to develop apathy or depression? How many choose to worry, choose to engage in thought processes that keep them anxious and upset - and ultimately develop a full-blown psychosomatic disorder as a result? Ulcers are only one of many disorders which stem from inability to manage stress. How many become delinquent, or on a more imperceptible level, become very keen manipulators who get what they want without risk, never risking or disclosing themselves and so go through life not really known, loved, or appreciated by others? How many feel alienated, alone, empty? Are not these conditions reflective of persons having acquired maladaptive behaviors behaviors that either reduce the likelihood that the species will ultimately survive or reduce the productivity and contentment of those who live? The conclusion that man is not exempt from maladaptive behavior seems warranted. *How then did man acquire his maladaptive behavior and why does it exist?*

THE WHALE, TRAINERS AND PARENTS/ ADAPTIVE BUT UNNATURAL BEHAVIORS

To answer the question of *how* man acquires such behavior, let us cite another example of marine life. Having answered the question of *how*, we will then turn to the question of *why*. At Seaworld in San Diego there is a large assortment of entertainment involving highly trained creatures of the deep. Most notable among these creatures of the deep is a killer whale named Shamu. Among the first trained whales of this name was one that would leap vertically some seventeen feet into the air to touch its nose on a pole extended over the water. Inquiring of the trainer as to how the whale learned this trick, I was informed that it was a matter of instrumental conditioning and the process went something as follows:

Process

First the animal was restrained from eating to ensure that he would be hungry and interested in securing food. Then he was allowed to secure food contingent upon his displaying certain behaviors. Initially the whale was trained to pay attention to a certain location in the tank - the spot over which the pole with the "target" on it was suspended. Therefore mackerel were dropped into the tank at the precise time the whale approached the selected spot. After a number of revolutions around the tank, with mackerel coming in at the same location, the whale came to recognize that there was something highly significant about that spot. He therefore swam back and forth within this area without making complete revolutions around the tank. This was the first step, but

not ultimately what was wanted of the whale. He was supposed to leap seventeen feet into the air, not just confine his swimming to a certain spot in his tank. So what was the next step? When it was determined the whale had a clear association between the given location and the introduction of mackerel into the tank, the mackerel was taken away. The result was that the whale became frustrated because his motivated behavior (to secure food) was blocked. Responses to frustration include:

- 1) aggression - trying harder
- 2) withdrawal - giving up
- 3) varying behavior - finding a new way

The whale was motivated to get the food and so he engaged in thrashing around and varying his responses to see if he could determine what happened to the mackerel - he knew they were supposed to be there. He had been consistently rewarded for coming to the designated spot in the tank and so he knew the rules - only to find that the rules had been changed. So, he fretted and stewed and in the process broke water, which is what was wanted, so some mackerel were dropped. Several repetitions of his breaking water at the prespecified location helped to stamp in a new association. Whereas the former connection was

location in tank - leads to - mackerel
the new connection is

location in tank *plus* breaking water - leads to - mackerel.

Once again the animal was content, swimming around the designated location, breaking water and dining on mackerel. Once again the reinforcer was taken away. He was frustrated but not beaten. He swam around and broke water in an exaggerated fashion (a variation of the "try harder" or aggressive response that stems from frustration) and in so doing touched his head on the target that was suspended some 2 or 3 feet above the water. Immediately mackerel were introduced into the water, the whale ate them, and his frustration was abated. Several repetitions of these acts led to an awareness of a new sequence of behavior, contingent upon which is the introduction of the reinforcer, mackerel. That new sequence is

location in tank *plus* breaking water - *plus* touching head on target - leads to - mackerel.

Through careful management the whale was trained to display the rudiments of the behavior necessary for him to leap seventeen feet in the air to get the oohs and ahhs of the crowd - and the mackerel. From this point forward it was simply a matter of raising the pole by six inch increments until the animal reached its physiological limit of performance.

Outcome

Adaptive but Unnatural Responses in the Whale

At this point Shamu is exhibiting adaptive, but unnatural behavior. How many killer whales, in their natural

habitat, make it a practice to leap vertically into the air the full length of their bodies to touch their heads on some shadow hovering over the water? It is not a natural response, but in captivity it becomes an adaptive response to meet a natural need, the need for food. With the Pike we see how a maladaptive response can be acquired. With the whale we see how an adaptive response can be acquired. In both instances we must ask who determined the outcome? Obviously it was not the animal that chose the outcome, it was the trainer. The trainer determined what the outcome was to be and used the scientific process of instrumental conditioning to assure that the outcome was attained.

Adaptive but Unnatural Responses in Humans

Just as Shamu's trainer could bring about adaptive but unnatural behavior in the whale, so it is that adults in the world of mankind can bring about adaptive but unnatural behavior in the child (though with less precision and pre-prescribed goals than the trainer). Eric Berne, the author of transactional analysis, identified three ego states that are present in every person: the Parent, the Adult, and the Child. The Parent is the part of the person that gives injunctions and backs them up with threats. The injunctions and threats are not necessarily thought through in terms of whether or not they are logical, pragmatic, or fair. Rather, they are instituted simply because the Parent has internalized, without analysis, the things he/she has been taught by adults in the process of growing up. The Adult is the part of the person that results from rational analysis and thought. Ideas, feelings, and behavior that result from the Adult processing the experiences of life are generally integrated, adaptive, and growth enhancing. The Child part of the person is the *felt* part, in contrast to the *taught* and *thought* parts of the Parent and Adult, respectively. This is the part of the person that is responsible for spontaneity, creativity, and the natural, open, expression of feelings.

More often than not children value the love, affirmation, and affection of their parents more than they value their spontaneity, creativity, and open expression of feelings. Unfortunately many adults in the world of children seek conformity from children and reinforce children for conforming. The result is that children adapt but violate their nature in so doing. In other instances parental figures are not certain what they want from children and so are very inconsistent in the rewards and punishments they provide. They have no system of contingency management. The result is that children once again give up their natural selves, but rather than conform, because they don't know what to conform to, they begin to rebel and act out. In both instances (that is, conformity and rebellion) the Child has adapted to survive. Because children live in a world of diversity, they will find someone who will accept, love and reward them as they are. In many cases this leads them to becoming delinquent, aggressive, and in some cases, sociopathic or psychopathic causing others, and eventually themselves, to suffer. At this point, behavior that started out as adaptive but unnatural actually becomes

maladaptive. A psychopathic killer who eventually faces the firing squad can hardly be said to have acquired adaptive behavior.

Less pronounced cases, where individuals engage in self-defeating behavior, also illustrate the role of maladaptive behavior in our lives. Albert Ellis,³ the author of rational-emotive therapy, defines neurosis as "stupid behavior from non-stupid people." To the extent that any of us qualify as neurotics. The point to be made is simply this: human beings are subject to instrumental conditioning just as are other forms of life. More importantly, however, is the consideration of what guides the learning that results in maladaptive behavior. Perhaps if we have a clear understanding of what guides learning, *why* maladaptive behavior exists, we can preclude a lot of human misery.

Implications

The Role of Values in Determining Outcomes

Once again let us return to Seaworld and the analogy of the whale. The trainer is very effective in securing the behavior he wants from Shamu. Before the trainer ever begins he knows:

- 1) What is wanted
- 2) Why what is wanted, is wanted
- 3) How to proceed, with instrumental conditioning, to attain what is wanted.

The significant item at this point is #2: why what is wanted, is wanted. It is at this point that we come squarely to the issue of values. In the case of Shamu, the trainer could have had a number of *values* that guided the training of the whale and these might have included:

- 1) The demonstration of what whales can be trained to do
- 2) The demonstration of what trainers can train whales to do
- 3) The profit that can be made by demonstrating to patrons what whales can be trained to do.

In the case of training Pike, the experimenters *valued*:

- 1) Being able to demonstrate that an animal can be made to acquire maladaptive behavior that will lead to its extinction; and,
- 2) Being able to create a model or teaching device that would allow them to demonstrate how to overcome functional fixedness, or the kind of closed mindedness that prevents human beings

from changing and growing just as surely as the Pike was prevented from ever eating again.

The significant point is: it is values that guide learning. If America is suffering from a great number of social maladies, it is not likely that the condition exists because we don't have the technology of learning required to ensure the socialization process; rather, the condition exists because we are uncertain of our values or have no values to guide our learning.

The manifestations of maladaptive behavior in human beings referenced earlier--homosexuality, violence, homicide, psychopathy, and a host of neurotic disorders including depression--are due not to a lack of technology but rather to a lack of knowing what is wanted or valued in human beings. Once values are determined, the process of attaining what is wanted is relatively simple.

It should be said parenthetically, lest this smacks of *Brave New World* by Aldous Huxley or *Walden II* by B. F. Skinner, that if self-determination is valued, it can be one of the guidelines for learning. While self-determination is a significant value, it should be recognized that it is not the only one.

BASIC VALUES WORTH EXAMINING

Achievement

What values have guided the evolution of great cultures? What values have prompted the development of great people? David McClelland,⁴ a Harvard psychologist, has made an extensive study of man's need to achieve. According to McClelland's study, great cultures have evolved as achievement themes were present in their literature. Such themes were forerunners of accomplishment. It appears that as people read of themes illustrating the fruits of accomplishment, they are motivated to achieve. Once they have achieved, they turn to protecting their achievements and acquisitions. Security, rather than growth and achievement, then becomes valued. Comfort also becomes of supreme value. At this point they often hire scholars to teach their children. The scholars, desiring to secure or keep their posh jobs, advocate security. Subsequently, accomplishment or achievement disappears from the teachings and writings of scholars and subsequent generations are not motivated to achieve. The result is the deterioration of the people, the reduction of their accomplishment, and the decay of their culture.

If we value life more than death and growth more than decay, then McClelland has a message for us. We should value accomplishment, achievement, and the work necessary to bring about great accomplishment.

Work

Paul Harvey, speaking of pollution and problems of energy, noted that "there is one infinitely vital resource

which is in very short supply." He observed that "we are running dangerously low on the fuel which made us the powerhouse of this planet - elbow grease." Continuing, he made some other observations relative to the value of work. In 1976 a Chicago headline read, "Unemployment up to 7.5%." In the same paper were 38 pages of job opportunities. There were 11 1/2 million people receiving aid to dependent children in the country that year. In the most prosperous era of our country, welfare roles and unemployment roles were increasing twice as fast as our population. Those who produce outnumber non-producers just barely (7 to 6) but the non-producers are gaining. Some people getting food stamps in 1976 had salaries of \$9,000 per year, the equivalent of perhaps \$10,500 to \$11,000 today. This circumstance led Paul Harvey to observe that "government may satisfy needs but not greeds." Unemployment, he says, has become a profession - and it pays well. Is this adaptive or maladaptive behavior? How long can productive people produce enough for themselves and the non-producers? How long will they be willing to? If or when they quit, what will happen to the country? Perhaps we have here a case of an institutionalized maladaptive behavior, one that could lead to our extinction just as surely as it did to the extinction of the Pike.

On the other hand, what happens if we restore the value of work? Paul Harvey said, "To make America work, Americans worked." He quoted others on the same theme, namely, Paul the apostle who said, "He who does not work, let him not eat;" Ayn Rand who said, "There is not light without generators;" Tolstoy who said, "Happiness is life, and life is labor;" Sophocles who pleaded, "Without labor, nothing prospers." Typically, says Paul Harvey, big fish eat little fish.⁵ Some would have us reverse that. But when the consumers consume the producers you have a bankrupt New York City: twentieth century maladaptive behavior on a grand scale.

Robert Ulich,⁶ the former Minister of Education in Germany at the time Hitler rose to power, noted that Joseph Goebbels, Hitler's minister of propaganda, was an unemployed Ph.D. According to Ulich, in our Bill of Rights there ought to be the right to work. It is a value to be cherished and pursued, not avoided.

Deferred Gratification

As a first cousin to work we should also value deferred gratification. Great things are not customarily created in an instant. One of the conditions responsible for much of the maladaptive behavior in individuals, which manifests itself collectively in massive social problems like crime and extensive welfare roles, is that people value immediate gratification more than great accomplishment.

Environmental Support/Love

Just as David McClelland has identified some conditions, some values, that lead to growth, so have other

psychologists studied factors or values that contribute to growth and the improvement of the human condition. Carl Rogers, the founder of client-centered therapy, and a supporter of student-centered, experiential learning, has been joined by a host of other psychologists including Traux, Carkhuff, Berenson and others in determining what these values or conditions are.

According to Rogerian tradition, the likelihood of social, psychological, and emotional growth taking place in a human being who is under threat is greatly reduced. The person is too busy defending himself. If, on the other hand, an atmosphere can be created in which people feel valued, accepted, understood, and appreciated, they will drop any defenses and will begin to explore themselves and their world more openly, more deeply. When this takes place in the company of other people who regard them for this exploration and growth, natural development occurs, maladaptive behaviors rarely occur. The natural tendency of the body is to maintain its own health. The natural tendency of the psyche is to grow toward health - to be adaptive in the most constructive sense of the word and to avoid the acquisition of maladaptive behaviors.

In summary: we have illustrated that man can be subject to the acquisition of maladaptive behaviors. We have described the process of instrumental conditioning whereby these maladaptive, or adaptive but unnatural behaviors are acquired by humans as well as other forms of animal life. We have underscored the role of values in guiding the learning process. Finally we have tried to note some basic values that contribute to *growth*, and prevent the acquisition of maladaptive behaviors which, as we have seen in the case of the Pike, can be disastrous. The values supportive of growth and accomplishment are work and deferred gratification. Other values that support growth, and when properly instituted and backed up by proper reinforcement in interpersonal relationships reduce the development of maladaptive behavior are: acceptance, understanding, empathy, and appreciation - in short, love. Coincidentally, these values or conditions - namely work and love - fit exactly the definition of mental health provided by Sigmund Freud: Zu lieben und zu arbeiten."⁶

The Family

But where does learning take place? Where should we establish the value of love, work and delayed gratification? If we wait to imbue the child with these values until he/she has entered school, we have waited too long. It is in the family that the person first encounters values. It is the family that is the basic building block of society. Unless the family survives and unless the family holds basic values and uses these values to help children to grow naturally, without the encumbrances of many maladaptive behaviors, the society and culture will ultimately fall into ruin. So among the things which we value, among the values which guide our learning, our development, and our growth as a people, we must value

the family. President Theodore Roosevelt has been quoted as saying, "The first essential for a man's being a good citizen is *his possession of home virtues, based on recognition of the great underlying laws of religion and morality*. No piled-up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people unless its homelife is healthy." (italics added.)⁷

FORCES THAT DEFEAT THE FAMILY

Conversely, we must work to defeat those things that would defeat or destroy the family. What factors work to undermine the family? Some of them are quite obvious, others are very subtle.

Among the more subtle forces that are undermining the family are those stemming from many of the counter cultural movements of the last two decades. During the hippie movement, the free speech movement, the anti-war movement, the Black movement, the Chicano movement, the American Indian movement, the women's movement, and other movements, a number of slogans appeared. These slogans represented the values that were emerging and to which the counter cultural participants were highly committed - slogans like:

"Don't trust anyone over 35."

"Do your own thing."

"Police are pigs."

"It isn't fair for anybody until it is fair for everybody."

"Black is beautiful."

"Gays have rights."

"Men are just male chauvinists."

To be sure, the counter cultural movements had a significant role in raising the consciousness of America to significant issues. It is not intended to convey that these slogans, and their implicit values, had an adverse effect on all phases of American life. Gaining liberty, respect and the right to be appreciated, rather than being persecuted for being different, are highly laudible outcomes. However, some of the movements have had a deleterious effect on families.

Undermining Parental Trust

What will happen when children grow up believing that they are not to trust anyone over 35? When they arrive at their teenage years and are most in need of a stable adult figure in their lives, their parents will probably be "over the hill" - past 35. What will the young person do if his peers say not to trust anyone over 35 and his parents are past that mark? Obviously, he or she will be in conflict, experience some frustration, and will likely respond by becoming aggressive,

withdraw, or by varying behavior - basic responses to frustration - in order to reduce tension and seek a level of comfort or homeostasis. Just as was the case with the Pike and the whale, the person will find that certain responses are reinforced. Furthermore, the young persons will not be determining their own behavior and dispensing the reinforcement to themselves: rather, they will be subject to others who are dispensing reinforcement. In the case of the adolescent, other adolescents become the prime dispensers of reinforcement. The only problem is that adolescents do not have the perspective that adults have and therefore are likely to reinforce behavior in their friends that is ultimately maladaptive.

Immediate Gratification/The Sexual Emphasis

Most young people, encouraged by their peers, operate on a pleasure principle - "if it feels good, do it" - and fail to defer gratification until a later time. Nowhere is this more obvious than in the sexual domain of life. Many young people, without a strong set of values to direct them otherwise, reach sexual maturity and begin to engage in sexual activity before they have learned what it means to love, before they have developed emotional maturity. Having followed this path for a considerable period of time and feeling that they have been valued not for themselves but only for their bodies, they become disenchanted with sex; and, because sexual activity was likely initiated with someone of the opposite sex, they become disenchanted with members of the opposite sex as well. It is at this point that they are most vulnerable. Never having experienced true love and emotional closeness, but only sex and physical closeness, such a person still needs someone to treat him or her with dignity, to affirm his or her worth, to be his or her friend, to love him or her. Having developed a great mistrust for the opposite sex, they turn to members of their own sex to form friendships and associations with some depth and emotional substance to them. Quite often they find what socially and emotionally mature adults could have told them (had they trusted anyone over 35!) - namely, that sex is best when it is imbedded in a relationship where there is some depth and emotional quality to it; in short, where one is truly loved and feels a sense of commitment from the other person. Under these circumstances, that is of having a deep emotional friendship with someone of the same sex, many young people end up in homosexual affairs. At this point they really start to wonder what is happening to them. They are often mentally and emotionally confused and wonder if they, themselves (or anyone else in the world) are really any good and can be trusted.

Poor Models for Children

What does this do to family life? At best it makes people afraid of other people - afraid to trust and afraid to make a commitment. Even when they marry it takes many years before they feel free to love completely because of having had to protect their emotions for so long. Consequently, the real emotional cement for the marriage is not there. And what

do children see who grow up under these conditions? They see parents with a key quality about them, parents who are apprehensive and unsure, who approach one another rather tentatively, not being willing to give or love completely for fear they may one day be left and will have lost it all. Such children see that self-protection is more important than investing oneself in someone else. Life then is approached tentatively, never really investing oneself or giving oneself to it. And what does life give back in these circumstances? Only half a life - a life filled with shyness, reticence, doubt, a calloused mind and heart to match. Such people suffer or cause others to suffer. Such people will have families and their families will suffer with them.

Selfishness

Another value of the counter culture is enunciated in the slogan, "Do your own thing." On the positive side, this has liberated many people to respect themselves *as they are* without having to live completely with other's standards or expectations before coming to a point of self-respect. But what does this value and practice do to families? Carried to the extreme, it means I have no commitment to you - only to myself. Nowhere is this idea better portrayed than in a quote by Fredrick (Fritz) Perls, the essence of which was, "You be you and I be I. I was not put here to meet your needs. You were not put here to meet my needs. You do your thing. I do my thing. And if by chance we find one another. it's beautiful."⁸

Fritz Perls died a lonely man. His quote, once found on many posters, is not that popular anymore.

PRESERVING THE INDIVIDUAL. THE FAMILY. AND SOCIETY

The problem with the "do your own thing" philosophy is that it emphasizes the individual to the point of suggesting that he/she has no responsibility to the group, be the group the family, the school, the church, the community, the state, nation or world. It is another form of the "look out for number one, exclusively," orientation. Obviously, parents must look out for their child in order for him/her to survive during infancy. It is curious, then, that the individual should turn his/her back on the family later in life. Similarly, the school, church, community, etc., look out for the rights of the child as he/she grows. Our government protects the individual - even when he/she speaks out in ways that might eventually undermine the government. If the government should fall, who would ensure the individual's right to free speech? Strange, as the person becomes an adult, he/she often fails to see how his/her individual rights have been protected. The simple point is this: without the group to protect rights, the individual would *have* no rights. Because the family is the basic building block of society, you can eventually get society to crumble if you first cause decay amongst all the basic building blocks. Destroying the family as the basic group will eventually destroy groups at succes-

sively higher levels of responsibility until finally the governmental agencies that exist to protect the individual will no longer be there. Then where will the individual be?

Balance Between Self and Others - The Role of Service

"Do your own thing" must be offset by another value, a value clearly stated in the Talmud. "If I am not for myself, who will be for me? If I am only for myself, what am I? If not now, when?"⁹

To preserve the individual, we must preserve the group. We must be as much for others as we are for ourselves - if not more so. We should develop ourselves maximally, then we are in a position to help others maximally. We should be committed to the group, the family, as much as to ourselves. By promoting the welfare of our families we are promoting our welfare and are fostering our own growth. Earlier we stated that growth must be a basic value. What we have not said, but what we now recognize, is that the full measure of growth does not come from focusing on oneself, but rather comes from serving others. After we have realized much of our personal potential, we find that our capacity is expanded by serving others. As the song says, "A song is no song till you sing it, a bell is no bell till you ring it. Love in your heart wasn't put there to stay, it's not really love till you give it away."¹⁰

So a commitment to "do your own thing" is only half of a commitment to life and to the self of the person. Only when the person balances this with a commitment to others - a commitment that must be learned and practiced in the family - does the person expand to his/her full potential and become a complete person.

THE ROLE OF HIGHER EDUCATION IN FOSTERING VALUES*

I have tried, up to this point, to indicate how maladaptive behaviors are acquired; to point out that these behaviors are learned and that *values* guide the learning; I have noted the constructive outcome to be found in the values of growth, accomplishment, love, work and deferred gratification; I have tried to point out the value of maintaining the family and have made an effort to note the pernicious effects of values promoted by various counter culture movements; I have suggested that persons must learn to serve and commit themselves to others as well as to self if they are to ever become complete as persons.

May I conclude by asking the question, "Who should foster or initiate values, and what is the role of Higher Education in this regard?" One response to this question is

implied in a study done in the late 60's by a student at Weber State, Richard Miller,¹¹ in one of the local high schools. Having selected two exclusive groups - one of high school leaders, the other of high academic achievers - Miller tested the two groups on a conformity test. Consistent with his expectations, leaders conformed more than high academic achievers. Since the time of his study, the work of Stanley Milgram¹² has attained much notoriety. Milgram found that people would conform to instructions to administer shock to other people to an amazingly high degree - to the point of ignoring the pleading of the subjects to stop as the mock voltage was raised to 300-400 volts and the danger to the person's life was indicated to be extreme.

Leaders vs. Achievers - Reflecting vs. Initiating

There are a number of points that can be made from these studies. Among them is the need for developing a moral maturity within the individual so that the person can stand up for the right. Another point, however, is that conformity seems to be present in leaders to a higher degree than in high academic achievers. As individuals pursuing a higher level of education and as leaders in Higher Education, are we leaders or achievers? Are we conformers, reflecting the values of counter cultural movements, or are we initiators of values that will foster and maintain healthy individuals and a healthy society? Will we contribute to massive acquisition of maladaptive behaviors, such as in the case of the Pike, or adaptive but non-normal behaviors, such as in the whale? Who will run the reinforcement schedule on us and what values will be used to guide our learning?

Years ago, in the mid 60's, I was quite vulnerable to being disarmed by a student who protested, "That's a value judgment!" as though data and science were the only basis for formulating a position in life or in the classroom. With the passing of time, and hopefully some personal growth and maturity, I now have the opinion that all inquiry, growth, and learning is preceded by some beacon of belief, some implicit or explicit set of values. Ours is the responsibility to search our values, to identify significant ones and to make them explicit. These values should then guide us in the formulation of practices that will bring persons to greater personal fulfillment and will at the same time preserve our families and our social institutions.

Someone must choose values and must guide the next generation to internalize worthwhile values and to choose new values for themselves. Someone must enunciate values. To only reflect the values of youth and counter cultural groups, or to remain neutral while negative values are being articulated, results in the same thing. The algebraic sum of a negative and a neutral is still a negative. People in Higher Education have a responsibility to offset the negative and to represent positive, constructive, well-thought-out, basic values that will preclude or limit maladaptive behavior and will foster individual and social development.

*It is recognized that the application of this article to higher education only neglects, in a sense, a large segment of the AMCAP membership. However, its message is clear and can easily be applied in other settings. --Editor.

Self-Determination, Self-Discipline and Self-Transcendence

Self-determination is a value we should have. Right alongside it should be the value of self-denial for the benefit of the family and others. Self-determination does not mean self-indulgence but rather the right to self-direction and self-development, something that can never take place without self-discipline. Only when a person is self-disciplined is he or she free to really choose a course of action. Only when self-discipline is present is it possible to be concerned for others as well as for oneself. It is commitment to something that transcends one's own life and brings the greatest satisfaction.

In this context I sat in the library on February 2nd and looked out the north window. Snow was falling tranquilly. The ground was covered with a mantle of white. The large pine trees just outside the window were flocked with white. Those trees were planted the spring of my first year at Weber State - 1966. As I sensed their present beauty I was also struck with their potential longevity. Those trees will bring a sense of wholeness to people, a sense of unification with nature to people long after my life span is gone - and the people who planted those trees invested in something that would transcend their own lives.

On a more personal, human level, our children have given us satisfactions we could never attain for ourselves. Academic and personal accomplishments - like carrying 28 hours of credit in one quarter and attaining a G.P.A. of 4.00; like working for 3 full years, often as much as 24-26 hours on a Friday and Saturday, to save money to sustain oneself for two years in full-time Christian service - have been paralleled by unselfish giving to others. On the last Christmas our oldest son was home, his 14-year-old sister presented him with an envelope. On the outside of the envelope was a record reflecting the date and amount of money she had received for doing babysitting and housework for others. Inside the envelope was \$135.00, the total amount accumulated since the preceding December. Only as a result of committing ourselves to something bigger than ourselves - like a family, like an idea, like a nation - can we come to realize the fullness of life that comes back to us for having given. And to attain it we must be free to give, self-disciplined enough to become unselfish, unselfish enough to commit to others and to things that will outlive us.

SUMMARY/CONCLUSION

A number of years ago a colleague who sold motorcycles, and a brother-in-law who rode one, persuaded me that I should get a trail bike. Before I learned to ride that bike on trails, the bike taught me a number of things. My tendency was to proceed cautiously, so I went slowly and watched the path in front of me very closely. Not having much momen-

tum, I didn't have much balance. It was not too difficult therefore for me to get upset. And so it was that one week the motorbike skinned my shins and wrenched my knee and had me walking tenderly. Another week my forearm and shoulder suffered the brunt of my lesson. And so it went for a number of weeks and a number of injuries until at last I determined I must have more balance. To have more balance I must have more speed, more momentum. To risk more speed I must take my eyes away from the handlebars and look further down the trail in front of me. By looking out there far enough, I had time to anticipate obstructions, to maintain my direction and my balance, and to avoid being upset. I have since concluded that life is a lot like riding a motorcycle. The person who avoids the obstacles and upsets of life (the maladaptive behavior patterns) is the person who has his/her balance. The balance is maintained by having momentum and a sense of direction. And what provides the sense of direction? Values. Values that allow us to grow, to accomplish, to work, to love, to serve, to live a full life, to commit ourselves to families and to things that transcend us, thus giving us a wholeness, a sense of completeness in ourselves and in our life's experience.

So here we are, fish in the tank of life. What do we choose to be? The Pike? The whale? Or perhaps one of the other assorted types of fishes - maybe the kind that rides a motorcycle, with balance. It is all a matter of values.

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School Thy Feelings!

A Path to Happier, Healthier, Spiritual Living

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NOTE: This article was written with the intent of publishing it to a wider audience. It does not, therefore, include a consideration of how the concept elucidated might be applied in therapy. However, because it states so clearly the basic concept of rational behavior, it is presented as submitted with the expectation that readers will be able to make application to their professional practice without further help, or that they will turn to other sources (such as Dr. Maltby's writings, as referenced) for further information.

--Editor

School thy feelings. O my brother:
Train thy warm impulsive soul:
Do not its emotion smother.
But let wisdom's voice control.

School thy feelings:
There is power in the cool collected mind:
Passion shatters reason's tower.
Makes the clearest vision blind.

Consider for a moment the meaning of a couple of key phrases in this familiar hymn: (1) *School thy feelings*; (2) *Train thy warm impulsive soul*. Each implies that one need not assume that feelings are just facts which one must accept and learn to live with. The clear implication is that one has both the power to control and to change (school, train) one's emotional responses. Yet, how often have you sung this hymn without contemplating the valid message and instruction it contains?

There is a common tendency to deny personal control over one's feeling by making such statements as: "He makes me so angry when . . ." or "That always upsets me." or "It makes me feel bad when . . ." The implication conveyed by these kinds of statements is that the feelings one experiences are the direct result of what others do or say, or of circumstances and external facts, or of outside forces and events.

The truth is, we control our feelings by the kind of thinking we do. It is true that past experiences influence our thinking. Nevertheless, it is the current thinking which causes our emotions or feelings. This is by no means a new insight: just a commonly overlooked fact. The Greek philosopher Epictetus, for example, said, "It's not facts and events that upset man, but the view he takes of them." Shakespeare similarly stated, "It's our opinion of things that

disturbs us, not things themselves." More recently Maltby and others have used this concept effectively in therapy.¹

A simple analogy may help bring these statements into focus. Let us say you have an appointment with the bishop at his office Wednesday evening at 6:00 p.m. It is not at all convenient for you, but it is the only free time the bishop has this week. It is necessary for you to reschedule another important personal appointment: after all, the bishop did say that it was vital that he see you this week. He promised to be there promptly so as not to interfere too much with your other plans for the evening. You have arrived at his office promptly at 6:00 p.m. He has not yet arrived, but since he indicated that it is vital, and that he would be there promptly, you wait for him. Soon it is 6:15, then 6:30, and now 6:45. You have another appointment that you are committed to keep at 7:00 p.m., and it is several miles away; you will be late. Considering these hypothetical facts, what are some of the feelings or emotions you might experience--frustration, annoyance, irritation, or anger? (Obviously, there are numerous possible emotional responses, including calm acceptance.)

If someone were to ask why you are feeling the way you do, you might reply, "Because I had an appointment with the bishop. He promised to be here promptly at 6:00 p.m. He is 45 minutes late already and I am going to be late getting to my other appointment across town!" In essence, you are saying that it is the bishop's fault that you are feeling the way you do. After all, he didn't keep his appointment as he promised.

Just as you are about to leave, the 1st counselor to the bishop steps into the foyer and informs you that at about ten minutes before six the bishop was in a very serious automobile accident and is in the hospital in critical condition. Now, what kinds of feelings are you likely to experience? The chances are very slight that they are the same ones you previously had as you paced back and forth in front of the bishop's office. Yet, the reasons you gave for their existence have not changed. He still isn't there, and you are still going to be late for your other appointment.

The one crucial element that did change, and in turn changed your feelings, is the way you *thought* about the facts involved. As Epictetus stated, "It's not facts and events that upset man, but the view he takes of them." When one changes one's view or way of thinking about the facts and

events, there is a corresponding change in feelings which accompany it.

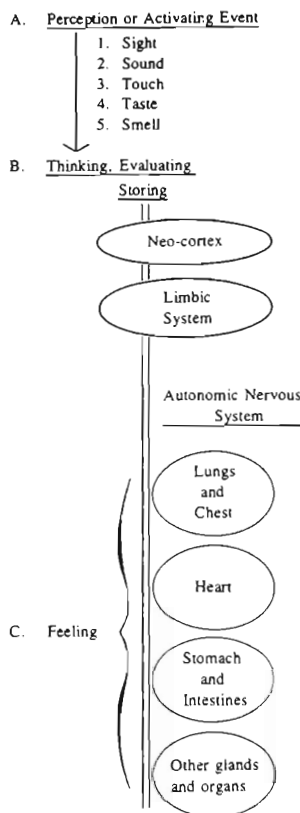
Have you ever wondered how it is possible for two people experiencing the exact same event to react with completely opposite emotions? Consider the following example. Two friends sit anxiously awaiting the final results of a national presidential election. The announcement is finally made. Candidate "X" has won the election and candidate "Y" has been soundly defeated. At this announcement, friend "A" becomes excited and happy, while friend "B" slips into a sullen, angry depression. Why the different reactions? There was only one set of facts given and both heard them at the same time, given by the same newscaster. Obviously, they each had different thoughts about the election results!

There is a logical, physiological explanation for the process involved in experiencing any given emotion. Let me briefly describe the "anatomy of an emotion." First of all, if you stop to think about it, you will realize that you generally experience your feelings in or through the activity of one or more of your vital organs. For example, you don't feel fear or anxiety in your head, but rather in your chest, lungs, heart, or stomach. You *think* and *evaluate* with your head, and *feel* in your vital organs.

The knowledge that feelings are registered (felt) in the vital organs is not new. In Genesis 43:30, we read, "And Joseph made haste; for his *bowels* (meaning 'the interior parts; especially the deep or remote parts or the vital organs of his body) did yearn for his brother.'" In Luke 24:32 is recorded a conversation between Christ's disciples after his resurrection, "And they said one to another, Did not our *heart* burn within us, while he talked with us by the way, and while he opened to us the scriptures?" More recently, the Lord, speaking to Joseph Smith about the Saints in Missouri (D&C 101:9), said, "Verily I say unto you, notwithstanding their sins, my *bowels* are filled with compassion toward them." The Lord instructed Joseph (D&C 121:45), "Let thy *bowels* also be full of charity toward all men. . . ."

Frequently the same vital organs are involved in registering different, even opposite, emotions. You know what the physical sensations mean because you associate them with the specific kind of thinking you have been doing. For example, your heart may pound with joyous excitement, or with dreaded fear. You immediately know the difference because of the thoughts that precede or accompany the pounding.

The relationship between thinking and the resulting emotion or feeling is lawful and orderly. Let me describe the process by the use of the following diagram:



Perceptions about facts, events, or situations are made available to us through some form of sensation (A) entering through one or more of the five senses. The perception is processed by thinking and evaluating (B) in the neo-cortex (part of the brain). It is also stored in the form of a memory. The information can be used immediately or retrieved and used later. (This, very likely, is a key part of the process by which we create and maintain attitudes.) The kind of thinking one does about a given perception activates the limbic system (another part of the brain) which controls the autonomic nervous system, which in turn controls and activates the vital organs, directly or indirectly resulting in a feeling (C).

The vital organs themselves have no reasoning power to decide how to react in a given situation. They depend on the thinking or "self talk" that goes on in the neo-cortex for their activating cues.

Even if the kind of thinking that goes on in the neo-cortex results in a negative, undesirable feeling, there is a way to change that feeling. Stated plainly, the best way for one to *feel better* is by *thinking better*. Negative feelings are the direct result of negative thoughts. Positive feelings are the result of positive thoughts. It is a relatively simple law of cause and effect. William James said, "The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind."² The challenge is to know how to alter one's "attitudes of mind." The remainder of this article will focus on a way to go about altering one's attitudes of mind.

If the thinking one does produces negative, undesirable feelings, the best way to change those undesirable feelings is by thinking more "rational," positive thoughts. A good way to accomplish this is by writing down each of the thoughts associated with the fact, situation, or event that culminated in the negative feeling. After the thoughts have been written down, challenge them by applying the following five questions to each:

1. Is this thought based on objective, observable reality, as opposed to subjective opinion?
2. Does thinking this thought help protect my life or preserve my physical well-being?
3. Does thinking this thought really help me achieve my short- and long-range goals?
4. Does thinking this thought help me prevent undesirable conflict with others or within myself?
5. Does thinking this thought help me feel the way I want to feel?

If the answer is *no* to any three or more of these five questions, when applied to a given thought, it is highly likely that the thought contains irrational components, and will, therefore, produce a negative, undesirable feeling. When this is the case, it would be in one's best interest to replace that thought with a "rational" positive thought. The term "rational" as it is used here refers to that which is, or is not, in one's best interest. For example, fear, sufficient to help one avoid dangerous situations or to be careful in unavoidable but dangerous situations, would be considered "rational" because it is in the person's best interest. On the other hand, however, fear or anxiety which some experience when having to speak in a meeting may cause stuttering, forgetting, or other undesirable (but not necessarily dangerous) behaviors which they wish to avoid. These feelings would therefore be considered "irrational" because they are not in the best interest of the speaker.

Let us return to the situation at the bishop's office to see how this might be applied (refer to diagram on page 19).

- A. *Activating event.* The bishop had me reschedule another appointment so I could meet him at his office at 6:00 p.m. He hasn't shown up, and I will be late for another appointment across town.
- B. *Evaluating thoughts, or self-talk (suggested possible thoughts).*
 1. How thoughtless of the bishop not to show up after I have gone to so much trouble to be here!
 2. It isn't fair for him to cause me to be late for my appointment.
 3. I'm not going to this much trouble for him again.
 4. Etc.
- C. *Feeling.* Irritation or anger.

Now let's take thought number 1 under *B* and apply the five rational thought check questions. The thought was, "How thoughtless of the bishop not to show up after I have gone to so much trouble!"

Question 1: Is this thought based on objective reality, as opposed to subjective opinion? The answer is obviously *no*. At the time of the thought, there was no way you could have known that his failure to show up was thoughtlessness. That is just your opinion, formulated without the benefit of the facts.

Question 2: Does thinking this thought help me protect my life or preserve my physical well-being? Again, the answer is *no*. In fact, you have made yourself upset when there was no threat either to your life or to your physical well-being.

Question 3: Does thinking this thought help me achieve my short- or long-range goals? *No!* If your goals include positive self-control and eventual perfection, the thought actually deters you from your goals.

Question 4: Does thinking this thought help me prevent undesirable conflict with others, or within myself? You would have to say *no* to this question also. If the resultant anger leads you to "tell the bishop off" next time you see him, or avoid him because of your anger, (or to drive recklessly in getting to the other appointment), the thought was not in your best interest.

Question 5: Does thinking this thought help me feel the way I want to feel? Definitely *no!* Few of us relish the idea of being frustrated, upset, or angry. It isn't possible to be happy all the time, but you probably would prefer to be calm at least, and at peace.

Our analysis reveals that a "no" answer is appropriate to all five questions. We can be fairly certain, therefore, that that particular thought contributed significantly to the negative feeling experienced. In order to change the feeling, it will be necessary to think a "rational" positive thought. For example, you might think, "The bishop must have a good reason for being late because he was rather insistent on my being here tonight at 6:00 p.m. He is generally very responsible and conscientious. Therefore, I will go on to my other appointment and then check back with him as soon as I can. Upsetting myself will neither get him here on time nor get me to my other appointment on time. Therefore, I will remain calm and make the best of the situation."

If you apply the five rational thought check questions to this more rational thought, you will find that you can answer "yes" to at least four out of the five questions. Therefore, the thought will produce a significantly more positive, or at least calm, feeling. Probably no one would expect you to be happy about the fact that the bishop did not show up nor that you

were late for your other appointment, but it would be in your best interest at least to remain calm.

The contrast between the results of these two different thoughts helps to illustrate two points. First, there is value in learning to "school your feelings." Second, it is not facts that cause feelings, but the way one thinks about them. James Allen, in his little booklet *As A Man Thinketh* has much to say about this commonly overlooked fact. (I recommend the whole booklet to you for your reading.) Let me share with you a couple of vignettes from it:

Man is made or unmade by himself; in the armour of thought he forges the weapons by which he destroys himself: he also fashions the tools with which he builds for himself heavenly mansions of joy and strength and peace. By the right choice and true application of thought, man ascends to divine perfection; by the abuse and wrong application of thought, he descends below the level of the beast. Between these two extremes are all grades of character, and man is their maker and their master.³

All that man achieves and all that he fails to achieve is the direct result of his own thought . . . a man's weakness and strength, purity and impurity, are his own, and not another man's; they are brought about by himself, and not by another; and they can only be altered by himself, never by another. His suffering and his happiness are evolved from within. As he thinketh, so he is. As he continues to think, so he remains.⁴

President Kimball, in his inspiring book, *The Miracle of Forgiveness*, included a chapter (8) entitled, "As a Man Thinketh." I recommend that the thoughtful reader read that

chapter in the light of the principles that we have been taught in this article. He said, "Inescapably we reap what we sow . . . How could a person possibly become what he is not thinking?"⁵ In other words, how can one have happy, pleasant or peaceful feelings without thinking those kinds of thoughts?

If you are willing to modify or change your way of thinking about facts, situations, or events which you may not like, you will change the feelings or emotions that you experience. You can choose to have positive feelings in spite of the inherent nature of the situation or event. Facts do not cause feelings. The way we *think* about facts causes them. Thought is the key. Self-control truly is strength; calmness is itself power. It is indeed in your eternal best interest to "School Thy Feelings." That is a positive step toward becoming perfect, "even as your Father in Heaven is perfect."

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Teenage Pregnancy and the Unwed Parent

A Gospel-Centered Approach

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(A workshop presentation given at the annual convention of Association of Mormon Counselors and Psychotherapists [AMCAP], September 29, 1978, Salt Lake City, Utah.)

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CURRENT TRENDS

On June 20, 1978, the California State Senate Select Committee on Children and Youth held a fact-finding hearing. Their purpose was to determine what action the Legislature might take to assist young women in making responsible decisions regarding teenage pregnancy, their education, health and child rearing. The committee was "hopeful" that suggestions would emerge that might help reduce the number of unwanted pregnancies.

Some of the facts that warranted such a hearing included:

A. More than 1 million adolescent women have become pregnant each year, resulting in 600,000 babies, or 1/5 of all births in this country.

B. Eight out of ten women who become mothers at age seventeen or younger never finish high school. Four in ten who are under fifteen never go beyond eighth grade.

C. A Baltimore study showed almost 2/3 of teenaged mothers ended up on welfare and 50% were unemployed 5 years after the birth of their first child.

D. Half of teen marriages break up within 5 years. Those marriages resulting from unwanted pregnancies are three times more likely to dissolve.

E. Babies born to mothers in their teens are two to three times more likely to die in their first year than babies born to women in their 20's.

F. Maternal death risk is 60% higher for teens than for women over 20 years of age.

G. Seven in ten adolescent mothers receive no prenatal care in the first three months of pregnancy and almost one-fourth get none at all.¹

Additional testimony taken from a report by Urban and Rural Systems Associates revealed that only 10% of the teenage students studied had not experienced their first sexual intercourse by the age of eighteen. Serious psychological and physical consequences of unwanted pregnancies exist for both the teenaged mother and child, for example:

1. The incidence of child abuse crimes against unwanted children is higher than in the rest of the population.

2. The mortality rates for mothers under 20 are 30 percent higher than for those in the next higher age group (20-24).

3. Toxemia deaths for teenage mothers are 50 percent higher.

4. Ratios of fetal deaths late in pregnancy are 15 percent higher among women under 20 than among women 20-24.

5. A 30 percent higher risk of infant mortality exists among children born to a teenage mother than those born to mothers 20-24 years old.

6. Children born to mothers aged 15 to 19 are 36 percent more likely to be premature (as measured by birth weight) and the risk is even greater for mothers under 15 years of age.

7. Teenage mothers have a suicide rate many times higher than the general population.

8. Pregnancy is reputedly the number one cause for dropping out of school among females.

9. Adolescent mothers contribute to increased welfare dependency.²

These findings and reports are particularly serious when we examine the number of lives involved. Last year in California alone there were 50,000 live births to single teenage mothers between the age of 15 and 19. Over 19% of these young women elected to keep and raise their children as single parents. Very few have had any experience with adult parental roles and responsibilities prior to the birth of their child. Consequently, the vast majority become dependent on State and Federal Welfare programs. Most find it very difficult to compete with other girls their age in education and in the job market while attempting to be a full-time mother, housekeeper, prospective wife and teenager.

A pamphlet available through the U.S. Department of Health, Education and Welfare indicates the following:

The rate of out-of-wedlock births to girls 14 to 17 years of age has increased 75% since 1961.

Because of the health risks and poverty conditions likely to be encountered, the child of a teenage mother enters the world at a distinct disadvantage. These handicaps are compounded by the fact that very young mothers may be ambivalent about child care and be under varying degrees of psychological strain. They may not have had the experience necessary to ensure maximum intellectual and emotional growth of the infant.³

A recent personal client survey of LDS unwed mothers revealed the following possible trends one to two years after the birth of their child:

	Married	Temple Marriage	Attending Church Monthly
Mothers who kept their children	30%	0%	55%
Mothers who relinquished	60%	22%	88%

The women surveyed were all clients of LDS Social Services, Fremont, California office. This sample represents approximately one half of the total number served from September 1976 through September 1977. Ages ranged from 16 through 21 with the average age being 18. This survey was taken by telephone Sept. 19, 1978.

In summary, one out of every ten teenage girls in American today will become pregnant this year representing some 600,000 births. These teenage pregnancies have become a serious social, economic, health and spiritual challenge effecting our generation as well as the next.

HELPFUL COUNSELING MATERIAL FOR THE LDS UNWED PARENT

In my opinion adoption is often an appropriate alternative to unwed mothers who rightfully reject abortion and are unable or unwilling to marry the putative father. Yet for many LDS unwed mothers and their families, adoption may not be considered, initially at least, as an appropriate or acceptable alternative. The following quotes and stories have been found helpful in working with unwed mothers who are, or may, consider adoption as well as for those who are planning for adoption:

"Often the question is asked what should unmarried parents do then. One of the most important things they should do is seek help from the parents and their bishop. Loving parents and an understanding bishop can help them as they begin the vital process of repentance. They can then help the young unwed parents make eternal decisions. Whenever possible, unwed parents should marry and build a home. When this is not possible, adoption through LDS Social Services is preferred so that the infant can be sealed to living, eager parents in an eternal family. A baby needs a family - a father and a mother. The Lord intends for babies to have a family, and for families to be eternal. When the young man and woman created life by sinful behavior the very least they can do to begin their personal atonement is to preserve the life

of the child, whether or not they place the infant with adoptive parents."⁴

"A child has three fundamental rights - a respected name, a sense of security and opportunities for development."⁵

"Unwed mothers need to seek counsel from their bishops so they repent and correct their lives. In general, the wisest choices for both the parents and the child seem to be in this order:

"1. Marriage in accordance to the gospel plan.

"2. Releasing the child for adoption into an LDS family who will insure his or her complete growth and development."⁶

The Second Estate: A fictitious story about a spirit child being prepared by her Heavenly Father for future earth life: "Now their joy shall be full for you are what mortals call 'adopted' by this family . . . they have talked to me often and made many promises if they might be given a child to raise and you have been chosen as an answer to their prayers. . . ."⁷

I Want To Keep My Baby: Paperback story and 16mm film of a young teenage mother who keeps her baby and after approximately a year places her baby for adoption. The story depicts some realistic obstacles and pressures associated with being a single teenage parent in today's society.⁸

Don't Think It Could Never Happen To You. True story of an LDS unwed mother who places her child for adoption. "I always pictured the girl who gets pregnant as a pathetic individual--someone from a poor family, whose parents didn't care. . . . But I would never have pictured the unwed mother coming from a strong Mormon family with parents who love her and have given her the best possible training. . . ."⁹

ENCOURAGING SELF-RELIANCE WHEN COUNSELING UNWED MOTHERS

A mother's decision to relinquish her baby is a very difficult one, for many social pressures operate against it. Very often friends and relatives are generous in offering help in the form of clothes, babysitting services, and the like, thus making it possible for the woman to keep the baby. Society in general exerts a subtle influence in that it obliges people to be responsible and pay for their mistakes. In addition, pregnant teenagers, caught in the throes of their dependence/independence struggle, often elect to keep their babies, thereby asserting they "can manage on their own."¹⁰

As LDS counselors, I believe we need to be cautious in our provision of services to unwed mothers during and directly after their pregnancies. If we provide services and

satisfy needs that can and should be met by the unwed mother herself we may do her an injustice in the long run. The principles of welfare which are the essence of the gospel have application to working with unwed parents. "If a member is unable to sustain himself, then he is to call upon his own family, and then upon the Church, in that order, and not upon the government at all."¹¹

These same welfare principles have like application to emotional and spiritual needs, in addition to temporal needs. Many of the alarming statistics mentioned earlier are a result of the inability of young unwed mothers to cope with the realities of being an independent adult in society. Some made the choice to be a single parent at a time when many of these same parental roles and responsibilities were being provided for her by others. Now, sometimes years later, she finds herself in the real world, unable or unwilling to deal with the realities and restrictions of being a single parent. I believe that we can help an unwed mother avoid some of these later hardships and discouragements by encouraging her, if she has decided to keep her baby, to begin assuming now, to the fullest extent possible, the ultimate future roles and responsibilities she will face as a single parent. I encourage this with each unwed parent I counsel for two specific reasons, which I share with her: (1) If she does indeed keep and raise her child as a single parent, she will be better prepared to care for the child if she has utilized this time productively. Arrangements for housing, schooling, babysitting, employment, etc. can often be made prior to the baby's arrival. (2) On the other hand, as the unwed mother begins to assume these adult roles and responsibilities in a reality context, she may discover for herself that she is not ready, willing, or able to do so at this point in her life. The goal in this reality approach is to allow the unwed mother the opportunity to make this discovery prior to the birth of her child. If she makes this discovery prior to the birth of her baby, the possibility of adoption is much more likely.

It has been my experience that unwed parents appreciate being treated honestly and openly, with emphasis on allowing them to be responsible for their decisions. A recent unwed mother commented after her interview, "We talked about the choices I had. I could keep my baby, or I could go through the agency and have him adopted. Either way, my counselor was prepared to help and advise me. Most of all, he was ready to respect my decision. Never once did he tell me what to do, but always let me make my own decisions." An additional advantage to this reality-based approach is that it frees the counselor from the tendency of getting hooked into endless discussions of pros and cons of keeping or placing her baby. These discussions are especially difficult when the counselor is attempting to explain how difficult it will be for

her as a single parent in the "real world" while she is currently living in an "artificial world" where others are assuming for her such responsibilities as housing, finances, transportation, baby care, etc. Perhaps the greatest benefit in allowing unwed mothers to make decisions based on their own personal experiences is in regards to the strength of those convictions at the time of relinquishment. The chances of the mother feeling coerced by others now or later are lessened greatly when she has been the prime mover in her own decision-making process, and feels her decision was based on her own experiences. Elder Boyd K. Packer recently stated at the Welfare session of General Conference, "We have become very anxious over the amount of counseling that we seem to need in the Church. Our members are becoming dependent. We must not set up a network of counseling services without at the same time emphasizing the principles of self-reliance and individual independence. If we lose our emotional and spiritual independence, our self-reliance, we can be weakened quite as much, perhaps even more, than when we become dependent materially."¹²

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The Way to Character and Unity

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ABSTRACT

The need for unity is described.

Character is defined as internal unity.

Basic units of character are described and the definition justified.

Basic areas of unity with others are described and justified with particular stress on the counselor-client relationship.

The model of unity found in the relationship of the Father and the Son is analyzed and used to describe the way to internal and external unity.

CHARACTER AND UNITY

Throughout the history of the earth, one great goal of the prophets of God has been to create a Zion people acceptable to the Lord. One major concern of the Saints should be that of becoming Zion people. To establish Zion in our time, the members of the Church must build into their way of life two major qualities: Character and Unity. Note the following commandments:

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.¹

Hear, O Israel: the Lord our God is one Lord.²

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; . . .³

. . . I say unto you, be one; and if ye are not one ye are not mine.⁴

It is plain that unity is essential to all who seek to be Zion people, and to the existence of Zion itself. Character is just as surely necessary for unity and therefore for Zion. Mental, physical, social, and spiritual health and well-being, and therefore capacity for unity, depend on character.

Character development can be understood better by a reference to dramatics. A character actor is different from a regular actor in that the character actor is required to present an accurate portrayal of the part, not just an interpretation. That is, he must be TRUE to the part. His INTEGRITY, his having the part TOGETHER, his eye being SINGLE, his being PURE, and UNITED, WHOLE, or ONE with the part is the important aspect of character.

The opposite of character in this context, is DIVISION, SEPARATION, being SPLIT, FALSE, serving TWO masters, OPPOSITION, DISSONANCE, DISHARMONY, CONTENTION, HYPOCRISY, POLLUTION, and being INCOMPLETE.

The building of character, then, is the building of unity within. Such internal unity is prerequisite to unity with others. At the same time, however, internal unity follows and develops from external unity: by example, encouragement and by power received from the glory, faith, and love of others.

What needs to be made one in us and between us? Examine the following dyads that need unification. These lists are not inclusive, but instructive. The first group must be unified for character and the latter two for unity in relationships.

$$I. \int_{\text{action}} = \int_{\text{want}} = \int_{\text{real}} = \int_{\text{doing}} = \int_{\text{abstract}} = \int_{\text{patience}} = \\ \int_{\text{purpose}} = \int_{\text{should}} = \int_{\text{ideal}} = \int_{\text{saying}} = \int_{\text{concrete}} = \int_{\text{diligence}} =$$

$$\int_{\text{faith}} = \int_{\text{now}} = \int_{\text{body}} = \int_{\text{mortality}} = \int_{\text{obedience}} = \int_{\text{mercy}} = \\ \int_{\text{works}} = \int_{\text{then}} = \int_{\text{spirit}} = \int_{\text{immortality}} = \int_{\text{creativity}} = \int_{\text{justice}} =$$

$$II. \int_{\text{child}} = \int_{\text{wife}} = \int_{\text{Church}} = \int_{\text{friend}} = \int_{\text{dead}} = \int_{\text{God}} = \\ \int_{\text{parent}} = \int_{\text{husband}} = \int_{\text{member}} = \int_{\text{friend}} = \int_{\text{living}} = \int_{\text{man}} =$$

$$III. \int_{\text{client}} = \int_{\text{student}} = \int_{\text{helpee}} = 1 \\ \int_{\text{counselor}} = \int_{\text{helper}} = \int_{\text{teacher}} =$$

The calculus integration sign used here may be inaccurate in the strict sense, but is used with the idea that the two parts must become integrated or unified. In group I above a oneness must become established before character is fully realized. One member without the other will eventually destroy itself, or at least be damned, or blocked in its progression. There must likewise be developed a unity between and among the different dyads, for they are interdependent.

Only when purpose and action are unified can the potential of either one be reached.

Only when we want what we should can we be truly happy.⁵

Only when purpose and action are both "wants" and "shoulds" is their power for good released.

Only when the real and ideal are becoming the same is progress being made.⁶

Only when saying and doing are one can we avoid hypocrisy and condemnation.⁷

Only when the abstract and the concrete are together is application and usefulness possible.⁸

Unless patience and diligence are united, we tend to be either idle and getting nowhere as we wait, or we become over-anxious and "burn out" early, letting discouragement take over as perfection seems so slow in coming. President Kimball has said that flashy, short-lived programs are not desired, but a quiet resolve to do better today than ever before.⁹ With unity of patience and diligence, continual progress and improvement are assured.

When faith and works are separated, neither really exists.¹⁰

The present or now has no meaning except in context with the then of the past and future. Depression is often accompanied, if not caused, by a perspective that emphasizes the wrong part of this dyad. When one focuses on the past with the present and the future in the background, as with guilt, regret, or vainglory, depression results. When one focuses on the future with the past and the present as background, as with worry or with overanticipation, the result is unhappiness, lack of application, and broken dreams. When one focuses on the present with no regard to past or future, as living "for the moment" or in doing "for the thrill" without consideration of causes or consequences, the result is boredom, lack of enthusiasm, and often, sin. With the proper perspective of focus on the present with past and future as background to give meaning and direction, happiness can exist, when the past and future are hopeful. With the Eternal perspective, existence in the now is greatly emphasized because our past, being children of God and co-eternal with Him, is the reason we are here. Our faithfulness in our first estate made our having this existence possible. Our future possibility of becoming "joint heirs with Christ," becoming as God is, depends¹¹ on how we handle the now. Right now we really have a chance to make the moment matter--to make a difference.¹²

The body and Spirit inseparably connected bring a fullness of joy.¹³ Mortality is so important to immortality that the devils are eternally miserable, being cut off from the experience.¹⁴

Creativity without obedience leads to sin, but obedience without creativity leads to misinterpretation of counsel and misapplication of authority.¹⁵ Their unity is faithfulness.

Justice without mercy would forever cut us off from God. Mercy without justice would attempt to save us in sin, thereby destroying us eternally. But unified, justice and mercy require progress and repentance, along with saving power through the redemption of Christ, permitting us to gain exaltation as well as salvation.

In group II above, unity is needed to establish eternal relationships with those who are important in our lives, i.e. ancestors, parents, children, descendants, friends, neighbors, leaders, followers. In these relationships, Oneness is necessary for happiness in this life and in the Eternal realm. ". . . They without us could not be made perfect."¹⁶ "The man is not without the woman . . ."¹⁷ Zion cannot exist without this unity.

Only when the members of the Church are one with the Church will the Zion community be established.¹⁸ Until we become one within and as a people, Zion must wait and the destruction of the world must grow more terrible as the depth of sin progressed with time.

The group III relationship requires unity to provide needed help.¹⁹ The counselor, teacher, helper must model unity; the relationship must model unity and the client, student, helpee, must be aided in gaining unity by the example and precepts received in the relationship.

How can unity come into being? Obviously such unity does not just happen. It takes much energy, work and even miracles. What then is the way to character and unity?

The answer is clearly described and exemplified in the worthy and glorious relationship between the Father and the Son, and in the personal example and teachings of the Savior. The Father and the Son follow definite laws in their relationship. These laws are plainly taught through gospel ordinances and in the scriptures. In each of the dyads above, each member of the dyad has laws to follow before unity can be realized.

First, there is a preeminence of the Father in the relationship. The Son worked to glorify the Father, not himself. The Son was willing to sacrifice all and even die and suffer worse than death to keep the commandments of the Father. An eye single to His glory is a requirement of all who would become one.

In each of the above dyads, the preeminence of one member is necessary before oneness can be realized. It is important to ensure that the correct member be the preeminent one. If the wrong member is made supreme, the result is either degradation of unity, or unity in degradation. In either case, self-destruction results. In total, the Glory of God must be the number one concern of all.

As the preeminent member of the Godhead, the Father is the perfect leader. He controls with the principles of righteousness by which only the powers of heaven can be controlled. These principles as the Lord has given them to us are ". . . by persuasion, by longsuffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge; . . . reproving betimes with sharpness when moved upon by the Holy Ghost; and then showing forth afterwards

an increase of love toward him whom thou hast reprov'd . . .''²⁰ He rules with perfect love, understanding, justice and judgement.

All things are known to the Father from the beginning to the end.²¹ Prophecy is fulfilled in all of His creations.²² All things are created to testify of the Son.²³ The Father desires to magnify and glorify the Son in every requirement until He receives a fullness. Though preeminent, the Father loves so greatly as to desire to have the Son as an equal.

In each of the dyads the preeminent member must do likewise.

It should be noted that in group II and III above the concept of preeminence is not always applicable. In such cases, where line authority is lacking, the preeminent one might be either member. "Let every man esteem his brother as himself,"²⁴ or "If any man desire to be first, the same shall be last of all, and servant of all."²⁵ So that in interpersonal relationships, we esteem others as being equal to or greater than ourselves. This attitude is particularly important in counselors, teachers and other helpers.

Second, agency is kept inviolate. By his own choice, the Son is "submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him."²⁶ "I seek not my own will, but His that sent me."²⁷ He is obedient, but it is important to note that He does not just wait for a commandment nor does he receive one with reluctance. He seeks, asks, knocks, and works for the commandments of the Father and keeps them with exactness and in the correct spirit.

The Son is allowed to "learn obedience by the things which He suffered."²⁸ The suffering is purposeful, necessary, and appropriate. No pride, no vindictiveness, no giving up, no spite is involved. The suffering is received by consent of the Son, though it is not always His will. "He hid not his face from spitting."²⁹

Before unity can occur, the subservient member of the dyad must choose to be obedient, be sacrificed, and to be brought under subjection. We can only be worthy of the Eternal when we are able to sacrifice all things for the Lord.³⁰ Each member of the dyad must fulfill the requirements for unity independently and by choice.

Third, the Father and the Son do all things together. One is not without the other, except in the final moments of the unfathomable suffering in accomplishing the Atonement; and then only to allow the Son to "descend below all things"³¹ and fulfill the requirements for our redemption, which he had to do alone. Even then, great preliminary encouragement and assurance were given.

Each member assumes a particular role with the full support, confidence, encouragement and communication of the other, always in appropriate, faithful, perfect ways.

Fourth, there is a unifying bond or sealing power that connects the two in an irrevocable manner. "I am in the Father and the Father in me."³² This bond is composed of agreement, promise, commitment or covenant with priesthood sealing power and witnesses present.³³ A bond without the Priesthood is no better than a weld without the flux, which bonds metals together. Eternal covenants require faithfulness in the face of all trials. Costs are counted, and preparations made to assure their payment.

Such proper agreement, promise and faithfulness is also necessary in each of the above dyads.

Fifth, and perhaps most importantly to us, the purpose of the Savior's mission is to make available to those who have been less than perfect--in short, everyone--a way to become One. Elder James E. Talmage analyzed the Savior's mission in syllables: AT-ONE-MENT.³⁴ The Father sent His Son and the work has been done so that our acceptance and following of the Gospel and of Christ can develop in us that perfect unity. The study of and obedience to the principles of the Gospel, along with practicing unity with those leaders chosen by the Savior to lead us in our time, can build the character and unity necessary.

Faith in Jesus Christ is primary. He has that perfect unity within Himself and with the Father. His Atonement makes that unity available to us. He is the perfect example and instructor, as well as life-giver or Father to all who are literally dead to that unity without His work.

Repentance is essential, for we have not that unity yet.

Baptism gives power, teaches and builds the desired oneness, unless done only by the letter of the law, or improperly. The sacrament and other ordinances give power and teach the necessary elements and laws of becoming One. As we grow in the gospel and search and seek for more commandments, they are made known unto us, that our unity can become perfected.

The Gift of the Holy Ghost is also a gift of power to accomplish that which would be impossible. The Holy Ghost burns out the dross, refines the pure, teaches the true, witnesses of the Father and the Son, and helps make us one with them.

Truly unity will be obtained by all the pure in heart who come unto Christ. Zion will become established and enlarged as we follow His laws and example. ". . . that they may become the Sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one."³⁵

REFERENCES

- ¹Genesis 2:24; see also D&C 49:16.
- ²Deuteronomy 6:4.
- ³John 17:21-23.
- ⁴D&C 38:27.
- ⁵James 1:8.
- ⁶D&C 65:6.
- ⁷Mark 8:27; Luke 9:18; Matthew 25:3.
- ⁸D&C 127:4.
- ⁹Church News, 22 March 1975, Pg. 5.
- ¹⁰James 2:17.
- ¹¹Romans 8:16-18.
- ¹²Matthew 6:34.
- ¹³D&C 93:33.
- ¹⁴Matthew 8:28-33.
- ¹⁵D&C 58:26.
- ¹⁶D&C 128:15.
- ¹⁷D&C 88:133.
- ¹⁸D&C 105:4-5.
- ¹⁹D&C 88:131-135.
- ²⁰D&C 121:41-43.
- ²¹Abraham 2:8.
- ²²Amos 3:7.
- ²³Moses 6:63.
- ²⁴D&C 38:24-25; John 15:12; John 13:34; D&C 112:11.
- ²⁵Mark 9:48; Luke 9:48; John 13:14-15; D&C 112:15.
- ²⁶Mosiah 3:19.
- ²⁷John 5:30; Luke 22:42.
- ²⁸Hebrews 5:8.
- ²⁹Isaiah 50:6.
- ³⁰Lessons on Faith.
- ³¹D&C 88:6, 122:8; Ephesians 4:9, 10.
- ³²3 Nephi 11:27.
- ³³D&C 132:7-14.
- ³⁴James E. Talmage, *Articles of Faith*, Pg. 75.
- ³⁵D&C 35:2; D&C 50:43, 20:28, 93:3; 3 Nephi 11:27.