

Journal of the Association  
of Mormon Counselors  
and Psychotherapists

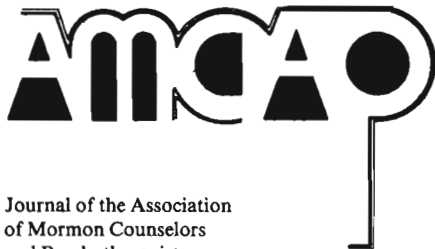
**January 1981 Vol. 7/Issue 1**

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

*The purpose of this Association shall be:*

- a) To promote fellowship, foster communication, enhance personal and professional development, and promote a forum for counselors and psychotherapists whose common bond is membership in and adherence to the principles and standards of the Church of Jesus Christ of Latter-day Saints, both in their personal lives and professional practice.
- b) To encourage members and assist them in their efforts to provide leadership in stemming the tide of materialism, amorality and immorality that threatens to engulf their various other professional organizations and the society at large.

*Article I, Section 2, AMCAP By-laws*



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**January 1981 Vol. 7/Issue 1**

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### **Call For Manuscripts**

The *AMCAP Journal* seeks manuscripts of interest to the broad interdisciplinary membership of the Association. Articles relating to the practice, research, or theory of counseling and psychotherapy are appropriate for the Journal. Manuscripts should generally not exceed twenty double-spaced typed pages. Style should follow the Publication Manual of the American Psychological Association (2nd edition). Authors should keep a copy of their manuscripts to guard against loss. Three copies of the manuscript should be sent to the editor:

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# EDITORIAL

Greetings! This issue begins the Journal's second year as a quarterly. To those who have contributed to its success and growth we say, "Thank you." To all AMCAP members we say, "Get involved!"

Now that the Journal is established as a quarterly (we have scheduled issues in January, April, July and October of each year), we will attempt to have it listed in Readers Guide to Periodical Literature and other appropriate indexes where prospective readers will be made more readily aware of its contents. However, it may take some time to accomplish this so don't expect to see it there right away.

A new associate editor has been appointed. Burton C. Kelly, who served as president of AMCAP in 1977-78, replaces Roy Marlowe, who has been asked to continue to serve as a member of the Editorial Board along with Russel Crane and Louis A. Moench. To Brother Kelly we say "Welcome" and to Brother Marlowe, "Thanks for a job well done."

All of the articles in this issue except one are based on presentations made at the last convention. The one exception is a reprint from another professional journal. Again we invite you to express yourselves regarding these two alternative plans:

1) Including a special issue of reprints (like the last is-

sue) in each volume, or

2) Including a reprint or two in each issue.

In the absence of any expressions of preference, we are following the second plan for the present.

Additional articles based on presentations made at the last and previous conventions will be published in the next and subsequent issues.

In a previous editorial (Vol. 5, June 1979, p. 1) we expressed the feeling that either you are very patient and kind (based on the absence of letters to the editor criticizing us for the many typographical errors and the tardiness of issues) or you are very apathetic. The latter reason was rejected because of the kind of people we know you to be. There have been some very insightful letters to the editor (for example, see the thought-provoking one from Allen Westover in this issue) but not many. We know you are very busy, but we hope you are not too busy to read each issue of the Journal and write a note on occasion telling us how you feel about it in general or about a specific article or feature. We also hope you will take a moment to respond to the request on the inside of the back cover.

Let us hear from you! Thank you.

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# LETTER TO THE EDITOR

Dear Editor:

I am writing to express an assortment of feelings and concerns that I have related to our AMCAP membership and our modes of interaction with each other. One of my sentiments is that of hope. As a relatively new member of this association, I have observed a few meetings and reviewed the AMCAP Journal with anticipation and in hope that I would encounter a medium of exchange among this professionally diverse group. I hoped that I could participate in an active, stimulating exchange of ideas among group members—an open dialogue which ultimately might lead to an increased consensus regarding the professional activities of teaching, counseling, research, and theory development.

A second emotion I have felt has been that of disappointment. From the large portion of our journal space devoted to summary reports of annual meetings, I have concluded that the number of articles submitted to the editor for consideration must be modest.\* I don't know if this means that as a group we have little to say, we are afraid to say it, or that we feel that active participation would be a waste of time. I am grateful to those who have contributed. I have been even more disappointed at the absence of any reaction to published material. Whether we agree or disagree with printed materials appearing in our journal would be impossible to determine from the letters to the editor or the absence thereof. What do we find useful? What do we find objectionable? Do we read the journal? Do we have any gut level reactions to what we read? Do we have anything to say? If we do, why isn't anyone saying it? Perhaps I am feeling sentiments similar to those expressed by Carol Atkinson in the April 1980 issue. I am somewhat inclined to believe that our (yawn, excuse me!) blasé tea party mood is reflective more of the absence of an active membership than of a heavy-handed editorial policy.

I am certain from the dearth of exchange that we needn't fear at this point in time undue pettiness of inappropriate controversy in the ranks. Before we can justifiably concern ourselves with high blood pressure, we must first verify that we, indeed, have blood running in our veins. I am baffled by the apparent reticence of AMCAP members to communicate with each other.

Before closing this letter, let me share a relatively "controversial" idea that I have been toying with lately and issue the challenge to my fellow AMCAP members to react to it. I would assume that some will support the notion while others will violently disagree. I hope that individuals of both persuasions will respond. I will try to briefly outline the concept.

## *Scripturally Based Assumptions*

1. *Assumption:* Men as intelligent beings are *independent* (that is, free of dependencies) to act for themselves within the sphere of behavioral alternatives provided by their environments. (D & C 93:30-32).
2. *Assumption:* Men have an intrinsic power source that permits them to act for themselves rather than merely be acted upon. (D & C 58:27-29; 2nd Nephi 2:14-16, 26).

## *Conclusions*

1. There must exist, then, a category of human behaviors which are self-determined—that are not caused by environmental variables, nor by physiological variables. While it is true that a person hit by a train cannot choose his behavioral response to the impact and that a second individual cannot choose not to suffer an epileptic seizure (in those things they are acted upon), a third individual can independently choose between the breakfast alternatives of scrambled eggs and Wheaties.
2. It is not consistent to empirically treat the set of self-determined human behaviors as dependent variables, if the intent is to identify environmental determinants of the behaviors.
3. It is useful to treat agentive behavior as an independent variable so that we can better understand the effects or natural consequences which flow from the set of available activities.
4. Similarly, it is useful to study the effects that environmental forces have upon the "environmental sphere of alternatives" available to individual actors. Intelligent behavior selection is facilitated by the increased understanding of our environmental bounds and conditions. Example: When the accused felon is found guilty in the courts, is handcuffed and led to prison, his sphere of available behavioral alternatives has been drastically reduced by the physical and social forces of his environment. He can no longer choose to go bowling or for a country picnic because those alternatives do not exist within his new sphere. Social and physical forces have determined what he will *not* do, but they do not determine what he *will* do within his sphere of remaining alternatives. He can choose to sleep, stand on his head, read the AMCAP Journal, swear at fellow inmates, spit on the wall, or any number of additional alternatives.

Thus, a free agent cannot choose an alternative which does not exist within the bounds and conditions of his sphere, nor can he choose existing alternatives of which he is unaware. It is suggested, therefore, that environmental and physiological forces may limit the range of be-

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\*It is! But the number is growing—Ed.

# PSYCHOTHERAPISTS, LOVE YOUR WIVES

Elder James E. Faust

Presented at the AMCAP convention

October 2, 1980

It is a little frightening for me to come before this august body whose academic qualifications in the areas of human behavior so greatly exceed my own. Just the title of this conference is imposing. I want you to know that as I approach presuming to speak to you, I do so with much humility and some reservation.

What I have to say will not be academic, nor erudite, nor sophisticated, but hopefully laced with some concepts in which you will find some verities. Some of what I will have to say will be very personal, oversimplified, and probably not very interesting.

When I was a very young bishop, a middle aged single sister in my ward disagreed with something I said and straightened me up by saying, "Bishop, your just saying something doesn't make it true." I have that concept well in mind this evening.

To begin with, I have the feeling that the Lord God intended that all of his children become sufficiently adequate to meet their own challenges of life and to reach close to their potential. He no doubt wants all of us to function responsibly so that ultimately we are not a burden upon others and make some useful contribution to humankind. The Psalmist's definition of "What is man?" states, "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; The fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." (Psalm 8:4-8) And this is not all. Each of us was made in the image of God, and has inherited gifts and talents from the Divine.

You would not need to be reminded that psychotherapy is not an exact science; just how inexact a science it may be left to your own pondering, experience and wisdom.

You usually begin with a basic value structure or assumptions of norms of patients.

Surely the work of any Mormon psychotherapist should be to not tamper with, but support the values of faith of those he is trying to help. The psychotherapist can then be more supplemental to and reinforcing of priesthood leaders. Any professional behavioral scientist should recognize and respect the values of any faith, whether it be Catholic, Protestant, Mormon, or whatever.

"For as he thinketh in his heart, so is he:"

(Proverbs 23:7.)

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

(Matthew 5:28.)

I am impressed by the trend toward the linking of the benefits of cognitive therapy with behavioral therapy. Cannot those available to be counselors and teachers deal more effectively with depression and faulty behavior by helping their patients to gain control of their thoughts? Surely anyone can be made stronger by eliminating wrong or weak thoughts.

To suggest that lives cannot change, that habits cannot be overcome, that we are what we are, that we cannot change because we were born one way or another is profane and blasphemous to God who is the Father of us all. A definition of self reliance might include the following: Reliance upon our own efforts, powers and achievement. Inherent in this is that one realizes that he is the one responsible for his own actions, his own health, and his own well being.

So, do you not have a responsibility to encourage independence, industry, thrift and self reliance, and strengthen emotional and spiritual self reliance? You also have a responsibility not to make your patients worse by being off balance yourselves by, as President Kimball says, "proclaiming the gospel of error." The gospel of error comes about by confusing the doctrines of men for the doctrines of God. It is sound philosophy as well as doctrine that basic strength can be summed up with four words, two of which begin with self: (1) Self reliance, (2) Self discipline and (3) Personal righteousness. We question with Jeremiah: "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jeremiah 8:22)

I would warn against the feeling that unless a man has been professionally trained he has no competence. By this I mean having those of us with doctors' degrees take over emotional guidance from those ordained and set apart to teach and counsel such as fathers & mothers, bishops, stake presidents and other priesthood leaders.

None of us seem to be able to become completely adequate and function responsively without any help from others, such as family and friends. At the same time, too

much help, or the wrong kind, stifles and is counter-productive to human adequacy. You all know that at the heart of human inadequacy is the lack of self esteem which is fed by the streams of lack of achievement. The life-giving milk of self esteem is having someone who ministers the rich life-giving love, the confidence, and the caring we need. In fine, this support comes richly from loving grandparents, fathers and mothers who love and discipline, from siblings and collaterals as well as children and grandchildren. But for men it comes mostly from wives.

As you are also well aware, one of the saddest social problems of the day is the inadequacy of men. In their failure they default in their responsibility as husbands and fathers, heads of family, as providers, as teachers, as stabilizers in public and private life.

You would all be aware of more current statistics on the number of families in our society who are crippled because there is not an adequate, providing, functioning father in the family. The whole segments of our society in which this circumstance obtains seem to be widening. The train of social consequences seems endless and the cost is staggering. There is no higher social commitment for any man than to be loyal to his commitment to his God and faith, to his wife and family. The reciprocating fruits of having kept that commitment will usually give to him the boundless sustaining love and the challenge to reach deep down inside him and call forth the seeds of the finest of his gifts for their full flowering. He will enjoy a place of honor, dignity and respect.

While I was serving as stake president, we had a forthright bishop who said, "A returned missionary is not worth the powder and shot to blow him to hell until he marries." This was, of course, an overstatement, but nothing short of marriage seems to settle a man fully into the discipline he requires to meet his potential.

I now arrive at one of the dominant themes of my remarks. It can be summed up in this: "Psychotherapists, love your wives." I say this not because you are psychotherapists, but because you are first and foremost men. My plea is simply that we put our professional lives in order by putting our personal lives in order. How can we be an adequate doctor or counselor of anything without being an adequate man? We professional men often shortchange those who mean most to us. The professional man syndrome often is that because of our special training and special knowledge, others have a greater claim on our time and concern than our own families. I fully recognize that the work my wife did in my home was more important to me than any work I did in the courtroom, or the office, and at the Church.

It was recently said of the family: "We now know that the quality of attention given by parents to children effects their I.Q. We now know that the psychological context of trust, love and care given by parents to children

- or the lack of such things - profoundly effects the psychics of their children. In a word, the family provides benefits, bodies, psychics, skills, morals and spirit which no other institution in society provides so cheaply, so well, and with so much loving care. In some ways, families are the original departments of health, education and welfare - far less costly, far more effective than a governmental H.E.W. Indeed, H.E.W. is mainly needed to pick up the pieces when families fail, and H.E.W. finds it very hard and very expensive to put such pieces back together again if it ever can." ("Intellectuals Focusing on Family," *Deseret News*, July 31, 1979, by Michael Novak.)

I would like to emphasize and narrow down this dominant theme in the family relation in terms of how we ought to strive to treat our wives. Lest our wives expect perfection too soon, you notice I use the word "strive." The relationship between husband and wife is the linchpin, if you please, in the whole family relationship. I am sorry that I have come so late to a fuller appreciation of the extent of the needs of our wives and women folk for love, appreciation, companionship and recognition. These needs are great, they are constant, and they need to be frequently met.

I am also sorry that I have not sooner appreciated the great sublime, unique gifts which our wives inherit from divinity. I speak of their womanly intuitions and their six senses, and their steadfast faith and capacity to love. Properly nurtured, the eternal relationship of a husband and wife flows into a love of consummate beauty. It is an unrighteous exercise of priesthood authority for a man, as a conduit through his priesthood office, to withhold or limit blessings which should flow through the priesthood to his wife and family. The priesthood is not just male or husband centered, but reaches its potential only in the eternal relationship of the husband and the wife sharing and administering these great blessings to the family. Our wives have priesthood blessings, though not priesthood offices. These blessings are the keys to eternal life, salvation and exaltation through obedience.

I now ask for your indulgence and forgiveness for the somewhat intimate matters I will discuss, and ask you to remember that I am speaking to the concept of what a wife means to a man and a priesthood leader in the fullest sense, including a professional man, and how she deserves to be treated. What I will say will not be academic; it will be very personal, for we should be striving to be adequate as a man, a husband, a father before we strive to be adequate as a highly trained or specialized doctor and servant of God. Kindness and courtesy does not begin in the professional office — it begins at home.

Elder Boyd K. Packer recently asked me a very penetrating question, "What would you have been without Ruth?" I could have answered immediately, "Not much," but he already knew that. I took him seriously and spent the next 24 hours thinking about what I would

have been without the loving sweet support and the discipline of Ruth Wright in my life. It shocked me a little to even think about what life would be and would have been without her. I would have to answer honestly that without my wife I would have been pretty much of a failure. I do not claim to be an expert in marriage. I have only been married once, but thanks to my good wife it took. I do not claim to have a better marriage than anyone, but I do claim to be married to a great companion.

I am still moved by what President Romney said to the Twelve in the first meeting in the temple a few days after the death of Sister Ida Romney, which with his permission I share. Said President Romney, "When Ida died, something went out of me. The holding force was gone." At the graveside president Romney said to Ruth and me, directing his remarks to me, "Be good to your wife, take her with you everywhere you can. The time will come when you will not be able to be together."

To begin with, we all realize that the most sacred, intimate and blessed relationship of life is between husband and wife. I do not love anybody like I love my wife. My mother has Father, and my children have their companions, but Ruth is me. Our wives become part of us, and they become like our own flesh, and as Paul counseled, we should love them as such. The simple truth is that it is not good for man to be alone. The greatest sustaining influence in my mature life has been the constant supporting, unqualified, unreserved love I have felt for my wife. The sacred relationship with my wife, like your relationship with your wives, has been the supreme benediction of my life. I just can't imagine what my life would have been like without having had that blessing.

As a part of that, and over-arching and under-girding all else, without our wives we would never have been privileged to be fathers, grandfathers, and all that that entails. This relation just has to come first in all of our relationships with other people. It is the glue, if you please, that brings together all of the parts of the jigsaw puzzle of eternal joy and fulfillment and happiness.

Maybe what we are talking about here with respect to the blessing of having a good wife is that most basic of all human needs, that of love. Women seem to have a greater capacity to love than we men. The greatest unreserved love that I have received in my life has been from the good women in my family, my wife, my mother, my mother-in-law, my grandmothers, my daughters and my sweet granddaughters.

The example of how to be a man came from others, my father, my grandfather, my uncles, my older brother Gus, and the examples of many Church leaders - good bishops, stake presidents, as well as the General Authorities.

If I hadn't married Ruth I would not have known her mother. Her name was Elizabeth Hamilton Wright. She was one of the twenty-two children of Bishop James C. Hamilton, bishop of the Millcreek Ward for over

twenty-five years. She only went to the third grade. Because she had a special gift for teaching children she was taken out of school to tend and teach the younger children in the family. It used to break my heart to see her struggle to write a simple note, but she had a spiritual maturity, wisdom, insight and faith like my own mother. I loved her for her greatness and goodness and because she taught my wife so well, who in turn has taught our children and grandchildren. She understood things completely by the Holy Spirit.

One of the areas that our wives perform a very great service is in their loving discipline of us. Ruth can discipline me like nobody else in the world. In their discipline they keep us closer to what we ought to be in our holy callings. In their discipline they teach us. It is part of the polishing we need to fill in the holes in our character and smooth the rough edges and make us more adequate. Together we are a team - we are one.

President Tanner's daughter, Isabel, says about her father, which with his knowledge I share, "When Mother married Daddy he was just a farm boy." But she went on to say that when Sister Tanner would give him a loving suggestion, unlike many of us who would bridle or argue at being told something that was good for us by our wives, he would simply say, "If you think that's what I should do, I'll do it." Listening to Sister Tanner and listening to the Lord has made a very great man out of President Tanner.

I am grateful for the example of many of our Brethren in terms of the examples of kindness and thoughtfulness and solicitude that ought to be shown to our wives. I should like to pay a tribute to Elder S. Dilworth Young:

When I was in the stake presidency, Brother Young came to our stake conference. At that time his wife, Gladys, was an invalid, having suffered from a cruel stroke. As you may know, she remained that way for years. Brother Young made the extra effort to dress her and bring her and feed her and care for her. In all my life I have not seen a greater example of gentleness, kindness and solicitude than Brother Young showed to Gladys. It was an example of perfect love. In obtaining his permission to tell of this he said, "It was the worst thing in the world that could have happened to Gladys and the best thing for me. It made me decent. I learned what love really should be."

Perhaps in these times of great stress we can become what we ought to be in terms of our relationship with our wives, in terms of a focus, but perhaps the eternal "every day" causes some of us to be more casual than we ought to be. Of course, we love our wives, but perhaps sometimes we also take them for granted too much of the time. Perhaps too often we fail to express our appreciation to them in little ways. I know I do. We could certainly show

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# THE GREAT INDEPENDENT VARIABLE

Richard D. Berrett, Ph.D.\*

Presidential Address delivered at the AMCAP Convention

October 2, 1980

In contemplating what I might say today I reflected back on the five years I have been associated with AMCAP, its beginnings, and the evolutionary process that I have seen take place as we have moved from a point of what might be called a place to come together to contend with one another periodically, to a place where we come together knowing there is a divine purpose that we are here for and that is to understand truth, and with that understanding to go forward in helping others.

I have, in the same sense, looked at my own life as it has evolved as a therapist, and I have come to recognize that my thoughts have changed as well. It wasn't very long ago that I looked at the techniques I used as a therapist as the independent variable in therapy, the causation factor, and the client outcome the dependent variable. So I gathered as many techniques as I could. I loved to sit in conferences where they talked about strategies: this is the strategy you use with this problem, and this is the strategy for that problem. I was feverish in my notetaking because of my belief that if I knew the techniques, if I knew the processes, if I had an understanding of the strategies, then I could be a good therapist. I could really work with people and be effective. There are some elements of truth to an understanding of practice, techniques and strategies, but I have come to recognize the great independent variable is character, who you are, what you are in that office or around the people you are working with. So, because I have come to believe that the great independent variable in therapy is character, I think I will share with you some of what Dag Hammarskjöld once said was the longest journey, the journey into self. And if you will allow me to, I would like to share with you some confessions, some convictions, and some covenants that aid me to understand character. I hope you will be tolerant of my personal sharing; and that, perhaps, it may reflect some similarities in your own experience that you might understand more of your own character.

Let me begin then by talking about *confessions* and *commitments*. An appropriate reference which provides a framework for my confessions is found in the fourth chapter of Luke. It begins in verse 1, "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and

when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God." I must confess that there are times when my motives as a therapist were the satisfying of my pleasures and my wants. Here the Savior turned down the temptation of the flesh for pleasure, turned down the temptation of the flesh for personal satisfaction, for He believed that there was something greater than personal pleasure and that was to live by the Spirit. I, at times, have not done this. I have been subject to the arm of flesh, and used it as my guiding principle at times. I have allowed the humanists to affect me periodically, and encouraged people to do their own thing, to be who they think they are, and to be unashamed of that, without giving them the important message of who they really are. It is one thing to tell someone who knows by divine whisperings who they really are, to be themselves; it is quite another thing to say to someone who does not have a divine knowledge of who they really are, to go ahead and be who they think they are. Because without that divine knowledge, what they think they really are is not true. And as a therapist I have given them, so to speak, my permission to give in to hedonistic wants.

I also think that my motives at times have been to achieve bread, financial remuneration, financial security and stability. I have given in to the temptations of the flesh. Verses 5, 6 and 7 read, "And the devil, taking him up into an high mountain, [by the way that is false doctrine, since the devil had no power to take the Savior anywhere or show him the kingdoms of the world; it was the Spirit who led the Savior up there, just as it was the Spirit that led him into the wilderness] shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." There are times, I must confess, when my commitments have been to power, to attaining glory, to having status, to receiving from others praise and recognition and the accolades of man; and in that same search for power and the glory of others, I have by these motives tainted my character, gone down wrong paths, for in verse 8 we read that the Savior "answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only

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shalt thou serve." I have served man; I have served mammon. I have at times been more concerned about people's reactions to me than listening to the Spirit and serving my Father in Heaven. Perhaps some of you occasionally experience the same choice of serving mammon, not Father, and make the wrong decision. I confess I have.

In verses 5, 9, 10 and 11, "And he brought him to Jerusalem, and set him on a pinnacle of the temple, [again, Satan did not bring the Savior there, the Spirit did] and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." There have been times when, I must confess, I have avoided responsibility. I have, so to speak, cast myself down and let others deal with what I did to them, or how I affected their behavior, when I have not been willing to assume personal responsibility for my behavior. And, in doing that, I placed too much responsibility upon others. I cannot remove myself from the responsibility of being a therapist. I am always a therapist; I am always affecting the lives of those around me, and I cannot remove that responsibility from me, and neither can each of you. It is inaccurate to say that the client is to blame because he or she is not progressing; I share in that responsibility.

Finally, verse 12, "And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God," meaning that thou shalt not place upon the Lord thy God responsibilities to rescue you when you have the freedom and the choice to not put yourself in jeopardy. We also should not place blame on God or others for aspects of our therapy in which we have a part.

So I have been involved in a search periodically for pleasure, for power, and for the avoidance of responsibility as a therapist. I have also been involved in selfishness as a therapist. C. S. Lewis's Book Three in the *Chronicles of Narnia* talks about a young English boy named Eustace. Eustace is a very selfish, self-centered young man. Part of his selfishness is manifest by his desire to avoid working and cooperating with others. He wants to do his own thing, whatever the cost may be for those around him. And so on an occasion when the ship that they were traveling on had docked in a bay and those who were on the ship were unloading the cargo, preparing the campsite, and a meal, Eustace escapes the work by deciding,

"Well, I am just going to go up in the hills here for a while, rest and relax, look at the beautiful scenery and then when food is ready, I am going to come back down and eat."

But he becomes lost. He becomes afraid and while searching for a return route, he discovers an area where

there is a valley and a little pool of clear, smooth water. He decides to take a drink,

"But as soon as he had turned and before he had taken a step forward into the valley he heard a noise behind him. It was only a small noise but it sounded loud in that immense silence. It froze him dead still where he stood for a second. Then he slewed round his head and looked. At the bottom of the cliff a little on his left hand was a low, dark hole—the entrance to a cave perhaps. And out of this two thin wisps of smoke were coming. And the loose stones just beneath the dark hollow were moving (that was the noise he had heard) just as if something were crawling in the dark behind them. Something was crawling. Worse still, something was coming out. The thing that came out of the cave was something he had never imagined—a long lead-coloured snout, dull red eyes, no feathers or fur, a long lithe body that trailed on the ground, legs whose elbows went up higher than its back like a spider's, cruel claws, bat's wings that made a rasping noise on the stones, yards of tail. And the two lines of smoke were coming from its two nostrils. He never said the word *Dragon* to himself. Nor would it have made things any better if he had. It reached the pool and slid its horrible scaly chin down over the gravel to drink; but before it had drunk there came from it a great croaking or clanging cry and after a few twitches and convulsions it rolled around on its side and lay perfectly still with one claw in the air. A little dark blood gushed from its wide-opened mouth. The smoke from its nostrils turned black for a moment and then floated away. No more came."

After a brief sense of relief, Eustace seeks the shelter of the cave to rest and avoid the rain which was beginning to fall. In the cave he discovers the content of any dragon's lair, treasure. There were crowns, coins, rings, bracelets, ingots, cups, plates, and gems, —all treasures of this world. And Eustace wonders how much of the treasure he can obtain.

"I wonder how much I can carry? That bracelet now—those things in it are probably diamonds—I'll slip that on my own wrist. Too big, but not if I push it right up here above my elbow. Then fill my pockets with diamonds—that's easier than gold."

This "getting" behavior suggests the fallacious thought that when wealthy, one is happy. Eustace then falls asleep. What woke him was a pain in his arm. The moon was shining in at the mouth of the cave, and the bed of treasures seemed to have grown much more comfortable; in fact he could hardly feel it at all. He was puzzled by the pain in his arm at first, but presently it occurred to him that the bracelet which he had shoved up above his elbow had become strangely tight. His arm must have swollen while he was asleep (it was his left arm).

He moved his right arm in order to feel his left, but stopped before he had moved it an inch and bit his lip in terror. For just in front of him, and a little on his right, where the moonlight fell clear on the floor of the cave, he saw a hideous shape moving. He knew that shape: it was a dragon's claw. It had moved as he moved his hand and became still when he stopped moving his hand.

"Oh, what a fool I've been," thought Eustace. "Of course, the brute had a mate and it's lying beside me."

"For several minutes he did not dare to move a muscle. He saw two thin columns of smoke going up before his eyes, black against the moonlight; just as there had been smoke coming from the other dragon's nose before it died. This was so alarming that he held his breath. The two columns of smoke vanished. When he could hold his breath no longer he let it out stealthily; instantly two jets of smoke appeared again. But even yet he had no idea of the truth.

"Presently he decided that he would edge very cautiously to his left and try to creep out of the cave. Perhaps the creature was asleep--and anyway it was his only chance. But of course before he edged to the left he looked to the left. Oh horror! there was a dragon's claw on that side, too.

"No one will blame Eustace if at this moment he shed tears. He was surprised at the size of his own tears as he saw them splashing on to the treasure in front of him. They also seemed strangely hot; steam went up from them.

"But there was no good crying. He must try to crawl out from between the two dragons. He began extending his right arm. The dragon's foreleg and claw on his right went through exactly the same motion. Then he thought he would try his left. The dragon limb on that side moved, too.

"Two dragons, one on each side, mimicking whatever he did! His nerve broke and he simply made a bolt for it.

"There was such a clatter and rasping, and clinking of gold, and grinding of stones, as he rushed out of the cave that he thought they were both following him. He dared not look back. He rushed to the pool. The twisted shape of the dead dragon lying in the moonlight would have been enough to frighten anyone but now he hardly noticed it. His idea was to get into the water.

"But just as he reached the edge of the pool two things happened. First of all it came over him like a thunderclap that he had been running on all fours--and why on earth had he been doing that? And secondly, as he bent towards the water, he thought for a second that yet another dragon was staring up at him out of the pool. But in an instant he realized the truth. That dragon face in the pool was his own reflection. There was no doubt of it. It moved as he moved: it opened and shut its mouth as he opened and shut his.

"He turned into a dragon while he was asleep. Sleeping a dragon's hoard with greedy, dragonish thoughts in his heart, he had become a dragon himself."

How true it is that we become, as Eustace did, what we desire. If you want something badly enough, you will obtain it, whatever it is, for good or for ill. And I must confess at times I have been committed to false thoughts, false motives, false desires, false gods, and therefore my character has become in a way a dragon.

Now I want to share with you some *convictions* and *covenants* about character, so that we don't dwell totally on the negative; otherwise, we may leave here feeling pretty discouraged. In verses 13 & 14 of Moroni 7, Mormon says,

"But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil."

It is interesting to me that frequently we are concerned about the first misjudgment, namely that we never judge that which is of the devil to be of God, but I don't hear the same priority given to the avoidance of the equally false judgment of deciding that which is of God to be of the devil.

"For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God." (Moroni 7: 15-16)

Mormon then writes about the light of Christ, faith, the prophets and other means we have to know the truth. Then in verse 33, "And Christ hath said: If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me." I think of myself as the therapist. I think of the power I need to operate for good in the lives of those with whom I come in contact; how I cannot do this in-and-of myself, no matter what my training, no matter how many strategies and techniques I have listed, no matter how much reading I do. I have access to a power beyond all this. It is the power to do good. It comes from having faith in Him.

Continuing in verses 40 to 48,

"And again, my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope? And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise. Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope. And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly of heart. If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart; . . ."

What a contrast to my motives of power and prestige!

"... and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he hath not charity, he is nothing: . . ."

No matter what power, no matter what pleasures in life, no matter what status one achieves, no matter what earthly possessions you obtain, no matter how much responsibility you avoid, you are nothing. I am nothing without charity.

"And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things,

believeth all things, hopeth all things, endureth all things. Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—"

And then the great words that provide the theme for this convention,

"But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him. Wherefore, my beloved brethren, pray unto the Father with all the energy of heart,"

This is the technique to gain charity.

"Pray unto the Father with all the energy of heart, that ye may be filled with this love, which he has bestowed upon all those who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear, we shall be like him, for we shall see him as he is;"

And only those who are like him shall see him as he is.

"that we may have this hope; that we may be purified even as he is pure."

I have the conviction that the most effective enterprise I can engage in as a therapist is to develop my character, and that ingredient of my character that will be most influential in my life and in the lives of others is to develop Christ-like love, charity. And then whatever technique I use, whatever principles I apply in my therapeutic process, will truly be effective as my personality and character are what they should be. I think we must give ourselves to our clients. We must pray for them, we must seek spiritual whisperings which give answers to aid them. We must also pray for ourselves to be a therapeutic influence.

Our sad little friend Eustace who became a dragon realized he was a monster cut off from the whole human race. His crisis led to humility which facilitated remorse and a repentant attitude. He found his friends and to their surprise revealed it was he who had become a dragon. He then reached out towards others, helping them in many ways, even to the degree of losing his dragon-self in their service. It was then, and only then, that the power of Aslan, the symbolic savior in Lewis' writing, could remove the thick, dark, knobby, nasty dragon scales, bathe Eustace and dress the once-again-but-very-different boy in new clothes. How much like Eustace am I! I must lose myself in the service of others, shed the shackles of false convictions and become a new character through Christ.

I used to be an Adlerian. I now avoid the narrowness of any particular secular theory, but rather seek truth. I used to put my special theoretical glasses on, Adler being one lense, the other Dreikers, which provided vision. And everything I looked at was looked at through these lenses. But as with any theory of man, the vision is limited in scope. Now I'm a seeker. I search for true principles in theory and practice. I study a broader scope of man's theories and use gospel glasses, which are equipped

with the lenses of discernment. As I obey the principles which govern their functioning, the lenses are sharp and clear. In a humble way, I feel like the great seeker, Joseph, who sought to understand the characters on the plates as he viewed them through the Urim and Thummim. As righteousness was demonstrated on Joseph's part, including his own diligent application and work, the characters were clear and understandable and translated for the good of all who would read and apply. So it is with me. As I diligently work for therapeutic understanding by study through the gospel lenses, I gain that which is a blessing for my life and for the lives of my clients.

My conviction is that one must seek a divine nature if one is going to be an effective therapist; that even the development of a gospel-oriented personality theory will not answer the key issue, because that will not make of you or me a gospel-centered therapist. We, ourselves, must seek to develop our own divine nature, and then we will have access to the gospel-centered practice and theory of psychotherapy. I draw your attention to covenants made through the sacred ordinances of receiving a name and a blessing, baptism, the sacrament, and the endowment including the new and everlasting covenant of marriage. These covenants provide a frame of reference regarding the development of charity which is the foundation of our divine character.

In closing I want to share a poem which has great meaning for me; perhaps it will influence you.

#### "The Touch of the Master's Hand"

'Twas battered and scarred and the auctioneer  
Though it scarcely worth his while  
To waste much time on the old violin.  
But he held it up with a smile:  
"What am I bidden, good folks," he cried,  
"Who'll start the bidding for me?"

"A dollar?"  
A dollar, then two.  
"Only two?"  
Two dollars, and who'll make it three?  
Three dollars once, three dollars twice, going for three--"  
But NO, from the room, far back, a gray haired man  
Came forward and picked up the bow;  
Then wiping the dust from the old violin  
And tightening the loose strings,  
He played a melody pure and sweet  
As a caroling angel sings.  
The music ceased, and the auctioneer,  
With a voice that was quiet and low, said:  
"What am I bid for the old violin?"  
And he held it up with the bow.  
"A thousand dollars! and who'll make it two?"  
Two thousand!  
And who'll make it three?  
Three thousand once, three thousand twice  
And going, and gone," said he.

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# NEW DEVELOPMENTS IN LDS SOCIAL SERVICES

Harold C. Brown, M.S.W.\*  
Presented at the AMCAP Convention  
October 3, 1980

I am pleased to be with you today at this conference. It is always a pleasure to meet with individuals who have a common interest, that of striving to provide professional help to individuals who are struggling with life's challenges.

I am reminded of my softball days as a youth in the rural town of Hoytsville, Utah. Life there was a little less sophisticated in many ways. Our playing field often had to be mowed, raked and baled before we could play on it. I remember the last regular league game I played in before leaving there. It was quite unbelievable. Our team was leading by one point. It was the bottom of the last inning. Two of their men were out. There was no one on base and their best hitter was up to bat. Of course if he scored, the game would be tied and extra innings would become necessary. (It is important to note that the umpire was from Hoytsville and a good friend of the team.)

I was playing shortstop. With a full count, the batter swung hard and hit a drive just past me into the uncut grass. I searched desperately as he passed first base. Noting my frustration, the batter went on to second and then third base. I still couldn't find the ball, but as he passed third base a small rabbit jumped out of the grass near my hand. I grabbed him, and out of desperation, threw him as hard as I could to home plate. The catcher, at first not realizing it was a rabbit, caught it and tagged the runner out at homeplate. However, the runner immediately saw that the catcher had a rabbit instead of the ball and bitterly protested. Thank goodness the umpire, being the fine man that he was, saved the game by declaring the runner was "out" by a hare.

Hopefully today I can continue discussing the truth and provide you some insight into developments of LDS Social Services.

## Beginnings

To accurately understand the direction LDS Social Services is going, it is necessary to know something about our "roots." Future direction usually takes on a more meaningful perspective when we glance back occasionally and see where we have been. While we can't look back too long lest we lose our present direction, we can indeed gain meaningful insights and make corrections which will help our future course.

A glance backward in LDS Social Services is indeed

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fascinating. Though our time is limited, I would like to make note of some important events in our history.

First, our roots go back a surprising number of years. The Church has always been interested in the social welfare of its people. Surprisingly, much of what LDS Social Services does today is a reflection of the past.

One of the agency's earliest programs was a form of the Indian Student Placement Service. This program goes back to the days of Brigham Young when, under his recommendation as governor, the legislature in March 1852 gave probate judges the authority to take or purchase Indian women or children who were prisoners of other Indians or traders and assign them Mormon homes for care and protection. This event, along with the influence which later came from LDS missionaries who lived among the Indians, led to subsequent placements. Scores of Indian families sought placement of their children with Latter-day Saint families to increase their opportunities for personal development.

The history of the Church's social welfare efforts through the Relief Society is also noteworthy. Back in the early 1900's, President Joseph F. Smith once made the statement, "If there was anything in the Church that needed improvement, it was charity work." As a solution, he offered to establish a social services department. He invited Amy Brown Lyman, a prominent woman who had served on the social advisory committee of the Church and who in 1917 had been the official Utah delegate to the National Conference on Social Work, to become its head.

Although Sister Lyman had already been involved in social services work before accepting the position offered by President Smith, she sought and received permission to obtain additional training. She moved to Denver where she worked with the county public welfare department where she could have more experience with case-work and administration. Upon her return, and after Heber J. Grant was installed as President of the Church after Joseph F. Smith's death, the Relief Society opened its social services department in January 1919. Amy Brown Lyman was its first director and worked in that capacity until 1934. From the beginning of the home service work in 1917 to shortly before the great depression, the Relief Society Social Service Department sought to provide a wide range of services to the entire church. The department became the center for serving LDS fam-

ilies in distress and accepted clients who were referred by priesthood leaders, other community agencies, and those who sought help directly from the agency.

During its early years, the agency also sought to train Relief Society leaders and social welfare aids in basic casework methods through its social work institute courses (which were patterned after the home service courses.) The office wanted to make more people aware of the skills involved in evaluating and properly diagnosing family ills. Educational workshops and programs were sponsored for some twenty-three years in the church where over 4,000 women were given an introduction to professional literature, interviewing techniques, and other aspects of casework.

From the beginning, the centralized church leadership relied heavily upon the social services department office as a resource to general authorities. They primarily needed advice on social welfare-political issues, in solving critical problems in planning and dispersing charity funds, in private referrals, and expertise in counseling individuals with chronic personal problems.

Although the social services department has grown and evolved from those early years, having since been unified with the Indian Placement Program and restructured under the Welfare Services Department, many of the standards and goals that were established during those early years remain today.

### **Current Developments**

To understand some important developments that have occurred in LDS Social Services, it is necessary to understand the agency's relationship with priesthood leaders, who in many ways have a primary responsibility for members in need.

*LDS Social Services exists to serve priesthood leaders.* LDS Social Services provides service in two broad categories—licensed and clinical. Licensed services include foster care, adoption, and the Indian Placement Program. Clinical services include personal, marriage and family counseling.

LDS Social Services exist primarily to provide licensed services that cannot usually be provided legally by ecclesiastical leaders. This does not mean that clinical services are less important than licensed services. People in distressful situations need help whether their problems fall within the domain of "licensed" or "clinical" services.

However, ecclesiastical leaders can offer counseling services to members, and there are many fine professional resources such as each of you. There are other private and community resources that can provide assistance.

For a moment, I would like to discuss our relationship and role with priesthood leaders in clinical (counseling) services. With respect to this service area, LDS Social Services exists to serve priesthood leaders—not individual members. Only a few years ago our clinical services prac-

tioners spent a significant amount of their time providing therapy for members in need. Though there was some priesthood leader involvement, most of the contact and interaction was between members in need and practitioners.

Approximately three years ago the decision was made that LDS Social Services' practitioners begin decreasing their direct services to members. Instead they were to offer more consultation and evaluation services to priesthood leaders. This change of focus constitutes one of the more recent developments in LDS Social Services. There are several reasons for this approach. One has to do with the growth of the church and the inability of LDS Social Services to meet the counseling needs of every member, even though we have expanded through the United States and six foreign countries.

At the present time, LDS Social Services agencies are becoming a resource center for ecclesiastical leaders. Rather than offering direct counseling services, we are becoming diagnosticians, consultants, and less and less therapists.

As a result we have an obvious and interesting challenge. Our staff must be proficient in diagnosis as well as consultation and evaluation. Though diagnosis is obviously important to therapy, the skills of providing effective consultative and evaluation services offer some unique challenges of their own. One of our priorities is to provide our staff with opportunities to better learn these skills.

Because of the growth of the church and the direction being taken by LDS Social Services, you can see how important it is that there are counselors like you in communities throughout the United States and even the world.

While we are unable to provide all of the services that church members would desire, we are in a unique position as the official social services arm of the Church. Priesthood leaders often call upon us seeking help. It is helpful when there are individuals like you to refer members to when priesthood leaders call for help. Many of you do much of this now. We hope you will continually be available to offer this important service.

### **Staff Development**

We have recently placed greater emphasis in staff training, research and system development. With regard to staff we have had formal training experiences usually on an annual basis in a centralized location. Some of you have assisted with that effort. We presently have a plan to decentralize training. The primary responsibility for technical training rests with the individual employee. However we plan to help staff organize on a more localized basis where they can identify more of their individual and agency needs and then conduct training to meet those personalized needs. Our training seminars this year will be localized. We will provide four in various areas. Again staff will be responsible to identify and help plan for

training experiences to a larger degree.

We also hope in the near future to better tap many other available resources such as the facilities at B.Y.U., including the comprehensive clinic and values institute with whom we have already done some work. There are other community, institutional and individual resources, especially church members like yourselves, whom we hope will contribute skills for the benefit of church members. (I will mention other staff training developments in a few minutes under research/evaluation.)

#### **Research/Evaluation**

We are presently conducting a thorough evaluation study of LDS Social Services. Some of the questions for which we are seeking answers include:

1. What needs and problems should the system be addressing?
2. What is the actual system in practice and how does it differ from the desired system?
3. What are the effects of the system, expected or unexpected?
4. What can be done to develop a more effective system?

Our intent is to develop some guiding principles for the development of a system that can coordinate limited resources with a Church which in many areas is rich in people and professional resources. Much more can and must be done.

#### **Materials Development**

In a fast-moving, complex world filled with pressures, it is essential that we develop materials which will provide information, training, and skill development. This material may be used in a variety of ways. Though much of it is designed for professional staff, it can also be used by volunteers, resource individuals and leaders in local church units. Materials in our professional development program being completed now include fundamentals of interviewing, clinical application of the scriptures, volunteerism, diagnosis and assessment, marital therapy, homosexual orientation problems, selected readings in LDS values and human behavior. Others include specific training designed to help practitioners in specific service areas, including adoptions, foster care, unwed parent training, Indian placement and how to conduct effective consultations and evaluations. These modules can be self-instructional but may also be used for staff inservice training or in other ways.

We are also in the early stages of developing basic self-help audio modules which can help prevent problems and promote social-emotional health. These materials may be used by individuals, local church leaders or even practitioners in some areas. Though not a cure-all, we believe these materials can assist some individuals with some kinds of problems as well as help priesthood leaders as they provide counsel or refer members to treatment resources.

#### **Management Information System**

There are several additional developments underway that I'd like to mention. We are developing a management information system which will help identify individual and system challenges and inconsistencies and will also provide data to manage present operations and plan future direction.

Without going into detail, this is a computerized system which combines three sets of data into one management printout. The system includes basic service delivery statistical information, i.e. numbers of foster care children, supervised or adoptive placement, or the number of consultations, evaluations or therapy sessions conducted.

The second set of data is financial. Financial operational statements are fed into the computer to provide a cost analysis, i.e. costs per placement or unit of service delivery.

The third set of data used is an established set of parameters or expected workload for a full-time employee in a given service area. For example, under certain conditions a foster care worker may be expected to carry a caseload of twenty-five foster children.

When all of this is combined and analyzed it provides valuable information such as:

1. Percent of parameter of workload at which a given agency is functioning. It provides guidelines as to when agencies or individuals are carrying a disproportionate workload or when additional staff may be necessary.
2. It can provide information on trends in various agencies.
3. It opens the door for agency directors to evaluate their performance in relation to similar agencies.

It can assist in pinpointing strengths and deficiencies. Although it is impossible today to provide you with an adequate understanding of the system, perhaps you can get an idea of its compositions and functions.

#### **Use of Volunteers**

With respect to utilization of volunteers, last year volunteers in LDS Social Services provided over 100,000 hours of service. Their duties ranged from filing and other tasks to fairly sophisticated professional client assistance. Education varied from high school graduates to individuals with Master's and Ph.D. degrees.

There exists a great wealth of talent among our lay members which can yet be tapped to bless both the giver and the receiver.

Under LDS Social Services staff supervision, volunteers have completed home studies, helped supervise foster care placements, interviewed adoptive applicants, served as companions to unwed mothers, as tutors to Indian students and several other assignments.

In 1979 volunteers provided the equivalent of approximately fifty full-time staff. We are now completing a volunteer module which will provide guidelines and

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# WHAT WE KNOW ABOUT THE PSYCHOLOGICAL NEEDS OF LDS WOMEN

Ida Smith, B.S.\*

Presented at the AMCAP Convention

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As a result of the women's movement of the last ten years, and perhaps spurred by the "Depression in Mormon Women" film and the excommunication of Sonia Johnson, the question, "What do Mormon women really want (or need)?" is frequently asked.

Care should be taken when singling out the needs of Latter-Day Saint women from women generally. Whereas it is true that Mormon women are (or should be) different from non-LDS women in several substantial ways, they still must cope with many of the same challenges brought about by discrimination and traditional sex-role stereotyping in our society as do non-LDS women.

In the foreword to "The Sexual Barrier," Marija Matich Hughes writes:

"We are moving toward a society in which sex discrimination will not only be outmoded but unacceptable. We must face facts about women as never before. . . . Our collective future--from our family life to our national economic health--depends disproportionately on our capacity to accept the rapidly changing facts of life about women, their role, and their new aspirations. America as a nation needs to understand the winds of change for women as much as the movement that is spurring that change. *If unfairness can survive our knowledge of its effects, we are all lost.* I cannot believe that Americans, who have faced mammoth issues of racial, ethnic, and religious equality, are unprepared to assimilate sex equality."<sup>1</sup>

In light of the many changes that have taken place in women's lives in the last 10 to 15 years (and therefore peripherally, if not directly, to men's lives as well) a brief overview of the women's movement is appropriate here. Like it or not, what is happening to women nation-wide is having and will continue to have a profound effect on Mormon women.

It is difficult to find a publication nowadays that does not deal in major or minor ways with the phenomenon of the working woman. Over 51 percent of the adult women in the country are in the labor force--full or part time--and the vast majority of them are there for the same reasons that men are: compelling economic need. Nine out of ten women will enter the labor force at some time in their lives.<sup>2</sup> In 1970 the average woman could expect to

spend 22.9 years in the labor force;<sup>3</sup> by 1980 that had risen to 27.6 years.<sup>4</sup> The government estimates that by 1990 over 70 percent of mothers with children will be in the labor force;<sup>5</sup> and in fact at the present time, the fastest growing group of female workers in the country are those with pre-school age children. The statistics for Utah are on a par with the national averages - and have been for the past ten years. In the thirty years prior to 1970, women in Utah went to work at a faster rate than women in the rest of the country.<sup>6</sup>

The complaint is heard from many individuals, both male and female, that "the women's movement has radicalized our good sisters, causing them to throw over home and family and enter the world of work--a man's world where they do not belong--thereby creating disruption in the family." I believe it could be a 'chicken or the egg?' situation. Usually women who are able to be traditional, non-working wives and mothers in the home are not accused of being 'out of line' with what is expected of them in our Mormon culture; and many of these women honestly and sincerely do not understand what all the fuss is about with women. "What can they possibly want more than what the Lord has destined for them to have: a home and family?" But many American (and Mormon) women do *not* have a traditional home and family. One out of three adult women in the country does not have a husband in the home to support her. Nearly 30 percent of adult Mormon women are single, widowed, or divorced. And many previously non-working married women are going to work in record numbers because inflation is making it impossible to survive on one income. Utahns feel an added pinch because not only are they 44th out of the 50 states in per capita income, they have twice the national birthrate as well.<sup>7</sup> A large Salt Lake corporation did a survey of its employees and discovered that 58 percent of its female employees were working as *breadwinners*--not as *supplemental wage earners*.

1. Marija Matich Hughes, *The Sexual Barrier*, Hughes Press, Wash., D.C., 1977, p.v.

2. "Women Workers Today," (U.S. Dept. of Labor, 1976) p. 2.

\*Sister Smith is Director, Women's Research Institute, BYU.

3. "20 Facts on Women Workers," U.S. Dept. of Labor, August 1979, p. 1.

4. U.S. Dept. of Labor - August 1980.

5. Smith, Ralph E., *The Subtle Revolution*, The Urban Institute, Wash., D.C., p. 14-15.

6. Bahr, Howard M. *The Declining Distinctiveness of Utah's Working Women*, (BYU Family Research Institute, November, 1978) Table 1.

7. Ron Barker, "Big Families, Low Pay: Utah 44th," Salt Lake Tribune, Sept. 23, 1980, p. 12-A.



Much of the so-called radicalization of women comes after they have--of necessity--entered the work force. For many, jumping into that hard, cold, man's world is like being thrown into an icy pool. It wakes them up. When women enter that world, they very soon learn "what all the fuss is about."

For one: Even though equal pay for equal work laws have been on the books for many years, in reality it is not happening. What is happening is that female high school graduates still earn less than men who have not finished elementary school, and women with four years of college make less than men with an eight grade education.<sup>8</sup>

In 1955 a woman made 63.9 cents for every dollar a man made. By 1978 it had gone down to 59.4 cents.<sup>9</sup> And this at a time when more and more women were entering the labor force as breadwinners--not as supplemental wage earners. Both sexes for years had accepted the wage disparity because of the perceived need for a man to be the family bread-winner. But now, even though more and more women are having to play that role also, men are still perceived by employers to be worth more. Utah's record regarding the wage gap is very poor. It ranks second from the bottom--with women earning 53.3 cents to every dollar earned by men.<sup>10</sup> The only occupations where women make over 70 cents to the dollar for men were in such "non-traditional" areas as: MD's and Dentists, Engineers, Computer Specialists, Teachers, Public Administration and Construction Workers. We should not be surprised to see women wanting to get into the construction business when they can make 92 cents for every dollar a man makes.<sup>11</sup> Women are trying to get into traditionally men's jobs because that is where the money is and always has been; and they find that they cannot live and support a family on what a woman has traditionally made.

Resentment and frustration sometimes build because not only does a woman see herself receive less pay for the same work but she often sees less qualified men placed in positions over her; women are constantly being passed over for managerial positions because the boss believes that "a woman should never be over a man in anything."

Resentments also build because with all the talk of being "liberated" into the world of work which pays, most women are really liberated into two full time jobs: one in and one out of the home. A recent study at the University of Michigan confirmed other studies done in this area:<sup>12</sup> As women have gone to work outside the home,

most men have not increased their household work load. In addition, the market place has not encouraged male help with women's double load as evidenced by the fact that when remedial acts like flexi-time schedules are incorporated in the workplace, they are available for women only. Larger and larger numbers of women are asking to see more of Father in the home as helpers--as well as disciplinarians.

As women enter the work force they are learning that they are valid and accepted in traditional female roles, but when they are compared to the *adult* norm in society they are often rated second class. You are no doubt familiar with some of the numerous studies done on the effects stereotyping has on both men and women. To highlight only a few:

1. At the University of Maryland a study was conducted where children from kindergarten through sixth grade were asked to select toys and occupations under one of the following instruction sets: 1) choose for a girl, 2) choose for a boy, 3) choose the best one. Results: Children made selections for boys and girls which were in accordance with culturally accepted stereotypes. However, the children's selections of the BEST toys and occupations more closely resembled those chosen for boys than those chosen for girls.<sup>13</sup>
2. As boys and girls progress through school, the opinions of both sexes grow increasingly more positive toward males and increasingly more negative toward females. Both sexes are learning: Boys are worth more than girls.<sup>14</sup>
3. In a study of undergraduates at the University of Michigan, it was noted that women equated intellectual achievement with a loss of femininity. In a testing situation the bright young college woman worries not only about failure but about success as well, and often displays a desire to actually avoid success.<sup>15</sup>
4. A study of high school age students concluded that girls of high school age felt that male classmates disapproved of a woman using her intelligence.<sup>16</sup>
5. In the Boverman study of 1970, three groups of clinicians were asked to describe what a healthy, mature, socially competent (a) adult, sex unspecified, (b) a man or (c) a woman should be. Results: The clinicians' descriptions of a mentally healthy, socially mature *adult* corresponded significantly more closely with the *male* than with the *female* stereotype. This

8. "The Earnings Gap Between Men and Women," (U.S. Dept. of Labor, 1979) p. 15.

9. *Ibid*, p. 6.

10. "The Wage Gap," National NOW Times, Aug. 1980, p. 8-9.

11. Census Bureau of U.S. Dept. of Labor: p-60 Series, No. 118 Table LJA Occupations of the Longest Job in 1978, Civilian Workers 14 Years and Over by Total Money Earnings, 1978.

12. "Women's Work's Never Done." Georgie Anne Geyer, Denver Post, Sept. 1, 1980.

13. Hedwig Teglas, University of Maryland, "Children's Choices of and Value Judgments About Sex-Typed Toys and Occupations." (Unpublished).

14. S. Smith, "Age and Sex Differences in Children's Opinions Concerning Sex Differences," *Journal of Genetic Psychology*, 54, No. 1 (March 1929), 17-25.

15. Martina Horner, "Women's Will to Fail," *Psychology Today*, 3, No. 6 (November 1969) 36-38.

16. Peggy Hawley, "What Women Think Men Think," *Journal of Counseling Psychology*, 18, No. 3, Autumn 1971, 193-4.

means that if a woman displays the *adult* characteristics she is considered by the clinicians to be pathological as a *woman*. The results confirm a double standard of mental/emotional health for men and women, with women perceived as significantly less healthy when judged by *adult* standards. Thus, according to the clinicians, for a woman judged to be 'healthy' in our society, she must conform to the sex-related behaviors acceptable to that society, even though those behaviors are considered less socially desirable and less healthy for the generalized competent, mature *adult*. The bright, competent women must then choose whether to behave as an 'adult' and perhaps risk being declared 'unfeminine' or adjust to the acceptable 'role' society has given her, assume a second-class adult status, and perhaps live a lie as well.<sup>17</sup>

During childhood a young Mormon girl faces a paradox: She is supposed to acquire the proper gender identity, and the standards of culturally held sex roles. And yet the characteristics that she is supposed to acquire are less valued by the culture in which she lives than are those of the opposite sex. How our young girls deal with this paradox when they become aware of it and how well adult Latter-Day Saint women deal with it throughout the span of their lives should be of major concern. Are there attitudes perpetuated in our Latter-Day Saint culture that make it difficult for men and women truly to view each other as equal creations in the eyes of our Heavenly Father, and therefore impede us in some way in our progress of becoming gods-together? And is such attitudes are being perpetuated, what affect are they having on the Latter-Day Saint woman's mental and spiritual health?

Mormon women, listening to what the prophet is saying, are beginning to demand their birthright blessings as daughters of God. They are listening to and internalizing temple and gospel teachings and more and more are realizing they don't read of "gods and clinging vines" or "priests and shrinking violets." They have been brought up to be respectful of and obedient to the "priesthood"--but too often have interpreted that to mean being subservient to all men. In true priesthood/patriarchal order, the Lord did not intend that *every* woman should be subject to *every* man.

Many women have been acted upon, told what to do, and when and how to do it most of their lives, but after hearing the Prophet say:

"Marriage is a partnership... When we speak of marriage as a partnership, let us speak of marriage as a *full* partnership. We do not want our LDS women to be *silent* partners or *limited* partners in that eternal assignment! Please be a *contributing* and *full* partner."

they are saying, "I want to be in such a partnership! I don't want to play the child anymore!"

I will now briefly list a few of the needs of Mormon women as I see them, breaking them down into three general areas: One, basic human needs, two, needs a woman might have in a counseling situation, and three, special needs a woman feels because of the added dimension in her life gained from learning gospel principles.

#### Basic Human Needs:

She needs to know that she is a child of God, valuable and precious... she needs to feel loved, and feel a degree of self-esteem... she needs to feel she has control over her life, to have input in decisions affecting her. In short, she needs to exercise agency. Those thoughts were taken from a Relief Society lesson on Mother Education in how to raise a child.<sup>18</sup> A mother is instructed to implant these important concepts in the minds of her children--and in many cases she is handicapped because she, herself, does not experience them in her own life. I have heard women complain, as I am sure you have, "I have not participated in a single major decision affecting my life since the day I was married." The description in the Relief Society lesson continued: "[She] needs close loving relationships. [She] needs love... Everyone needs to be shown affection--to be hugged and kissed..." As I read these I thought: These are not only children's needs--or women's needs--or men's needs. These are *human* needs. We all need affection; we all need to be loved, we all need to have feelings of self-confidence and to see ourselves as capable, contributing human beings. And we all need to feel we have input into decisions which affect our lives, that we have a right to exercise the free agency God granted to us (and that we fought for!) in the pre-existence--which will give us some control over our own lives.

In many studies, which you know much better than I, marriage is too often seen to increase happiness for the male, and decrease it for the female. One such study describes it as a problem of power... The person in the relationship who has the most power--to make decisions about where to live, how to earn money, how to spend it, etc.--was almost always the man. The person with less power--usually the woman--tried to seek power in manipulative or artificial ways.<sup>19</sup>

17. I. Broverman, D. Broverman, F. Clarkson, P. Rosenkrantz and S. Vogel, "Sex-role Stereotypes and Clinical Judgments of Mental Health," *Journal of Consulting and Clinical Psychology*, 1970, 34, 1-7.

18. Spencer W. Kimball, "Privileges and Responsibilities of Sisters," *ENSIGN*, November 1978, p. 106. (Italics added.)

19. Relief Society Course of Study, 1979-80, p. 98.

20. Doug Smith, "Long-married Pairs Share Unhappiness," *Los Angeles Times*, June 22, 1980, Part VII, p. 17.

In a statement to a group of psychiatrists, Marjorie Braude said, "Any group that is systematically invalidated economically, socially, and ideologically suffers thereby in its mental health. Their self-concept suffers; there's a lower level of aspiration, a higher incidence of depression."<sup>21</sup>

Many women have been conditioned to be silent; "Don't complain." "Accept your lot." "Remember you are responsible for the tones and atmosphere in your home. If things go wrong, it is *your* responsibility." As a result of such conditioning, there are women all across the country who tend to take responsibility (credit) for all the bad things that happen in their families whether it be the children's bad grades ("If only I were a better mother . . ."), the husband's business failures ("I need to be a better wife"), or the quality of the marital relationship itself. Yet when things go well, the American woman is far more likely to attribute the *successes* in her life to external forces or "luck," than to take credit for them herself.<sup>22</sup>

In a survey in 1978 to which 52,000 women across the country responded, it was found that the American women who rated highest on the happiness charts are the ones who are middle-aged, just past menopause, and unburdened by their now-grown children. Of particular note: they are the women who all along have had access to satisfaction in *both* family life and outside work. Basically, they are women who feel they have had some control over their own lives. They have an identity of their own. They are more than just someone's wife, or someone's mother—they are *individuals* of worth all by themselves. One of the most dramatic findings of the study was that the older women who were highest on the happiness scale had not taken the easy way; they had not been free of conflict, hurt, or even tragedies. Their hardships and losses were as great as their miserable contemporaries. One reason for their success: they had weened themselves from a crippling dependency on other people's approval, and had begun to validate themselves.<sup>23</sup>

A woman needs not to have to feel guilty—about everything—all the times. She needs to internalize that when things go wrong, it is not *always* her fault. She needs to have the insight, courage and integrity to place the right monkeys on the right backs. The "happy face to the world" syndrome may become necessary because she feels that if everything is not all right, something may therefore be wrong with her. A woman needs to recognize this syndrome for what it is: unloving behavior. It demonstrates a lack of love for herself and others. Allow-

ing flaws in her family to automatically reflect her own inadequacies is a kind of *misbehavior*, and she needs to know that *she* must let go of that ax and thereby refuse to participate in her own carnage.

A woman needs to understand and accept her own sexuality—that she is a sexual being—always has been, always will be. And that just because she reaches menopause, it does not mean she must, therefore, become a eunuch. She needs to admit to herself—and hopefully have her spouse understand—that she has sexual needs and desires too, and that she is not being out of line to want and expect those needs to be met. She needs emotional intimacy as well as physical intimacy in her marriage relationship.

Women are used to saying, "Yes," and being agreeable. They need to learn to say "No," and still be agreeable—but be honest. After 20 years, one wife finally told her husband that she *hated* John Wayne movies and did not want to go to another one! He was stunned and asked why she had not said so before! She had believed that it was her responsibility to see that everyone else was happy and that her own happiness was not important. She needs to learn to say, "I really don't enjoy doing that, and I would rather not!" "No!" to sex on demand, "No!" to seeing a movie she does not want to see, even "No!" to "just one more" church job.

She needs to experience some victories of her own—times when she can say "I (and the Lord) did that!" Most men have such victories in the course of their work: "I removed that cancer," "I designed that building," "I built that temple," "I won that case," etc. With a mother in the home, her most important responsibilities are in the raising of her children. Where are her *personal* victories there? If her child does well in school or plays an instrument beautifully, or makes the team, or is the student body president, she cannot *honestly* say, "I did that!" The child also has free agency, and in the final analysis the child's personal accomplishments are his, not hers. Often hers are reflected victories. *This is in no way meant to down-grade the importance of what the mother does for that child.* But what happens if she does all the wonderful things for her children that mothers are wont to do and they turn out to be crummy kids, dropouts, drug users, liars, cheats, even criminals? With no victories of her own along the way, she could at that point look back to view her life as a waste, a failure. Women who must depend on someone else for *all* their victories are prone to nag and push their husbands and their children because if *they* do not produce and excel, she feels that *she* is zero!

Women are raised—Mormon women particularly—to believe that they will not really be validated as human beings until they have become wives and mothers: that by themselves alone, they are incomplete. A man is often taught that he is worthy as he honors his priesthood all

21. "About Women," Janice Mall, Los Angeles Times, June 22, 1980, Part VII, p. 14. (American Psychiatric Assn. Convention in San Francisco in May, 1980).

22. Gail Sheehy, "The Happiness Report," *Redbook*, August 1979, p. 94.

23. *Ibid.*, p. 54.

by himself. A woman is often taught she is worthy as she is an adjunct to someone else. What then of the women who are single, divorced or who have problem-laden children? They often feel they have not only failed as wives or as mothers, but have failed as *women* as well. I'm sure that you have seen such clients in your various practices.

A woman needs the dignity of not having to ask for money every time she needs to shop. If she does not have money of her own, her husband should see that she has some--no matter how small or large the amount--for which she does not have to make an accounting.

She needs to hear her own name, and feel a sense of identity in it. One woman recently commented that she was brought up short recently to realize she had not heard her own name for months. She was always "so and so's wife," or "so and so's mother." She was beginning to wonder if *she*, as an individual, existed.

A woman needs (and has a right) to receive nurturing as well as to give it. She has a right to be depressed without having her morality questioned. She needs to feel there is a safe place, somewhere, where she can share how she feels without fear of reprisal, condemnation or ostracism and to be free of a fear or suggestion that she is headed for excommunication if she either disagrees with or speaks up to a man.

A woman needs help to overcome feelings of inadequacy when she feels she never really measures up, no matter how hard she tries or what she actually accomplishes.

She needs to learn what female bonding is all about and that she not only can, but should, have strong female relationships. Men gain such bonding with other men through sports, priesthood relationships, etc. Only forty-five minutes in Relief Society once a week will not do it for many. Women need to nurture strong female friendships which will not only give support in times of stress when they need it, but will help them greatly to enrich the dimensions of their lives.

Family economic structure was drastically altered at the time of the industrial revolution when industry slipped from home to factory. Husband and wife were no longer "working together" (as men and women had been doing since Adam and Eve) and *both* their roles within the family changed. Many women also went to work in factories in the last century, but as wages increased for men, it became a status symbol for a man to have a non-working, stay-at-home wife. The feelings generated then are still with us today as many men feel that *they* are failures if their wives must--or do--work.

The responsibilities that have fallen to women the last 200 years have also changed dramatically because of the industrial revolution. With modern retail outlets available, a woman can have accomplished the equivalent of a week of her great grandmother's work by noon on Mon-

day! i.e.: raised, fed and milked the cow; fed the chickens and gathered eggs, raised and threshed the wheat, ground the flour and made bread; boiled the soap, washed, dried and ironed the clothes; raised and clipped the sheep, carded the wool, spun the cloth and made the garments; planted the seeds, raised the fruit and vegetables, picked, cleaned and canned them; separated the milk and churned the butter; and then have the rest of the day to turn to other activities. Indeed, if she is a big city dweller, that may be her *only* option. With so many economically important responsibilities having been taken from women in the last 200 years, many women (and men) are feeling that since their (women's) work is not as important to family survival as the husband's (men's) work, that therefore *she* is not as important as *he* is. Some women do not feel affirmed in the home, and yet feel guilty at work. And as long as men look "down" on "women's work," women will not feel affirmed in the home.

Although a woman can do all the chores listed above with little mess, not too much fuss, and relatively little effort, there is no real achievement there either! The home was once the mainstream of society. When the self-contained home was fractured, women were *profoundly shaken*. Through the industrial revolution they have been stripped of most of their economically essential tasks, and are now reigning in a place where people come and go--mostly to sleep, eat and watch television, where bodies may be--but not always minds. A woman's husband and family are often not interested in the routine of *her* day, and with little or no sharing of ideas, hopes and dreams, life often for her begins to look very dull and empty.

Even though it is *possible* to do all of the above chores by noon on Monday, studies indicate that most housewives take as long to do housework now (even with all the vast array of electronic maids available) as they did forty years ago.<sup>24</sup> No wonder some become bored with it; housework alone is neither challenging nor rewarding for most of them. That boredom can manifest itself in many ways: from irritation, to depression, to prescription drug abuse--even to extra marital/sexual affairs. A great disservice has been done to women when they have been taught that housework *by itself* is synonymous with real womanhood. Traditional women's work is *vital* to the family. When her work is referred to as 'noble' rather than 'vital' she feels that a sop has been thrown to her in order to keep her doing the kinds of work that most men are either reluctant or refuse to do. (Example: cleaning up after sick children is hardly 'noble'--but definitely 'vital!')

A woman needs a sense of personal identity. She needs to develop a political philosophy of her own, not just

24. "The New Feminism... have women ever really had their Rights?," Ambassador College Research Dept., 1970, p. 22.

a rubber stamp of someone else's thinking. She needs to know that righteous following of the priesthood does not require that she be mindless or opinionless, or that the admonition to "be beautiful in the home" means that she is to be purely ornamental. A woman needs to feel that she has great worth apart from any "counting system." Many women tend to determine worth in terms of numbers: "number" of children, "number" of bottles of fruit canned, "number" of projects, and now, "number" of dollars earned.

A woman needs to feel she is not or should not be, in competition with other Mormon women. "Patty Perfect" may not be the right model for her. She needs to feel she has a direction in her life; that she is not just floating. She needs not to feel guilty when she uses abilities that the Lord has given her, when those abilities are non-traditional in the culture in which she lives.

The women's movement has caused larger and larger numbers of women to become more aware of inequities in the world. In a recent update of a survey done ten years ago, it was found that women are a long way culturally, psychologically, and socially from where they were ten years ago.<sup>25</sup> They have grown more sensitive to all the kinds of discrimination they have to deal with in almost every area of their lives. And although an overwhelming 94 percent of the women interviewed favored marriage as a way of life, it is seen increasingly as a responsibility to be shared by both husband and wife.

Change is part of life and women need to know that change is not only okay but can be exciting. Rigidity can be stifling and damning. She needs to look at alternatives: housing, food, children, jobs. There is not just *one* acceptable life pattern for every woman in the church, i.e.—"all Mormon women are . . .," "all single people feel . . .," "all mothers will . . .," etc.

A woman needs to grow mentally, emotionally and spiritually just as fully as a man! Her problem is to find a proper avenue and place in which to experience this needed growth. Sometimes she feels trivialized by her husband, her Bishop, her Stake President, her counselor (or whomever) when she makes a suggestion, expresses an opinion, or tries to describe her feelings about herself and her world. And because she does not want to *appear* to be what she feels she is *not*, namely disobedient to authority, extremist in her views, becoming a 'women's libber,' etc. she often remains silent. You no doubt see such clients with symptoms of depression, illnesses—both physical and mental, etc. She may or may not be aware of what her *real* problems are.

In most instances women's equality, in the home and in the workplace, strengthens the family and enables it better to resist dehumanization. *Families* are easier to control when *women* are passive and dependent. One of

the first acts of the Nazis when they took over Germany was to take away some of the rights of women. Despite all the rhetoric, the family has never ranked very high on the political and economic agenda—except as a unit to which to sell things. It basically has been a man's world. As women begin to take their place on the economic and political scene, perhaps those agendas will, finally, truly include the family, and begin to take it seriously.

#### **From a Counseling Perspective:**

It must be kept in mind that many Mormon women are used to having men tell them what to do and how to think. There may be a temptation for a counselor, also, to tell her what to do. Being told to go home to pray and fast and repent about her problems may not help her at all if her problem is with prayer. Being told to talk it over with her husband may not help if *he* is the problem and she simply does not have the skills to break the negative downward cycle their relationship has assumed. Yes, she knows that she is a child of God, she had heard it and sung it a thousand times—but if she has not internalized it, and does not have the *skills* to help her stand up for herself as a child of God, that piece of information will not help her.

There is a tendency for us to think of men as individuals—and women as roles. What do women need? What do wives need? What do mothers need? Women tend to be put in pigeon holes the minute they take on a new relationship: wife, mother. At those points there are many things that they are assumed to be, to think and to do. My understanding of a therapist's responsibility is to help clients understand their own values, and then help them deal positively with those values; because, given the proper coping skills, human beings are capable of curing themselves.

Since some Mormon women have been trained all their lives to depend on men, it is very important, if the therapist is male, that it be made clear to the client that he is not going to tell her what to do, or to solve her problems for her. She if often not used to seeing herself as a change agent, and that very vision of herself must change. She has a responsibility to take action in her own life. Very often a man may be at the root of her problem: a husband, a boss, a lover. Often he either cannot, or will not, come for help with her, and the therapist cannot deal with him directly. The woman must learn, therefore, how *she* can initiate change in the relationship, and cope with it alone. It is important not to make assumptions that if there is trouble in the relationship, the woman is the cause—even if she is taking all the blame. Remember: she has probably been taught all her life that if the relationship isn't working it will be her fault.

Life cannot be reduced to a formula, it is not simple, and we should not pretend it is. If a woman is told by her Bishop or counselor or whoever, that her problems can be solved by prayer and fasting, and she does, and the

25. "1980 Virginia Slims American Women's Opinion Poll," A Study by Roper, Inc.

problems are not solved, her guilt will increase, her depression will go deeper, and it will be that much harder to help her out of whatever pit she is in. If a person is having problems building something and is hung up because he or she does not know how to use a power drill, we do not say, "Pray and fast about your problem and you will be able to solve it." We teach that person how to use a power drill! If a woman is having difficulties because she does not know how to deal with a man exhibiting chauvinistic behavior, she needs to be taught *skills* in how to make changes in herself which will help her deal positively with that relationship. And she very well might have a basic built-in fear of change as evidenced in women who will remain in relationships for years where they are beaten regularly. Many women are conditioned to be silent. Verbally standing up for themselves, their ideas, their opinions--indeed their rights, does not come easy to them. As they make progress and have early successes, it is important not to assume the war is won. Watch for sustained change; a steady strengthening of the back bone. It took two years after one woman announced to her husband one night that she "was not going to be one of the children anymore!" before the reverberations in their relationship leveled to the degree that the counselor felt the marriage would last. It did. Two years later the marriage was a thousand times better than it had ever been before. But the changes did not take place over night--or even after many months.

If it is necessary for a woman to be given medication, make sure that she knows what she is taking, what she might expect from the reactions to it, what is in it, etc. No one should be told to take anything into his or her body without being given information on the drug's contents and its possible effects. Prescription drug abuse among American (and Mormon) women is a *very* serious problem.<sup>26</sup>

One final caution: Watch for biases in yourselves and make sure that you are not treating your *non*-LDS clients as individuals, and your LDS clients as roles: i.e., "You really aren't depressed, you're just an overworked mother and you need a rest." She may be tired yet still have some very serious problems that rest alone will not cure.

### The Gospel Dimension

Women today are in a position similar to Blacks in the civil rights push of the sixties. The basic issue there was one of power: Blacks wanted a piece of the action, their share of the pie. Power in the country was then (and still is) basically in the hands of white males; and the blacks wanted a share of it. Now, women are asking for a share of the pie, too.

The context in which I shall use "power" here is "The ability to cause or prevent change." It goes without say-

ing that if women did not feel 'powerless' in their society there would be no need for a "Women's Liberation Movement;" and there would be no unrest among women in the Church, if all, indeed, were well in Zion where women are concerned. Mormon women, affected by the women's movement, are becoming more and more aware that in many areas they are not considered equal with men. They may not understand the power struggle that is going on, but they know, instinctively, that there is a better way! There are basically two kinds of power: One is the power derived from having; to have. This is seen in the control over budgets, the power of the military to order to action, or to move at will; this is the power to manipulate, to hire and fire; this is the power of control. It is very real, and *can* be very destructive.

The second kind of power is the power of *influence*, the power of *beefing*: to be. It is this kind of power--non-manipulative, non-coercive, non-demanding, non-controlling--that God told Joseph Smith the priesthood should be. In section 121 He said: (D & C 121:41-45.)

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness and by love unfeigned; By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile--Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou has re-proved, lest he esteem thee to be his enemy; That he may know that thy faithfulness is stronger than the cords of death. Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven."

Gently! Not with a heavy hand!

The Lord has restored to earth the most awesome power ever known to man or to the world--priesthood power: the power to act in the name of God. By this power the worlds were made, rivers are turned from their courses, mountains are leveled or raised, disease is eliminated, and the blind are made to see. The Lord, knowing that power can corrupt, and that absolute power can corrupt absolutely, placed severe restrictions on the use of priesthood power. He noted that some men, when given a little authority, tended to exercise unrighteous dominion--and he warned that whenever that happened, it would be amen to the priesthood of that man. Throughout the entire Gospel of Jesus Christ the Lord is trying to teach us to deal with each other the same way he deals with us: as equal beings endowed with free agency. He presented the plan of free agency before the world was; the plan was accepted by his Father, and we all fought a battle supporting that plan. Now that we are here, our Fathers honors that free agency, and we are

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26. Muriel Nellis, *The Female Fix*, Houghton Mifflin Co., Boston, 1980. "Utah and Women, Alcohol and Drug Use and Abuse," Lorraine LaTulippe, Sept. 1977.

# THE COMPARATIVE EFFICACY OF RELIGIOUS AND NONRELIGIOUS IMAGERY FOR THE TREATMENT OF MILD DEPRESSION IN RELIGIOUS INDIVIDUALS<sup>1</sup>

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The cognitive model of depression is based on the assumption that "the affective response is determined by the way an individual structures his experiences" (Beck, 1963). The therapeutic efficacy of cognitive therapy has repeatedly been demonstrated in case reports (Rush, Khatami, & Beck, 1975), clinical outcome studies (Rush, Beck, Kovacs & Hollon, 1977), and studies with depressed volunteers (Taylor & Marshall, 1977; Fuchs & Rehm, 1977). The present report focuses on a unique variant of cognitive restructuring for religiously oriented depressives, the modification of depressive imagery using religious content.

One cognitive strategy that has been used to help individuals restructure their experiences is imagery modification (Lazarus, 1977). It has been used most frequently for pain (e.g., Horan, 1973) and anxiety control. In the case of anxiety, a cognitive self-control version of systematic desensitization is usually used in which the individuals are instructed to stay with anxiety-provoking imagery and imagine themselves coping (Goldfried, 1971). Other than Lazarus's (1971) case reports and Schultz's (Note 1) study, however, there have been no controlled clinical outcome studies reported using imagery-based cognitive restructuring techniques for depression control.

Modifying mental images, however, may be an alternative channel for modifying one's assumptions about the world, as Lang (1977) contends that images are not mere pictorial representations but rather the individual's verbalizations and assumptions about the world.

The use of the imagery modality for cognitive restructuring may be particularly useful for depressives as Beck (1976) has contended that negative masochistic imagery plays an important role in the maintenance of depression, and Starker and Singer (1975) found a relationship between depressive symptomatology and negative fantasies in daydreaming. Depression, in that study, was the only type of psychopathology to relate significantly to imagery types. The present study hypothesized that using imagery content more familiar to the client should facilitate the modification of images via at least two mechanisms. First, the therapist's serious use of the client's values in therapy will improve the client-therapist relationship by improving the client's trust of the therapist. Indeed, the psychotherapy

literature suggests that highly religious clients are more likely to terminate or less likely to benefit from therapy when the counselor does not share their religious belief system, or does not encourage it or make use of it in therapy (Rogers & Dymond, 1954; Rosenbaum, Friedlander, & Kaplan, 1956).

The use of religious imagery for clients who hold to a religious conceptualization of the world would also aid in the actual "working through" or cognitive restructuring phase of the treatment. Using religious categories would allow the clients to use cognitive categories with which they were comfortable and to make use of their own assumptive worlds (Franks, 1974). Indeed, Worthington (1978) found that subjects who were free to choose their own imagery in a pain-coping treatment showed a greater increase in coping capacity than those whose imagery was chosen for them.

The present analogue study (mildly depressed volunteers were used) assesses (a) the therapeutic efficacy of imagery modification for the self-control of depression by comparing two different imagery modification treatments (also containing self-monitoring) to self-monitoring plus therapist contact and self-monitoring only; and (b) the contribution of actual religious content by comparing two treatments: one in which participants were invited to use imagery consonant with their religious value system, and one in which they were encouraged to use nonreligious imagery.

## Method

### Participants

Three hundred university students in an introductory psychology course were administered the Beck Depression Inventory (Beck, Ward, Mendelson, Mock, & Erbaugh, 1961),  $M = 10.79$ ,  $SD = 9.66$ ; and the belief and experiential dimensions of the King and Hunt (1972) religiosity scale,  $M = 33.61$ ,  $SD = 11.82$ . Students who scored in the mild or moderate range of the depression scale (greater than 15) and at least moderately high on the religiosity scale were invited to participate in the study. (Scoring moderately high on the King and Hunt scale means that students indicated that statements such as "I pray frequently" were, on the average, "somewhat true of

<sup>1</sup>The author wishes to thank J. T. Reagan and Russell Dern for their valuable help in the execution of the study.

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them" on a 4-point scale ranging from "always untrue" to "always true.")

Finally, selected participants were also instructed to record their mood five times daily (upon waking up, lunch, dinner, midevening, and bedtime) on individual daily cards for a period of 2 weeks. Those individuals who showed the lowest mood scores for the baseline period of 2 weeks were chosen for the program and assigned by a within-sample matching technique (Goldstein, Heller, & Sechrest, 1966) to religious imagery ( $N = 9$ ), nonreligious imagery ( $N = 11$ ), therapist contact plus self-monitoring ( $N = 13$ ), and self-monitoring ( $N = 11$ ) conditions. Participants ranged in age from 18 to 20 years (mean age = 19.1 years) and were not being seen in therapy elsewhere. Of the 47 subjects who originally began the study, 3 were eliminated for failure to complete the treatment. Two dropped out of the religious imagery treatment and 1 dropped out of the nonreligious imagery treatment. The mean BDI scores for participants was 15.4 ( $SD = 6.95$ ) and the mean religiosity score was 37.

### Procedure

Therapy was administered in groups (two groups per condition) and standardized across the three treatment conditions. Therapists (two) and treatments were completely crossed.

Participants were reassessed within the week following the termination of therapy and at a 6-week follow-up.

### Measures

Two classes of measures were used in evaluating the results of the treatment procedures: a questionnaire battery and a behavioral observation of subject participation in a group.

The questionnaire battery consisted of a short form of the MMPI (Overall, Butcher, & Hunter, 1975) for use as a measure of global psychopathology (sum of K-corrected  $T$  scores) and as a measure of depression (D scale). Butcher and Tellegen (1978) suggest such short forms of the MMPI are valid research instruments as long as code types are not desired.

In addition to the Beck Depression Inventory, participants also completed a pleasant events schedule designed by Lewinsohn (MacPhillamy & Lewinsohn, 1974). This measure assessed the frequency and enjoyability of the individual's activities for a measure of total perceived reinforcement.

After completing the questionnaires, participants were asked to take part in a discussion, ostensibly to allow them to get acquainted. Two observers, who were stationed behind a one-way mirror, coded all interactional behaviors in the group (initiations and responses to conversations) using a variant of Lewinsohn's procedures (Lewinsohn, Weinstein, & Alper, 1970). The observers

<sup>1</sup>The present study used a simplification of Lewinsohn's procedure in that all the categories of behavior proposed by Lewinsohn were not coded, but only those mentioned in the text. Otherwise, Lewinsohn's basic procedure was followed.

paced themselves with an automatic timer, which delivered an auditory signal every 10 seconds. After a period of observer training, the interrater agreement for the major scoring categories was virtually 100%. (Conversation initiations, responses to others, responses toward participant, and range of participants' interactions were the data recorded.)

Participants were randomly assigned to these assessment groups such that subjects in the same assessment groups were not necessarily in the same treatment condition.

After completion of the first treatment session, all participants responded to a questionnaire measuring their assessment of the therapist and the treatment, and their expectations for improvement.

An identical battery of tests (also including the treatment evaluation measure) was administered at posttreatment and follow-up assessments.

### Therapy<sup>4</sup>

Therapy sessions were conducted in groups that met twice weekly for eight 1-hour sessions.

**Nonreligious Imagery.** The actual treatments were a combination of restructuring and systematic desensitization techniques (Meichenbaum, Note 2). Clients were asked to recall depressive episodes and to analyze their thoughts and feelings during that period. The "restructuring of thoughts" phase of the treatment resembled somewhat Meichenbaum's (Note 2) and Goldfried's (1971) use of systematic desensitization in that clients were asked to modify their depressogenic images and thoughts while actually visualizing the depressive situation.

The actual treatment sequence was as follows: Participants first relived depressive episodes and described their accompanying images. Such examples were then used to reinforce the rationale that thoughts and images influence affect and to make group members aware of depression-engendering images. Group members were also instructed to record moods and accompanying mental images five times daily between sessions as added self-awareness practice.

In session 3, or whenever group members had facility in recalling images and were reasonably convinced of the relationship between their mental images and their moods, they were given lists of coping statements and images directed toward each of the three components of Beck's (1976) cognitive trial of depression (negative self, environment, and future) and were instructed that they could select statements and images from this list to reduce their depression. Clients then relived their depressive images and attempted to modify them using the coping imagery and statements. An example of a nonreligious coping image aimed at the participant's negative expectations about the future would be: "I see myself in the future coping with that particular situation."

<sup>4</sup>Copies of the therapist manual are available from the author.



**Religious Imagery.** This procedure was identical to the procedure in the nonreligious group, except that religious imagery was used. Participants modified their depressive images using religious images (e.g., "I can visualize Christ going with me into that difficult situation in the future as I try to cope"). Again, participants were given a list of coping statements and images directed at Beck's cognitive triad. The content, however, was religious.

**Therapist Contact plus Self-Monitoring.** Participants in this condition simply met for a discussion group and kept track of their daily mood. For homework they were to record items for group discussion on their mood cards. The content of the discussion was up to the participants, as the therapists participated as little as possible.

**Self-Monitoring.** Participants in this condition were informed that they were in a control condition that was a very important part of the project. They simply filled out daily mood cards and received the same pretest, posttest, and follow-up assessments as were administered to individuals in the other conditions.

#### Therapists

A 1st-year and a 2nd-year graduate student served as therapists. A detailed therapy manual was used (see footnote 4). Both therapists ran a three-session training group in cognitive imagery observed and supervised via an intercom system by the author. Neither therapist was religious and reported feeling less comfortable though not antagonistic to the religious treatment. The use of nonreligious therapists controlled for therapists' expectancies regarding the religious treatment. The author met with both therapists after each session to discuss difficulties and outline the subsequent session.

#### Results

The average number of sessions attended in each condition were not significantly different (nondirective = 6.6, nonreligious imagery = 6.0, and religious imagery = 6.1).

Separate univariate analyses of variance conducted on each dependent variable indicated no significant pretest treatment differences, or therapist effects on any of the depression measures used in the study.

#### Posttest Treatment Effects

**Questionnaire Battery.** The results of one-way analyses of covariance on each of the questionnaire variables are presented in Table 1. There were significant treatment effects only for the MMPI-D Scale. Tests for differences between adjusted means revealed that individuals in the self-monitoring-only condition reported a significantly higher score on this MMPI scale (indicating greater depression) than individuals in the religious imagery condition or the self-monitoring plus therapist contact conditions,  $t(39) = 1.96, p < .06$  and  $t(39) = 2.44, p < .01$ , respectively. A simple investigation of relative proportions of subjects who still scored in the depression range on the BDI (greater than 9), however, indicated that the religious imagery

Table 1. One-Way Analyses of Covariance and Adjusted Means at Posttesting

Measure	Adjusted treatment M			
	F	Religious imagery	Non-religious imagery	Therapist contact and self-monitoring only
Self-report				
Beck depression inventory	.87	7.35	9.88	7.06
Pleasant events total reinforcement	1.66	1.31	1.29	1.02
MMPI-D	3.02 <sup>a</sup>	19.97 <sub>a</sub>	22.76 <sub>a,b</sub>	19.37 <sub>a</sub>
MMPI-total pathology	1.14	163.83	179.91	161.71
Group interaction (behavioral)				
Initiations	1.91	6.55	5.58	3.59
Reactions	3.19 <sup>c</sup>	29.49 <sub>a</sub>	25.08 <sub>a,b</sub>	17.68 <sub>b</sub>
Actions + reactions (total conversation)	4.00 <sup>d</sup>	36.44 <sub>a</sub>	30.40 <sub>a,b</sub>	21.11 <sub>b</sub>
Behavior toward subject	4.12 <sup>d</sup>	36.44 <sub>a</sub>	29.73 <sub>a,b</sub>	19.85 <sub>b</sub>
Range	.34	3.52	3.51	3.39

<sup>a</sup>Means in the same row with different subscripts different from each other at least at the .05 level.

<sup>b</sup>For analyses of covariance,  $df = 3,33, 3,34$ , or  $3,35$ .

<sup>c</sup> $p < .05$ .

<sup>d</sup> $p < .02$ .

group (at 14%) showed a significantly lower proportion of depressed individuals ( $p < .05$ ) than either the wait list group (60%)<sup>1</sup> or the nonreligious imagery group (60%).<sup>2</sup> The nondirective group showed 27% still depressed.

At follow-up, an analysis of covariance (with pretest scores as covariate) revealed a trend at the .10 level indicating less general pathology and less depression on the MMPI for the religious imagery group as compared to the other conditions. A reinspection of the relative proportions of subjects who still scored in the depression range on the BDI indicated that all groups except the wait list condition had an equally low proportion of depressed individuals. There were no significant differences in the proportions, however.

**Behavioral Observation.** One-way analyses of covariance were carried out separately on posttest scores for the participants' observed initiations of conversations, responses to others' remarks, remarks directed toward participant, and range of individuals each participant engaged in conversation. As can be seen in Table 1, a significant treatment effect was obtained on three of the five measures. *T* tests for differences between adjusted means (two-tailed) revealed that individuals in the religious imagery condition showed more initiations than individuals in the self-monitoring (SM) or self-monitoring plus therapist contact (SMT) conditions,  $t(38) = 2.46, p < .01$  and  $t(38) = 1.99, p < .06$ , respectively; more reactions to others' initiations than subjects in the SM or SMT conditions,  $t(38) = 2.10, p < .05$  and  $t(38) = 2.55, p < .01$ , respectively; and more total conversations than

<sup>1</sup>The experimenters were unable to obtain posttest BDI scores for one subject in both the self-monitoring and the nonreligious treatment conditions.

subjects in the SM and SMT conditions,  $t(38) = 2.16$ ,  $p < .05$  and  $t(38) = 2.91$ ,  $p < .005$ , respectively. They also had more remarks directed toward them at posttest than subjects in the SM, SMT, or nonreligious imagery treatments,  $t(38) = 2.20$ ,  $p < .05$ ,  $t(38) = 2.96$ ,  $p < .005$ , and  $t(38) = 1.68$ ,  $p < .10$ , respectively. No significant differences were found among the nonreligious imagery, the waiting list, and the placebo conditions on any of the measures. There were no significant differences on any of the behavioral measures at the follow-up evaluation.<sup>4</sup>

#### Pre/Post Differences

Analyses of pre/post differences for both the questionnaire battery and the behavioral observation by correlated  $t$  tests indicated a significant improvement (at least  $p < .05$ ) in the religious imagery condition across all but the pleasant events schedule. In contrast, the placebo and because comparable results were not obtained for the contact-only treatment on the behavioral measures, religious imagery conditions improved significantly on only the BDI.

#### Discussion

Religious imagery was found to reduce evidence of depression on both self-report and behavioral measures significantly more than nonreligious imagery or a self-monitoring-only treatment. The self-monitoring plus therapist contact treatment was intermediate in the effect, but only on the self-report measures.

The finding that the self-monitoring plus therapist contact treatment was intermediate in its effectiveness is reminiscent of Shaw's (1977) and Fuchs and Rehm's (1977) earlier findings of the intermediate efficacy of non-specific contact control treatments in similar populations. This finding, coupled with the fact that it appeared only on the self-report and not on the behavioral measures, suggests that expectations or demand may play a crucial role in psychotherapy studies of this type. Thus the religious imagery treatment may have increased both subjects' expectations for improvement and the demand for improvement on the self-report measures in a manner analogous to the self-monitoring plus therapist contact (contact-only) treatment. The improvement of the religious imagery group on the behavioral measures, however, is less attributable to expectations or demand because behavioral measures are usually less vulnerable to demand and expectations than are self-report measures and because comparable results were not obtained for the contact-only treatment on the behavioral measures.

At 6 weeks follow-up, the treatment groups were not found to be significantly different in terms of maintenance of treatment gains. This could be due to either (1)

the brevity of the treatments (average sessions attended were six); (2) the mild nature of the original depression, which increases the probability that any experienced dysphoria will dissipate spontaneously regardless of treatment over a longer time range; (3) the presence of a ceiling effect on the MMPI and the BDI in that many participants had already reached the lower limits of the measures at posttest; and (4) the loss of participants' behavioral data for the follow-up analyses.

The present results thus represent unique findings in the psychotherapy research literature in at least two respects. First, they demonstrate that an imagery modification technique bearing some similarities to Goldfried's (1971) conceptualization of systematic desensitization has therapeutic efficacy for depression as well as anxiety. Second, they demonstrate the increased efficacy of a cognitive therapy geared specifically to the individual's value system. To the author's knowledge, the present study is the only controlled outcome study examining the therapeutic viability of the religious component of therapy. Considering the lessened tendency for religious clients to benefit from regular therapy (Rogers & Dymond, 1954) and the growing sophistication regarding the impact of cross-cultural differences on perceptions of reality (Kiev, 1973), this seems an important area for study.

Further research is especially needed extending value-oriented treatments to more severe clinic populations and to other age ranges, as the population of the present study prevents such generalization.

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# MEETING PERSONAL CHALLENGES AND SOLVING PERSONAL PROBLEMS THROUGH THE WORDS OF CHRIST

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Herein is presented a program designed to assist any person having a meaningful faith in God, the scriptures, and the prophets to successfully meet any personal-emotional problem that is psychogenic. It has and can be used by an individual working on his own, adjacently with counseling, or in a group setting. The orientation instructions which follow were written to serve as a guide for an individual working on his own with a specific challenge or problem. However, they are also given to individuals using the program in the other two settings.

## Meeting Personal Challenges and Solving Personal Problems Through the Words of Christ

All of us have personal challenges that we need to meet and resolve effectively lest they become problems to us. How do we meet challenges most effectively? Heber C. Kimball stated, "We become degenerate when we receive principles that are less pure and perfect than the principles of God." (*Journal of Discourses*, 1866, 4:222) This suggests that an effective program to aid us must be built upon the principles of God. The Prophet Joseph Smith stated, "I teach them correct principles, and they govern themselves." A program based upon correct principles facilitates self-government and enables one to be self-reliant rather than other-dependent. Nephi stated, "... Feast upon the words of Christ [herein defined as the scriptures, the inspired teachings of modern day prophets (cf. D & C 68:4), and personal revelation], for behold, the words of Christ will tell you all things what ye should do." (2 Nephi 32:3) In commenting on this verse, Elder Neal A. Maxwell struck at the heart of Nephi's injunction with these thought-stirring words, "The living scriptures require that we feast upon them, not just nibble occasionally." ("The Living Scriptures from a Living God," address given at BYU 5 March, 1980) The program described herein is built upon the idea that we can effectively meet the personal challenges of life and solve life's problems by feasting on the words of Christ.

It is suggested that we best feast upon the words of Christ by meditating and pondering upon them. The prophet Joseph Smith stated, "... the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out." (*Teachings of the Prophet Joseph Smith*, compiled by Joseph Fielding Smith, Salt Lake City: Deseret News Press, 1938, p. 137) The value of meditating in and pondering upon the scriptures is beautifully expressed in the

following quotations:

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. (Joshua 1:8)

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. (Psalms 1:1-3. Cf. Psalms 119:130)

And while we [Joseph Smith and Sidney Rigdon] meditated upon these things, the Lord touched the eyes of our understandings and they were opened, ... (D & C 76:19)

The prophets have regularly counseled us to meet challenges and solve problems using Gospel truths. For example, "... but real as these challenges are, all of you need to drink in deeply the Gospel truths about the eternal nature of your individual identity and the uniqueness of your personality. You need, more and more, to feel the perfect love which our Father in Heaven has for you and to sense the value that he places upon you as an individual. Ponder upon these great truths, especially in those moments when (in the stillness of such anxieties you may experience as an individual) you might otherwise wonder and be perplexed." (Spencer W. Kimball, "The Role of Righteous Women," *Ensign*, November 1979, p. 103) "... It is irrational to hope to escape the lusts of the world without substituting for them as the subjects of our thoughts the things of the spirit..." (Marion G. Romney, *Ensign*, May 1980, p. 67)

Ponder means "to weigh mentally, think deeply about, deliberate, meditate..." Meditation has been defined as "a private devotion or spiritual exercise consisting in deep, continued reflection on a religious theme... study... reflection: continued application of the mind..." (Websters Third International Dictionary, Unabridged, 1971, p. 1403) As one reviews the scriptures, one notes often that the prophets therein commonly received additional personal revelation as they pondered and meditated on Gospel truths (see, for example, 1 Nephi 11:1, Heleman 10:2-3, D & C 76:19)

The suggested steps in this program to enable one to effectively meet personal challenges and solve personal problems are:

1. Determine a personal challenge, need, or problem --for example, to develop a stronger, more personal relationship with the Savior, to be more at peace with yourself, to love more fully, to find

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greater happiness, to be more self-confident, etc. Typically, a goal is achieved more effectively and rapidly if it is spelled out in detail, that is if the kinds of thoughts and feelings one wants to experience and the behaviors one wants to engage in when the goal is achieved are specified. Writing out goals rather than just thinking about them not only aids in clarifying but also in achieving them. To be specific is to facilitate success; to be general is to risk failure.

2. Locate scriptures and, as desired, thoughts from our modern day prophets and hymns (or other sacred music based on the scriptures), pertaining to your chosen challenge—for example, to develop a stronger, more personal relationship with the Savior, 2 Nephi 2:6-8, Psalms 23, Matthew 11:28-30, and John 3:16-17; to develop a more abundant love, 1 Corinthians 13; to increase self-confidence, D & C 121:45-46. Note also and extract pertinent portions of your patriarchal blessing. (For aid in locating appropriate scriptures, check the cross references in the scriptures, *A Topical Guide to the Scriptures of the Church of Jesus Christ of Latter-day Saints*, ready references, and concordances as needed.)
3. It is not only very important, but critical to have a correct understanding of the principle(s) related to your area(s) of need. To help insure this correct understanding, carefully and prayerfully read the scriptures and your other selections. Link the scriptures together. Also link statements of our modern prophets with those of past ages; the prophets support and sustain each other. As you prayerfully ponder your selections you will find a "conceptual coalescence" occurring, a unity of thought, new and fuller meanings, and spiritual insights being made manifest to you. Find out the meanings of any words not fully understood in your selections. Note antonyms and synonyms of key words to broaden your understanding. You may wish to check unabridged, expository and Bible dictionaries, and/or other reference works.
4. Memorize the quotations and musical selections most pertinent and meaningful to you.
5. In addition to having a correct understanding of the principle(s) involved, it is essential that this understanding be internalized so as to become functional in your life. Follow the example of Nephi, "...I did liken all scriptures unto us, that it might be for our profit and learning," (1 Nephi 19:23) and personalize and liken unto yourself your selections. In so doing you will find them having the greatest personal value and impact. Some suggested ways are:
  - a. Prayerfully write out the personal implications/applications of each selected quotation. This is a very important and critical step. For example, to the statement "I am a child of God," one person gave as personal implications and applications: "I have a God-like destiny. I have an unlimited potential. My Heavenly Father loves me and desires to assist me always. I have unfailing support."
  - b. Use the word "I" in appropriate places. For example, if you were utilizing 1 Corinthians 13 to develop a more loving spirit—"I suffer

long and am kind... I am not easily provoked... I think no evil," etc. If you can't recite such statements with conviction, you may wish instead to affirm statements like, "I am becoming more long suffering and kind, I am developing to the point where I will think no evil, etc." Daily affirmation of who and what we are becoming enhances our ability to become as we desire. However, to be effective, affirmations must be based on goals to which we are truly and fully committed, striving earnestly towards, and in which we have at least planted the seed of faith. (cf. Alma 32:36-43)

- c. At the beginning of each day, review any forthcoming major challenges in your selected area of personal need. Make a commitment to yourself and/or to the Lord in prayer to practice the chosen true principles in meeting the challenge(s).
- d. Use personal imagery as desired to facilitate and expedite the learning process. Research evidence indicates that if we are able to vividly experience a potential behavior in our minds, we may learn that behavior virtually as rapidly and well through imagining ourselves engaging in it as through actually practicing it. By visualizing the achievement of our goals, we are practicing success; by visualizing failure we are practicing failure. In learning, the brain does not appear to differentiate between that which is experienced directly and that which is vividly imagined. In a relaxed state with your eyes closed, imagine yourself thinking, feeling, and acting in accordance with the truths of your selected quotations in future challenging situations. Use all of the vividness possible in the imagery including details of the setting, people involved, sound, color, odors, etc. As faith is built on evidence, healthy and constructive thought patterns are built more effectively and quickly by utilizing greater detail in imagery. You may also wish to visualize significant failures of the past that remain unresolved or from which you believe you can still learn. That is, imagine them not as they occurred, but as they might have occurred if the truths you are focusing on had been fully applied. However, imagery time is usually better spent focusing on future than past situations.
- e. Write out specific thoughts, actions, and attitudes related to your challenges that you intend to engage in during the day.
- f. At the conclusion of each day, review its events and see in which experiences you applied the spirit of your selections by thoughts, words, and/or actions. If you did not respond as well as desired in some situations, determine what thoughts, words, and actions would have been more in harmony with the messages of your selections. Recognize the successes of the day, gratefully accept these successes, and ascertain why you were successful. Record your insights, spiritual experiences, challenges, successes, etc. in your daily journal. Reviewing these periodically will help you attain your

goals.

- g. Following your review, renew and strengthen your commitment and make additional specific plans to meet future challenges in the spirit of the messages selected. This may be done in conjunction with your prayers and/or in an evening planning session. (cf. Psalms 63: 5-6)
6. After you have personalized your quotations, in a quiet, comfortable atmosphere, and preferably in a state of relaxation, recite your personalizations of the quotations and often also the quotations. Do this at least once a day and preferably more often. It is generally better to recite vocally. Ponder and meditate upon the meanings of your selections and their applications to your life. Let these meanings and any personal revelation accompanying them abide deeply within you. You may also wish to record your selections on a cassette tape and listen to the recordings at various times during the day. Your selections will be more deeply impressed upon your mind and heart if listened to while relaxing. If you select sacred music to assist you, memorize it and sing, hum, or recall it as appropriate and needed throughout the day. Some find the scriptures set to music more powerful than the scriptures alone.
7. Pray and fast as appropriate. "Desiring, searching, and pondering over 'the words of eternal life'--all three of them together, as important as they are, would be inadequate without prayer." (President Marion G. Romney, Conference Report, April 1973, p. 119)

"For as he thinketh in his heart, so is he..." (Proverbs 23:7) As Christ's thoughts and words become our thoughts and words, our ways will harmonize with His, and we will experience true freedom (cf. John 8:31-32).

Please note: You may be wondering, "How long will I need to follow this program in order to effectively meet

the challenge or solve the problem that is facing me?" The only accurate answer, but a very unsatisfying one, is, "It will take as long as it takes." It depends on how faithfully you implement the program, how much time you devote to it, how close your thought patterns are now to those needed to meet your concern, whether or not you have destructive thought patterns and habits that first need to be removed, and if so, how long you have had these, etc. Still very imprecise, but perhaps a little more satisfying is the answer that one should plan on focusing on a given concept for a minimum of one week, although it may take several weeks and even many months to achieve your desired goal.

Either when used in conjunction with individual counseling, or in a group setting, the therapist serves as a motivator and also assists in personalizing the scriptures and clarifying their application to the individual(s) as needed and desired. The primary challenge that has been found in using the program for the past nine months is that of the motivation and time management required in order for the participant to devote the necessary time. It is suggested that a minimum of 3-5 hours a week is necessary to achieve prompt, meaningful results.

When the program is used as a general approach to life's typical challenges and in a basically preventive manner, a given Gospel concept is introduced each week, (in the group setting, or with an individual as the individual becomes ready for a new concept.) The author firmly believes that if a person truly understands and has internalized and made functional in his life 25-30 basic scriptural concepts, and lives to receive the necessary personal words of Christ through revelation, that there is no challenge or problem of a personal-emotional nature but what he can successfully cope with it. The concepts included to date are:

Adversity and Affliction  
Authority  
Commitment--covenant  
Faith  
Forgiveness  
Free agency--freedom  
Happiness--joy  
Honesty, honor, integrity  
Humility, meekness

Jesus the Christ: Savior,  
Redeemer, Exemplar  
Living by the Spirit  
Love  
Meditation, thoughts, thinking  
Motivation  
Obedience  
Peace  
Prayer

Purity--sanctification  
Repentance  
Self-control  
Service--sacrifice  
Sin and temptation  
Unity--oneness  
Who I Am  
Work

For each of these concepts a list of highly-selected scriptures, and in some cases also statements of the modern prophets, has been or is being developed. They are prepared in the format illustrated below:

#### WHO I AM

*Thought/Scripture*  
I am a child of God

#### *Personal Applications*

For example one person wrote: "I have a Godlike destiny. I have an unlimited potential. My Heavenly Father loves me and desires to assist me always. I have unfailing support.

#### *Abraham 4:26*

The Gods took counsel and said "... Let us go down and form man in our image, after our likeness; and

we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. . . ." (cf: Moses 2:26, Genesis 1:26-28; Acts 17:26-29)

*Genesis 1:27, 31*

"So God created man in his own image . . . And God saw everything that he had made, and behold, it was very good." (cf: Moses 2:27, 31; D & C 130:1)

Participants are encouraged to add favorite scriptures and statements from the prophets and also to select appropriate supplemental sacred music as desired. Under the supervision of this author, two students are now making an analysis of LDS Hymns and other sacred music and categorizing them as to the basic concepts involved and determining the scriptures upon which they are directly or indirectly based. (This is being done since we have not been able to locate any previous work of this kind.)

For those desiring to use this program in a group setting the following format has and is currently (with two new groups) being followed:

1. Group members are given an individual selection interview wherein the program and the necessary time and action commitments are briefly discussed to assure availability of the minimum time needed for a successful experience and to determine adequate commitment.

2. The first group activity consists of group rapport-building exercises such as having each person give a very brief biographical statement, share a special inspirational experience with the scriptures or the Gospel, and learn the name of each other group member.

3. The first concept to be focused on is then presented, discussed briefly and illustrations of personal implications-applications given. (The first three concepts to be

used in a group setting and also with an individual, if the individual is using the program in a preventive, growth sense rather than to work on a specific concern, are 1) Who I Am; 2) Meditation, Thoughts and Thinking; and 3) Jesus the Christ: Savior, Redeemer, Exemplar. The rationale behind this is that knowing who one is, having a personalized sense of identity, and establishing a more personal relationship with the Savior are critical to all of life's challenges. The Meditation, Thoughts and Thinking concept is introduced in the beginning because it is central to the basic methodology of the program and what we meditate upon determines our feelings and subsequently our actions. After these three concepts are introduced, the others may be introduced in order of greatest felt need and relevance to the person(s) involved. Each program participant is encouraged to devote a minimum of one week to each concept, and to concentrate on only one concept at a time. With some special concerns, it is recognized that a person may need to focus on a given concept for several weeks or even months and then may wish to return periodically to a given concept previously focused on.

4. Participants are encouraged to keep a daily journal on sheets given to them like the accompanying sample sheet and are given illustrations of meaningful journal entries.

**Daily Journal**

Please record each day any special thoughts, insights, spiritual experiences, feelings, behavioral changes, relationships changes, etc. that you think are related to the scriptures you have been pondering or other activities associated with the group. Also please describe the relationship/process involved between the two.

Comments

5. In subsequent sessions, each individual is asked to share (a) the results of the week's activity, with any special, related inspirational experiences, and noteworthy successes and/or failures associated with the program; (b) illustrations of personal applications/implications. The latter are discussed to help make them as meaningful and helpful as possible. (Please note that individuals are not asked to share any special challenges or problems they are facing, but they often do.) Sometimes the facilitator also shares personal experiences with the program or anonymous experiences of others. If the program does not seem to be achieving the expected results with an individual, more care is taken to determine why and what procedural changes, if any, need to be made.

6. A new concept is then introduced, assuming that the individuals are ready to proceed to another.

This program is presently undergoing pilot testing, as has been the case since it was first developed. To date, the evaluative data available are basically anecdotal and clinical in nature. Individuals in the one group utilizing the program during the second block of Winter Semester 1980 at BYU gave the following evaluative responses at the conclusion of the group:

What I Remember Most about this Group--the wealth of joyful insights and impetus for good in the scriptures--the "reaching upward" effect.

In response to what effect the group had on me--desire and determination to ponder the scriptures and improve my life and my family's life by personalizing them.

It amplified the problems I had, but this was good because it brought those things out in the open to myself so that I could see them better and could resolve conflicts within myself by striving for the Spirit.

From the responses of individuals utilizing the program on their own, the following evaluative comments are given:

Because of this program, I am resolved to meditate and apply the scriptures daily, involve my family, and then neighbors and friends in the same type of program.

I became happier through the program and was able to pinpoint my problems. I can see that I can't blame everyone else for my problems.

Not only have I learned more about the concepts that we have studied and have been helped with them, but I have learned how to use the scriptures throughout my life to solve my problems.

As I have started the program, I have found that I have little time to think negative, degrading, and nasty thoughts because I always have a place to focus my thoughts on when I have nothing to think about. It has become richly rewarding.

An illustrative case study: A girl whom we shall call Nancy was referred to the author for counseling by her bishop because of a rather severe depression with accompanying suicidal thoughts. Among other unhealthy

behaviors, the girl had tried to modify herself to fit into the groups in which she participated. That is, she would try to be like each different group was or like she thought they were. In the process she did not really enjoy her participation in groups, nor was she really well accepted. She further came to wonder who she really was, what she really believed, and what of her behaviors she could really call her own. In conjunction with counseling, Nancy started to ponder and meditate daily on statements from the scriptures and the prophets pertaining to "Who I Am." After three weeks of so pondering and meditating, Nancy came in for her regular counseling session quite ecstatic. Among other things, she stated, "Since I was born a member of the church, I have known all my life that I was a child of God, but I have never *really* known that I was a child of God until now, and it makes all the difference." She stated that now she could go into a group and be herself and respond as she felt she ought to respond rather than as she felt group members were responding or desired to have her respond. This was a major breakthrough for Nancy. She had a few counseling sessions after that, but terminated her counseling at the end of the semester a markedly happier girl and functioning in significantly different ways. She also stated that she was ready to go home now and face directly some rather difficult family situations with her stepfather and also to be of greater assistance to some nonmember friends.

The participants in the group took the Symptom Check List-90-R both prior to the commencement of the group and immediately following the group experience. There are twelve scales on the symptom check list, nine independent clinical scales (e.g. depression, obsessive-compulsive, paranoid ideation, hostility, phobic anxiety, etc.) and three global scales. The group members averaged a positive change of one standard deviation over each of these scales, even though the group only lasted five weeks. This, of course, was a significant change. While there was no control group, members of another structured group, elimination of self defeating behaviors, and also counselees who experienced biofeedback training and a large group who experienced individual counseling also took the SCL-90-R, pre and post their treatment experiences. There were no significant differences in the mean change scores between the students receiving any one of these four treatment approaches. All made significant, positive changes. Hence, this brief study would suggest that this approach is not only supported by subjective evaluation data, but also by objective data.

The experiences with this program to date indicate that the Lord's promises to Joshua when he was charged to meditate in the scriptures day and night (Joshua 1:8) are being fulfilled in the lives of the participants: (1) his life would come to accord with the truths of the scriptures, (2) his way would be prosperous, and (3) he

would have good success.

If you use this program your notification of results would be very much appreciated as well as evaluative comments and suggestions for improvement—including the use of fewer, more, or different scriptures and statements from the prophets.

#### **Letter to the Editor continued from p. 3**

havioral alternatives available to an individual, thereby determining what he will not do. But, given the remaining sphere of alternatives, the individual is independent to choose and to act for himself.

If these assertions are accurate, LDS social scientists should:

1. Not be wasting their time trying to discover the determinants of self-determined behavior.
2. Redefine any current empirical studies which treat agentive behavior as dependent variables to instead measure the impact of environmental forces upon the "sphere of alternatives" available to the independent actor. Such a definition would acknowledge the existence of the agentive processes which intervene between the establishment of environmental bounds and subsequent overt behaviors.
3. Seriously consider investing their research efforts in studies which treat agentive behavior as the independent variable and treat environmental or physiological variables as dependent variables.

If these assertions are incorrect, I need to be aware of that fact so that I can abandon the inaccurate, unproductive views. If the assertions are correct, they might serve as one plank of a larger platform which would give AMCAP identity and differentiate the organization from other professional groups. If the assertions are partly correct and partly incorrect, then they need to be cleaned up and refined. All three of these potentialities require feedback. I hope that feedback regarding the ideas contained here and throughout the journal will be forthcoming.

Respectfully,

L. Alan Westover  
Columbus, Ohio

#### **Psychotherapists, Love Your Wives continued from p. 6**

more affection and always look upon our companions with love and respect. We can surely be polite and courteous if we try. We can nourish and cherish them. The simple fact is that few of us could function nearly as well without the support of a gracious and loving wife. They

make our homes the heaven on earth which they are. How can I expect God to honor me and be pleased with my service if I do not honor and cherish my very own companion?

In the scriptures we are told that we should not be unequally yoked together. I fear that in terms of our total person, our wives maybe do a better job sometimes than we do; that is, being Christlike, thoughtful, kind, gracious and loving. I feel that Ruth deserves a better me. We have the responsibility to be instruments to impart righteousness and excellent professional care to the world. Unless we impart a full measure of righteousness to our wives and families we will be blunted instruments to the rest of the world.

In conclusion, in its simplest form, my humble message is that we can do nothing more worthwhile than reinforce the values to make fathers, including ourselves, more stable, function better, and come to a meeting of obligation. That, of course, begins first with us. Ultimately, I think it would be well if we would strive for greater spirituality in our relationships, and especially in our homes. Literally taking the Lord into partnership with us will bring the full measure of peace, happiness, unity and contentment that we need to seek in our lives to be what we ought to be so that we can be more adequate vessels for the work which we have been commissioned to do. We have the responsibility to bless the lives of others. If our own lives and spiritual batteries are not full and complete, can we expect to touch the world and bless others with the skills we have and the other sacred work which the Lord has entrusted to us?

I know the gospel is true, and I know a substantial part of that gospel is how I treat my Ruth on an hour to hour, day by day on-going basis. I believe that none of us would have or can come into full possession of all of our powers without an eternal companion. I suggest the ultimate judgment will come to us in terms of what kind of a person we have been, what kind of a husband we have been, what kind of a father we have been, and what kind of a family we have raised, and this will be above all else that we have done, "Thou shalt love thy wife all thy heart, and shalt cleave unto her and none else." That we may do so, I pray humbly in the name of Jesus Christ. Amen.

#### **The Great Independent Variable continued from p. 10**

The people cheered, but some of them cried.  
"We do not quite understand  
What changed its worth."  
Swift came the reply.  
"The touch of the master's hand."

continued on p. 31



And many a man with life out of tune,  
And battered and scarred with sin,  
Is auctioned cheap to the thoughtless crowd,  
Much like the old violin.  
A mess of pottage, a glass of wine;  
A game - and he travels on.  
He is "going and almost gone."  
But the master comes and the foolish crowd  
Never can quite understand,  
The worth of a soul  
And the change that's wrought  
By the touch of the master's hand.

Myra Brooks Welch

My friends, I say to you that it is only when we align our lives with true principles that we can represent the master's hand in touching the lives of others. It is only as we develop that we can truly represent Him in this great work of therapy. It is recognizing our worth and the worth of others by understanding divine nature and character that leads to therapeutic outcome. Yes, character is the great independent variable.

I bear you my witness that Christ lives, that He can be your co-counselor as you develop the character that allows you to listen to His whisperings. I hope that you will consider these things, that you will listen to the whisperings of the Spirit as you attempt to work with others. Whether they be members of the Church or not, they are all God's children and all have a divine destiny, and I hope that you will be sensitive to that and sensitive to the whisperings of that Father, given through the Spirit, as you touch their lives. I bear you this testimony and share with you these thoughts in and through the sacred and holy name of Jesus Christ our Savior, Amen.

#### **New Developments in LDS Social Services** continued from p. 13

instruction on volunteer orientation training including possible duties to be performed in each service area.

##### **International Growth**

As the Church matures in its worldwide scope, many challenges exist in the area of social services. One of our key challenges for future development is to plan an international strategy. We presently have offices in New Zealand, Australia, Japan, Korea, England, Alberta Canada and Toronto Canada. Generally speaking, these countries have similar challenges to those found in the United States. However each also has some unique challenges.

Traditional service delivery systems, as most know and practice them, are quite unconventional and unrealistic in some countries. We view our goal as an exciting

and challenging one, requiring a great deal of research, study and inspiration.

Many international problems are varied and complex. Often the problems are of such magnitude that isolating the symptoms from the root problems alone seems to be overwhelming. The truth is that they are related and require a great deal of work. We look forward to that challenge.

##### **Conclusion - Challenges of the 80's**

In August of this year, Elder L. Tom Perry of the Council of the Twelve spoke at our annual staff training seminar. His talk was inspirational and motivational, and it certainly provided us with a perspective and a challenge as we look to the Eighties. His words have application to all of us here. May I quote in part from his talk:

"I believe we face a new and different type of environment in the Church than we've ever known before. Seventy percent of our converts now are coming from countries outside Canada and the United States. That means they will be coming from different home backgrounds than we have known or have been familiar with. Also, it appears... that about eighty percent of those who will be converted in the United States... will come from backgrounds that will be different from traditional homes.

"Now the only way I know how to relieve those pressures is to anticipate, to stay ahead, to plan, and be prepared... This will be a decade where it will not be possible to lag behind and then attempt to pick up the pieces, for if we stop to pick up the pieces in this day and age, I think we will only cause a collision we'll be moving so rapidly.

"What does this mean to those who are in this business and have the responsibility of assisting in the correction of problems? I believe it means that we must change our game plan. As in the old game of basketball, stalling to get people back on their feet just won't work anymore. I believe they've changed the rules on us to where they have installed a 24-second shot clock, and we only have 24 seconds to make our goal. You see, I think with the speed that we will be moving in this decade, our offensive patterns must already be in place. We must be ready to move forward toward our goal with a well-executed plan wherever and whenever we receive the ball from any position on the floor.

"Now how will this game of the 1980's affect you? It is my opinion that with the speed, problem situations will develop rapidly in ever-increasing numbers because now children are growing up without seeing how that traditional home operates, and a large number will be converts coming into the Church.

"Second, the economics of this problem, our ability to finance a reasonable work load coming through the system, will be beyond the Church to handle. We just won't be able to afford the number of people that we will need to take care of all the problems. So I think that your roles will have to change from counselor dealing with people's problems to one of coach in order to get close to the people. Much more emphasis must be placed on the basic, fundamental programs of the Church, and we must make those programs work now. Home teaching has to operate. We have to be out with those people on a regular contact; to be there soon enough to discover

situations; the brethren will help the needy; family home evening will no longer be just a lecture. We must work to meet the decade that's ahead of us. You see, I think we must turn our minds to strategies, to plays, to motivation, to training, and being out there daily with these people to assist them with their problems. If they wait to come to you, I'm afraid it will be much too late or we won't have enough to be of much use. I think that that is a fact of life--the way the Church is growing and changing."

I appreciate having this opportunity to discuss some of the challenges facing LDS Social Services and the recent developments employed to meet those challenges.

#### What We Know About The Psychological Needs of LDS Women continued from p. 20

allowed to succeed, to fail, to be good, to be evil, to follow his plan or not to follow his plan. HE does not coerce his children. He relates to us on a love-trust level--not fear-anxiety level--and desires for us to relate to each other on the same level. Unfortunately most of our relationships limp along on a celestial, fear/anxiety level or on a terrestrial, duty/justice level. We order about our children, our spouses, our employees, etc., because too often our *influence alone* will not bring about the action we desire. I learned a powerful lesson from my Father in this area. When we were children and would ask, "Father can I do such and such?"--a question which required some judgment to answer. Rather than saying "No," (and perhaps triggering rebellion in us) he would say, "I would rather you didn't, but the decision is up to you." The monkey was put where it belonged. We knew that we would be responsible for whatever action we took. I knew my father loved me, that he knew in his wisdom what was best for me, and I don't ever remember after being given such counsel going and doing it anyway! "...even so, you are free to choose for yourselves."

Men--and women--need to reassess in their minds that *righteous* power is the power to *be*, not to *have*. The power of the priesthood is built not by putting controls on, but by building controls within. For example, righteous priesthood power over children is demonstrated when one look of disappointment at a particular behavior is all the punishment the child needs. If that were the kind of power being exercised in every Latter-Day Saint home, as well as on every level of Church governance, we would not be hearing Mormon women complain of feeling "powerless" in their homes or in the Church. Coercive or heavy-handed pressure--even for so-called righteous reasons--is tampering on Satan's turf, and both men and women would be well advised to stay out of it.

In conclusion: Mormon women's psycho-social needs are not very different from non-Mormon women--or from men. Possibly the main difference is that she sees

"equality" not as a women's liberation issue, but with an eternal perspective: ultimately she must be equally yoked to an eternal companion if she is to make the celestial kingdom and have eternal offspring. She cannot do that if she is either unable to or incapable of taking her rightful place beside the man--not one step behind him or one step down. She wants her rightful place in eternity--and the chance to prepare for it here, unencumbered by the stereotypes and restrictions often place upon her in Satan's world.

And that, as I perceive it, is what Mormon women want and need.

#### The Comparative Efficacy of Religious and Nonreligious Imagery For The Treatment of Mild Depression in Religious Individuals continued from p. 24.

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## **Second Request**

The last issue contained a promise that this issue would include a listing of recent articles, books, pamphlets, etc. authored by members of AMCAP. That promise, however, was based on the condition that you would help us by sending information about your recent publications. No information was received; hence, there is no list. We're sorry!

We are still convinced that you want to know what others of our number are writing and that you are willing to share information about your publishing successes with other members of AMCAP.

May we hear from you? You *do* want us to keep our promise, don't you?