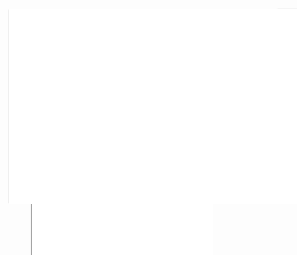
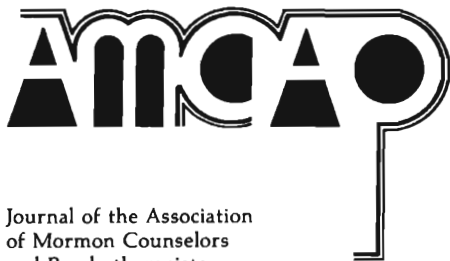


Journal of the Association
of Mormon Counselors
and Psychotherapists

July 1981 Vol. 7/Issue 3



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Journal of the Association
of Mormon Counselors
and Psychotherapists

July 1981 Vol. 7/Issue 3

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EDITORIAL

It was gratifying to hear from so many of you after the mailing of our April issue. You will note that several letters to the editor are included in this issue, as well as a listing of several publications by members. Thanks to all of you who responded!

Thanks, also, to all who have submitted manuscripts. We consider it rather remarkable that we have been able to go from a "once a year" publication to a quarterly journal in so short a time and at the same time become more selective in choosing the material to be published. Keep up the good work! Send us your material: manuscripts,

letters, lists of recent publications, poetry, etc.

Many of you who attended the April workshop will be disappointed, we are sure, not to find Victor Cline's talk in this issue. The reason it is not included is that Bro. Cline expects to release a new book soon that will contain the material he presented. Watch for it — and Vic, we hope you will keep us posted so we can include the title in our "You May Want to Read" column.

Let's hear from others of you now! It's good to know that you are out there reading the Journal.

—Ed

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LETTERS TO THE EDITOR

Dear Editor:

I am still in a state of amazement with regard to the article "Psychotherapists, Love Your Wives" by Elder James E. Faust, from a presentation at the AMCAP convention. . . .

I would think that female AMCAP members are as much in need of love and support from their spouses . . . as are male AMCAP members.

Because my counseling brings me into contact with many adult members of the Church who are single, and/or divorced, and/or working mothers, who have expressed the pain they feel when other members make careless statements reflecting negatively on their "deviant" condition, in church meetings, the church media or in person, I would like to encourage all of us as church members to be more sensitive to the atypical member (adult members in a situation other than intact marriage with a working husband and stay-at-home wife — and the number of these seems to be growing) and supportive of their full and *equal* involvement in all the gospel has to offer.

Yours sincerely,
David R. Shepherd
Mesa, Arizona

Elder Faust departed from his prepared script and acknowledged his awareness of the presence of sisters and unmarried brethren in the audience who were unmarried. He apologized for the fact that the title and focus of his talk were too narrow and asked us to apply the principle of his talk regardless of our situation. Unfortunately this remark was not included in the manuscript he submitted for publication.

—Ed

Dear Editor:

I am a new member of AMCAP, and have just finished reading my first article in the Journal of AMCAP, January 1981, the longest article in this issue of the Journal, namely "What We Know About The Psychological Needs of L.D.S. Women" by Sister Ida Smith

There is no doubt, in my opinion, that men in general, and most especially Priesthood holders, should be the responsible (in the eyes of God) leaders of their wives and children 24 hours per day by their own truly loving example as per D&C 121:41-45.

In my opinion there is nothing basically wrong with American women that is not the fault of American males.

Respectfully yours,
Brother Harry Ricketts
Crockett, Texas

Dear Editor:

I wanted to write some months ago when I received my first copy of AMCAP.

Then as now I thought that it was really great to be able to read material that reflects the Gospel in psychology. I thought Bro. Alan Westover's letter and the article by Ida Smith (Vol 7, Issue 1.) both asked some thought provoking questions.

In the last edition I was truly impressed by the article by Bros. Madsen and Millet. It was what I needed at that time.

Reading this article has made me reassess how I teach my Sunday School class (I teach Gospel Essentials). The concept that psychologists — both students, therapists and teachers — can end up teaching the philosophy of men mingled with a few scriptures, is certainly a timely warning. To actually have the "demi-gods". . . called to their true places and described for what they are, Godless men, although no doubt intelligent men, is satisfying to one who has laboured under the torturous burden of empirical "knowledge" so antithetical to Gospel truth.

I am reminded of Pres. John Taylor's reference to philosophy upon his return to Utah from Europe. He said "I don't know the proper name, but in the absence of one, I can give it a name — I will call it philosophy or fried froth, which you like." (Journal of Discourses, Vol. 1, pg. 27).

So much of today's theory is "fried froth" which has a very subtle influence upon our minds . . .

Your Brother in the
Gospel,
Paul G. Green
Auckland, New Zealand

DIAGNOSING BORDERLINE DISORDERS

Louis A. Moench, M.D.*

Presented at the AMCAP convention

October 3, 1980

The physician's dictum is "primum non nocere" - first, do no harm. Dr. Allen Bergin is noted for his research showing that psychotherapy in some instances harms the patient or worsens his condition. Dr. Bergin's concern in assigning me this presentation is that we as therapists need to know something of how to recognize and understand the prime candidates for getting worse in improper therapy.

Little about the therapy of these patients will be discussed since it can't be learned from a lecture. Those not familiar with it should refer to the most experienced therapist they know. Even he will be challenged.

Let us clarify which patients we are talking about. Most therapists have been baffled by certain patients who seem to show symptoms of several neuroses, sometimes all at once, and at times psychosis as well. For patients hovering on these borders between categories, various diagnostic terms have been used, the most enduring of which has been, not surprisingly, "borderline." The term evokes images of someone precariously balancing on a fence between neurosis and psychosis. A more accurately descriptive image may be that of the traffic of one's various ego functions running back and forth between personality integration and disintegration. It is usually rush hour where these patients' psyches reside.

Helene Deutsch (1942) was struck by a depersonalization aspect to these people and described them with the term "as if personalities," meaning that they behaved as if they had a personality to rely on when they, themselves, most commonly complained of being devoid of personality, i.e. "so empty inside." The external shell, like the skin of a chameleon, would change, adapting itself to the environment at any given moment, imitating, conforming, being someone this morning, someone different this afternoon, lacking the substance inside to know how to be amid the changing scenery.

Paul Hoch and Philip Polatin (1949) wrote of these patients' multiple neurotic symptoms - depressions, compulsions, obsessions, emotional outbursts, hypochondriasis - and their anxieties, chronic and unattached to any specific fear situation. The equator, for example, may make such a patient nervous. Hoch

and Polatin described pan-neurosis and pan-anxiety. They saw relationships with others as intense, unstable, and fleeting, particularly the most intimate of relationships, the sexual one. Any combination of deviance, in short, polymorphous perverse sexuality often characterizes the borderline.

Melitta Schmideberg (1947), daughter of Melanie Klein, observed that these people were found not only on the borderlands of psychosis and neurosis, but also of psychopathy and even normalcy, using defenses appropriate to any of these, and at times appearing very stable.

Robert Knight (1953) clarified that the term didn't always reflect the confusion of the patient. Sometimes it reflected the uncertainty of the psychiatrist. Borderline was the diagnosis for everyone who perplexed us. Not just a waste basket, it was the whole city dump! He advised us that the symptoms do not make the diagnosis, rather ego weaknesses do. He described macroscopic ego weakness similar to those to be discussed later, and microscopic ones consisting of various types of thought disorder and speech peculiarities, the patient's having no discomfort over their awareness.

We are all constantly confronted with problems, and how we handle them determines the label applied to us. Roy Grinker (1969) found four labels to characterize according to ego function sub-types of the borderline syndrome. (Figure 1) Features he found

Figure 1.--GRINKER CRITERIA
FOR THE BORDERLINE SYNDROME

- A. Psychotic Border
 - 1. Inappropriate, nonadaptive behavior
 - 2. Deficient self-identity and reality sense
 - 3. Negative behavior and anger
 - 4. Depression
- B. Core Borderline
 - 1. Vacillating involvement with others
 - 2. Anger acted out
 - 3. Depression
 - 4. Self-identity inconsistent
- C. As-if Person
 - 1. Behavior adaptive, appropriate
 - 2. Complimentary relationships
 - 3. Lack of affect and spontaneity
 - 4. Defenses of withdrawal and intellectualization.
- D. Border With Neuroses
 - 1. Anaclitic depression
 - 2. Anxiety
 - 3. Resemblance to neurotic, narcissistic character

*Brother Moench is a psychiatrist in private practice in Salt Lake City.

common to all four types included these: 1. Anger as the main or only affect. 2. Defective affectional relationships. 3. Absence of firm self-identity. 4. Depressive loneliness.

Whether it is a state, a personality disorder, a type of personality organization, or a pseudoneurosis is debated. One therapist even claims, with incredible redundancy, the existence of a "pseudo-as-if" condition. There is disagreement that "borderline" as a diagnostic category should exist at all.

Perry and Klerman (1978), Spitzer (1979), and Gunderson and Kolb (1978) have all done confirmatory studies validating the diagnosis. It has been included in the DSM III with these diagnostic criteria. (Figure 2).

Figure 2--DSM III CRITERIA FOR BORDERLINE PERSONALITY DISORDER

1. Impulsivity and unpredictability in at least two self-damaging areas, e.g., spending, gambling, substance abuse, overeating, shoplifting, sex.
2. Unstable and intense interpersonal relationships, e.g., marked shifts in attitude toward others, idealizing, devaluing, or manipulating others for one's own ends.
3. Inappropriate, intense, or uncontrolled anger.
4. Identity disturbances manifested by uncertainty about self-image, gender identity, goals, career choice, friendship patterns, values, loyalties.
5. Affective instability with marked shifts of a few hours to a few days from normal mood to depression, irritability, or anxiety.
6. Intolerance of being alone, e.g., depression when alone or frantic efforts to avoid being alone.
7. Physically self-damaging acts, e.g., suicidal gestures, self-mutilation, recurrent accidents or physical fights.
8. Chronic feelings of emptiness or boredom.

(At least five of these must be present. If under 18, does not meet criteria for Identity Disorder.)

The term "borderline" is also used in another way. It describes a schizophrenia-like disorder, not clearly schizophrenia, mentioned by Kety, Rosenthal, and Wender (now of the University of Utah) in the classic study of schizophrenia in adopted-away offspring of schizophrenic parents. (It was this study that prompted Kety to respond to Thomas Szasz, "If schizophrenia is a myth, it's a myth with a high genetic component!") Eight factors used by these researchers to spot schizophrenia-like conditions which were not schizophrenia have also proved reliably to single out the disorder among other types of illness. Similar but not identical to borderline personality criteria, these features diagnose another DSM-III category, "schizotypal personality disorder" (Figure 3).

To understand what leads these patients to think, feel, and behave as described by these criteria, we turn to the master theoretician, Otto Kernberg, who is not only brilliant, but awesome in his command of psychoanalytic cliché and close to impossible for mere mortals to comprehend. What follows is an attempt to decipher Kernberg.

Kernberg says first that reality testing is generally

maintained in borderline patients except for transient psychosis precipitated by either severe stress, alcohol or drug use, or psychoanalytic transference. This response to the unstructured situation of analytically-

Figure 3--DSM III CRITERIA FOR SCHIZOTYPAL PERSONALITY DISORDER

1. Magical thinking, e.g., superstitiousness, clairvoyance, telepathy, "sixth sense," bizarre fantasies or preoccupations.
2. Ideas of reference.
3. Social isolation, e.g., no close friends, contacts limited to everyday tasks.
4. Recurrent illusions, depersonalization, derealization, sensing presence of a person or force not actually present.
5. Odd speech (without derailment), e.g., digression, vagueness, overelaboration, circumstantiality, metaphorical speech.
6. Inadequate face-to-face rapport due to inappropriate or constricted affect, e.g., aloofness, coldness.
7. Suspicion or paranoid ideation.
8. Undue social anxiety or hypersensitivity to real or imagined criticism.

(These characterize long-term functioning, not just episodes of illness. Does not meet criteria for Schizophrenia.)

oriented psychotherapy is the prime reason for these patients' frequently becoming worse in treatment. They are candidates for trials for the most skilled of therapists.

Kernberg clarifies the symptoms and character types further. The anxiety is free-floating. The neurotic picture is polysymptomatic and unusual. For example, phobias are multiple and not related to external objects so much as to the body, e.g. fear of talking, of blushing, or of being looked at, or to transitional elements such as dirt and contamination, or to social situations with paranoid elements to the fear. The obsessions and compulsions are egosyntonic. True, one wants to rid himself of them, but one also rationalizes them. Hypochondriasis in these patients isn't of an anxious nature, e.g. cardiac palpitations, so much as health ritual or withdrawal from social life to concentrate on health. Conversion reactions are multiple, elaborate, and bizarre, e.g. bodily hallucinations. For example, a patient of mine described mucus draining from her sinuses down a channel she could feel in the right side of her throat, down into her chest cavity where the mucus "fumed" out an imaginary hole in the wall of her chest. Dissociations such as fugue, amnesia, twilight states, sixth senses, telepathic feelings, and supernatural communications or transportations are common, and can, among L.D.S. people, easily be mistaken for revelatory experience. Sexuality, polymorphous and perverse, commonly takes the form not of fixed and stable deviations but bizarre combinations, for example erotic pleasure from eliminatory rather than genital aims, homosexuality together with heterosexual exhibitionism, or asexual behavior but bizarre sadomasochistic fantasies.

Prepsychotic personality styles are often evident,

including paranoid, schizoid, hypomanic, or cyclothymic types. These may actually be variations of affective disorders, for example rapid-cycling manic depressives and the phobic-anxious or hysteroid-dysphoric atypical depressive syndromes described by Donald Klein. Impulse neuroses and substance abuse or addiction are frequently found.

Characteristically, the impulsive behavior is ego-dystonic most of the time but pleasurable and welcome during its actual repetitive eruptions. Much sexual promiscuity falls into this category and perhaps can be understood better as failure of impulse control than as sin through willful disregard of commandments. Infantile, narcissistic, antisocial, and depressive-masochistic character disorders also fall within the borderline personality category.

What underlies these symptoms and categories, according to Kernberg, is a weakened ego (Figure 4). He finds these signs of ego weakness present: 1. Diminished anxiety tolerance. Not the degree of anxiety felt but the mode of handling increased anxiety is what is important. Borderline patients handle increased anxiety loads with movement toward ego regression. 2. Poor impulse control. This is an erratic and unpredictable effort to disperse tension, unlike repetitive, specific diminished control such as may be found in a habit disorder or a quick temper. 3. Diminished development of sublimatory channels. Borderline personalities lack the creative enjoyment and achievement commensurate with their intelligence and social environment.

Kernberg describes a shift toward primary process or nonlogical thinking. This is only subtly present under normal conditions but may become florid in nonstructured circumstances. For this reason, projective psychological testing is extremely helpful in making the diagnosis. Primitive fantasies, peculiar verbalizations, and poor compliance to the "givens" of the test are expected.

Specific defensive operations are employed. To understand these requires a review of ego development for which Margaret Mahler's model is useful (Figure 5).

During the stage of primary autism, the first two months of life, a child has no capacity to distinguish himself from his world. He, his mother, and the objects in the room are all parts of the same whole. The mere

Figure 4.--KERNBERG CRITERIA FOR BORDERLINE PERSONALITY ORGANIZATION

- A. Nonspecific manifestations of ego weakness
 1. Lack of anxiety tolerance
 2. Lack of impulse control
 3. Failure to sublimate
- B. Shift toward primary process thinking
- C. Specific defensive operations
 1. Splitting
 2. Primitive idealization
 3. Projection/projective identification
 4. Denial
 5. Omnipotence and devaluation
- D. Pathologic internalized object relations, identity diffusion, loosened ego boundaries

wish to have a need fulfilled fulfills it. If he is hungry, he cries and is fed.

By the third month the infant begins to recognize his mother is not a part of him since she may not immediately gratify his every whim, but is still an extension of him in that she comes soon to take care of his needs in a symbiotic way, sharing his coo's and smiles, feeding and changing him, and remaining largely under his control.

Growing up requires moving away from this intimate dependence, separating from mother and becoming a person in one's own right. Failure to do this, failure of the infant to put boundaries around where he ends and his mother and the rest of the world begin, results in failure to establish a firm sense of self as different from the world. Psychosis results. For example, someone hallucinating is not able to determine that the voice he hears is really within his head. Because of a failure of boundaries, it seems to be "out there."

By the fifth month, powers of perception are such that the infant can realize there is a world out there, and he begins to break away from the passive position on mother's lap, the beginning of separation and individuation wherein the world and his mother become different from him.

Departing from his source of sustenance is anxiety-provoking and can only be done if anxiety can be reduced. The developing infant uses his memory capacity to do this. He is now capable of creating a picture of his mother that he can "introject into his ego," i.e. keep in mind as a model. He can say, "This is

Figure 5.--MAHLER'S STAGES OF PERSONALITY DEVELOPMENT

Undifferentiated period	Symbiotic period	Differentiation	Practicing	Rapprochement	Object constancy
Birth	2 months	5 months	10 months	15 months	24 months
Psychosis		Borderline		Conversion	Other neuroses

my mother; this is whom I belong to." If mother is always present to gratify his needs, he never learns to regard her as separate from him. If mother frustrates his needs excessively by not being available or responsive, his mind may revert to a time when he thought she was always there. This is regressive refusal or failure to establish the proper boundaries. Again, psychosis results.

Eventually, perception and memory tell the infant his mother doesn't always come running. She has a nongratifying side too, a bad side. He doesn't always feel ecstatic over her; sometimes he feels mean and nasty. To recognize this badness in the picture of his mother and even in his picture of himself creates more anxiety, and must be warded off by a defense called splitting. He splits the mother picture into two mothers, one good and one bad. They are kept apart to protect the good one from the bad one. He does the same with his own self picture, turns it into a good and a bad self.

As he begins practicing to experience the world, he shores up the good side by another defense. He finds other good objects out there, makes them better than they really can be, and puts their embellished pictures into his mind to protect him further from the bad mother and the bad self. This defense is called primitive idealization.

Yet another defense protects him. Whereas he took the pictures of his good mother, good objects and good self internally, he banishes the pictures of his bad mother, bad objects, and bad self externally or projects them onto the external world. Thus, where Aunt Edeltraud could hold him with ease at the third month, her trying to hold him at the seventh month causes a terrible fuss. We call this stranger anxiety. The infant is telling himself through the fuss, "This is not my mother, this is someone unlike her, someone bad." The danger in projecting badness and aggression outward, attributing it to others, is that one soon sees too many bad and aggressive others out there to endanger one.

To protect one's self from them, one must identify with them and control them. Because they are representations of one's self, one controls one's own badness by controlling the imagined badness of the people out there. This is called projective identification, the attribution of a disavowed aspect of the self to another.

Eventually, the infant develops motor skills, can walk to the next room, and can be gone more and more from mother to explore the world. The further he goes, the greater is the separation anxiety, the thought that his good mother will not be coming back to nurture him. To calm the anxiety she must become involved with him and share with him the delight of each new discovery and each new skill he acquires. Rapprochement occurs.

Finally the child has developed enough skill to be somewhat capable of satisfying his own needs. Moreover, he learns that the mother who leaves is the same mother who stays. Piaget's idea of the child's recognizing that a chair is still a chair no matter from what angle it is viewed applies to recognizing a mother as well. Her being gone doesn't make her the bad internalized mother. This is merely a frustrating aspect of her basically good self. He can rely on this basic goodness. This is called object constancy.

At this point the splitting has healed. He no longer has to keep apart the good, negative and aggressive side of himself, but he does it in a way other than distorting the reality of the external world and his relationships in it. He merely does not allow its awareness to become conscious. This we call repression.

If repression is incomplete, neurosis develops. The problem with borderlines isn't partial failure of repression such as a neurotic shows. Nor is it the failure to differentiate self images from object images, i.e. the loss of ego boundaries such as a psychotic shows. A borderline person is one who fails to give up the defense of splitting. It is an arrest of ego development at the post-differentiation/pre-object constancy stage.

What are the manifestations of this type of ego weakness (Figure 4)? First, splitting the world and one's inner self into good and bad sides. In most of us good and bad sides tend to neutralize our strivings into acceptable and adaptive channels. In borderlines the split prevents neutralization, and the aggression is unusually strong. This explains the histrionic outbursts, the ascerbic demeanor, the suicidal efforts, and the self-mutilation, e.g. wrist and arm cutting which isn't suicidal but an attempt to punish the bad side of oneself.

Because of splitting, abrupt reversals of feeling occur toward others. The woman who is enamoured with Bob this week is just as enamoured next week - with David, while Bob is merely a fleeting memory. The wonderful bishop who took much time to set up a budget for my patient to get her out of debt became, in her eyes, next month the meddler whose only concern was to extract his 10%. These abrupt reversals of feeling also occur toward one's self. A grandiose and wonderful self becomes a worm in the gutter, in fact, a superlatively bad worm. The grandiosity isn't given up, the direction just changes from grandiose self-praise to grandiose self-reproach.

Second, primitive idealization, i.e. seeing certain others as totally good and powerful, both so they will protect one from the threatening world, and so one's inner badness can't contaminate those others in a relationship. Finally, association with such an ideal person provides direct gratification of one's narcissistic needs. While seeing her parents as hostile and the

bishop as thwarting her, my patient was thrilled to have become so close to the mission president and his family. She exploited his generous offer for help and support with unrelenting phone calls, imposing herself on his family for holidays, and moving to his town of residence when he was released.

The therapist also might be idealized by his patient. If he questions how any person could be so wonderful, the patient may leave rather than tolerate the idea that the therapist is not. If one points out that a villainous person in a patient's life can't be all bad, the patient will ignore it if he needs the therapist enough, or will convert the therapist into a bad person if he does not.

The patient does not hold genuine regard for the idealized person. Rather he uses the person to gratify his own needs. My patient had seen five internists for the same medical problem, each the best doctor in his field when first consulted, then discarded for a new best one as his luster diminished.

Third, projective identification occurs, i.e. getting someone out there to represent the disavowed badness of one's self. Fraternizing with the enemy is necessary to keep him from attacking one with one's own badness. Commonly this is seen in a marriage wherein a harsh, authoritarian male espouses a submissive, dependent female who will express the unacceptable "weak" part of him, and then dominates her to control the weakness.

A brilliant borderline girl, to "work" her way through college, became the mistress of a wealthy older man who fed her narcissistic needs with expensive gifts. Her borderline mother was appalled, yet in a classic display of projective identification of her own erotic cravings and narcissistic needs as belonging to her daughter, remarked to her daughter who had just received a fur coat from her lover, "You should have asked for mink!"

Fourth, denial must be invoked to reinforce the splitting. The patient is consciously aware that at this time his feelings, thoughts, and perceptions about himself are at complete variance with those he may have had last week. But the contradiction has no emotional impact on him. In the extreme, this allows one to be a Sunday School teacher by day and a prostitute by night. Another of my patients divorced her husband and then went to the Young Special Interest Dances, hopeful of finding a nice L.D.S. man who might be a future mate. She found a nice man and told me he treated her very kindly in bed that night. The next week she avoided him at the dance, realizing she had slipped, met another nice man instead, and was treated equally kindly in bed that night.

One patient terminated therapy with me by declaring bankruptcy, leaving an unpaid doctor bill of well over \$1,000. When I saw her a few weeks later, she reacted to me as an old friend and as if nothing unusual

had transpired.

Fifth, omnipotence and devaluation are a common tandem. We have discussed the value of attributing omnipotence to an idealized other, using him to exploit and manipulate the environment and to destroy potential enemies. There is also a self-omnipotence or aggrandizement, the right to expect homage, to be treated as a privileged person for whom usual rules do not apply.

Devaluation is the corollary. If the object of interest can provide no further gratification or protection, he is dropped, because no real love or attachment existed in the first place. Devaluation prevents his becoming a powerful persecutor. Revengeful attempts to destroy him may appear. To the misfit borderline teenage girl without popularity, failure to make the pep club can only be tolerated by seeing the girls who did as nobodies.

The internalized object relations are pathological. We have said ego boundaries are generally intact, but not totally so. They do weaken when one uses projective identification, or when one allies with the idealized other. This is identity diffusion and is perhaps best seen in the "as if" person who, for lack of a good/bad integrated self-concept, borrows whatever concept diffuses from the outside for the moment and tries to be that kind of person. The loosening of ego boundaries is especially true in the transference of unstructured, insight-oriented therapy. The capacity to see the therapist realistically fails, and the patient may become psychotic.

Depression is common, but not the depression of guilt or shame. Guilt requires experiencing of tension between one's good and one's bad self. Acknowledging one's aggression toward a basically good but frustrating other brings concern for the other and shame for one's self. Splitting eliminates the tension, hence the guilt. Many an L.D.S. bishop has discovered the difficulty in trying to inspire to repentance one who lacks the capacity for guilt. Borderline depression is the depression of defeat by external forces, impotent rage and rejection. Borderline patients may behave in outrageous ways in therapy to elicit rejection and usually get it. After all, they've been at this business for years. Therapists are new at it.

In relationships with others with whom they cannot empathize and whose motives they miscalculate, there is the "porcupine dilemma." They have a great need to be close enough to feel the warmth but fear being pricked by the quills.

Treatment can't be standardized. Much ingenuity is required, not only to adapt treatment to the individual patient, but to adapt it to his different ego states at any given time. Remember, the goal is not to uncover unconscious conflict, because that is not the problem. It is to firm up the defective ego. This requires an active

concluded on pg. 22

AN ADDITIONAL DIMENSION TO MARRIAGE ENRICHMENT: A CHANGE OF HEART

C. Richard Chidester Ph.D.*

AMCAP Workshop

April 1981

Over the last several years I have been involved in the marriage enrichment movement in one form or another. My initial involvement began as I created a marriage enrichment program for my doctoral dissertation. That led to my attending marriage enrichment workshops by David and Vera Mace and then to helping organize other marriage enrichment programs and classes. The major emphasis in all approaches I have encountered has been on teaching couples how to share feelings and to communicate better. As helpful and positive and growth-producing as that can be, I always felt something was missing in our approach. I was constantly troubled by the nagging reality that what we were doing was not really striking at the root of the issue of improving marital relationships in a lasting way. I was troubled by the research feedback which indicated that marriage retreats and workshops tended to be a flagpole experience and that people eventually tended to gravitate back to old ways of behaving a few months after attending a workshop.

Thanks to Terry Warner and others at BYU who have been attempting to develop a philosophy of human nature and behavior which is consistent with the Gospel of Jesus Christ, I think the missing link to a large extent has been provided. By so stating I am not suggesting that the theory they have developed is the final answer or is even complete in its present form. What I am saying is that I think the theory puts the focus where it really belongs: on the attitudes of the individual rather than on one's ability to master certain communication techniques in order to have functional interpersonal relationships. Let me hasten to say that I am all for learning to improve and perfect communication skills, but I don't see that as the lasting solution to marital discord. I think almost all people can communicate reasonably well when they want to, when their hearts or attitudes are right. They know how to listen, be respectful and kind when they want to. They do it with customers or clients or the bishop or their friends much of the time. The question becomes, why do people communicate so poorly at home where it really counts?

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I think Warner's theory explains why relationships go bad and what needs to be done about them. I have seen more substantial and lasting change in myself and my clients as a result of applying the Warner principles than anything else I have tried. My goal in this paper is to briefly present some of those principles which I feel help people take responsibility for their happiness, feelings and behavior in a unique way.

We begin with a concept called self betrayal which is defined as doing what a person feels is wrong. Self betrayal is just another word for sin, because sin is going against one's knowledge and moral commitments. When a person betrays himself he immediately begins to live a lie in order to make his wrong doing appear justified or right or at least not wrong. In living this lie, the self betrayer does not see himself as responsible for any wrongdoing, but tries to make it look like others or his circumstances are to blame. His insistence that he is innocent and that someone else or the situation is to blame takes the form of concocted emotions. These emotions, although felt by the self betrayer, are not really feelings that others have caused, but are produced by the betrayer and are used to accuse others. By this display of so-called externally caused emotions (anger, resentment, sarcasm, self pity, hate, fear, irritation, etc.), the self betrayer makes it appear as if he is the victim of the people or circumstances that are being blamed.

However, this insistence that they are victimizing him is, in reality, his way of victimizing and blaming them and making them look responsible for his misery. By making it appear that others are responsible for his emotional suffering rather than his own self betrayal and offense taking, he is avoiding responsibility for those emotions and attributing them to his victimizer who supposedly caused them.

The next step is the stunner and is referred to by Warner as "the dance of death" because it so often leads to the death of relationships or at least robs them of their vitality, intimacy or harmony. This process is referred to as collusion. Collusion is the process by which a self betrayer tries to get the person or persons he is blaming to actually do the thing he is accusing them of doing. By so doing he creates proof that they were to blame all along, and that his accusations against them were justified. However, he can get his proof only if the person he is accusing or provoking or

enticing gives in to his provocations and responds with the same accusatory responses and emotions.

Collusion, therefore, amounts to accuse-accuse, blame-blame, provoke-provoke, from both sides. The two parties mutually provoke each other into acting in the way they are accusing each other of so they can blame each other. By so doing they validate each other's lie and give each other proof that the other is to blame and is the one who needs to change. However, this very pattern of collusion renders change impossible because each is blaming the other; each is waiting for the other to change; neither is taking responsibility and the status quo is maintained.

To illustrate, let's take the example of a father arriving home after work at night following a challenging day at the office. His children greet him gleefully and ask if he will play ball with them that night. At the moment of their request the father feels it would be right to take time to play with the children. His own moral imperative is binding on him because he feels in his own heart it would be right to comply with their request. The father is now at a choice point because, as an agent, he can either yield to the moral feeling and act on it, or he can resist the feeling, go against it and betray himself.

Let's assume the father does refuse the children because he wants to work on his jeep instead. As he goes against his own moral imperative and betrays himself, he begins to live a lie and see the children as irritations who are encroaching on his time, making unfair demands on him and inconveniencing him. As such accusatory perceptions are formulated, accusatory emotions follow. The father becomes irritated and begins to give some very logical sounding reasons why he cannot play with children at that time, such as: they need to learn to play the game without him because he won't always be there; they usually just end up hassling each other anyway; he is too tired after such a strenuous day's work and it's not fair for them to expect him to wear himself out further, etc. He makes the children feel their request is a burden to him, unfair to him and even unreasonable.

As dad displays himself as being victimized, he does so with strong emotions of anger and resentment. What is the source of those strong feelings? Some of the doctrines of the world would suggest that the children "made him mad" by their inconsiderate behavior, as though he had no free agency. However, when a person is living a lie he generates his own strong emotions by insisting that someone or something else other than his own wrongdoing is to blame. He therefore acts and feels as though his emotions are caused by the children but that is only because he is perceiving dishonestly and accusingly. Consequently his emotions are not "caused" by outside influences but are the result of his own view of reality, his own

perceptions and offense taking.

This point brings me to a concern I have about some of the ways we may be dealing with "feelings" in counseling and marriage enrichment. I wonder sometimes as we discuss people's feelings of hurt, anger or resentment how much we are reinforcing their own self deception and offense taking, since taking offense can be just another way of giving offense and appearing victimized, just another form of victimizing. As I understand the gospel, offense taking and hostile anger are two of the behaviors we are supposed to be repenting of, not justifying. There is such a thing as honest or righteous anger that is motivated by love, caring and the Spirit and which communicates concern without attacking another person's self-esteem. However, the dishonest kind of anger which is blaming and accusatory and which stems from personal self betrayal and/or offense taking is the kind I often see clients display in an effort to justify themselves and cover up their own wrongdoing and make someone else such as a spouse look blameworthy. To merely empathize with this form of anger is to justify and reinforce it, in my view, and that prevents people from taking responsibility for their own lack of patience, long suffering and charity. We need to be empathic as people share their feelings, but we can then help them see the root of the problem as their own offense taking rather than an externally caused emotion for which they have little responsibility.

We don't have to take offense at what happens to us but we can choose to by virtue of how we perceive or interpret what we experience. It is not what happens to us but how we perceive it that leads to our feelings and behavior. If it were not so we could not be free agents but victims of the external events of our daily experiences. Helping people see how free they are in spite of conditioning that has taken place in their lives is the great advantage of using the self betrayal model Warner has developed.

The essence of his approach is to help people realize that there is a moral dimension to human relationships and to help them see the difference between being responsible and being a self betrayer. A moral agent is one who feels that a particular course of action is correct and who is free to follow that course of action or go against that feeling of what is right and to begin to live a lie.

The solution, therefore, to a lack of personal peace or family harmony is not to be found in learning skills or techniques but in ceasing to live a lie and in not resisting the moral promptings within us; in taking responsibility for our own perceptions, feelings and behavior and seeing ourselves and others honestly, compassionately and unaccusingly. I have found that when my own heart is right and I am living

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COUNSELING TRENDS FOR CHAPLAINS AND CHURCH EDUCATORS

Gilbert W. Hull M.S.*

During the early 70's chaplains were leaning heavily on psychology for counseling direction. Humanistic skills were applied in many of the conferences I attended. Resource speakers were primarily concerned with counseling skills and a self-healing philosophy. When General Orris Kelly became chief, I observed a change. He reminded chaplains that religion was healing people long before psychology. The training conferences centered more on pastoral counseling. The word "minister" became as familiar as "shrink."

I see more of a healthy balance between humanistic skills and spiritual insight in recent years. This summer I worked with Chaplain John Reed at the Family Life Center at Ft. Lewis. We initiated a team Marriage Counseling approach. We complimented each other's style and blended spiritual and humanistic skills.

Eighty percent of the couples we worked with had a religious background and responded to spiritual contract challenges. They told us that they had made more progress in two weeks tying into contracts which required them to pray, forgive, establish faith and love than they had made in two years under a psychiatrist who only listened and did not challenge them.

I'm convinced that military people want chaplain counselors who have faith as well as skills, who will understand their values and challenge them to strengthen their relationship with God.

It pleases me to see the support and emphasis given to counseling in the chaplaincy. It's encouraging that more Commanders are willing to turn to chaplains and referral agencies to help their people cope.

There are two areas of concern for chaplains:

1. Volunteer Army

My concern with the volunteer army causes me to wonder about the level of their loyalty to the country. Can we buy loyalty with pay and fringe benefits?

After the Roman Empire became affluent, marriage became unpopular. Children were born without families to raise them. The boys were raised in military camps. You would think it would increase the military power of Rome to have soldiers trained from youth.

The soldiers were loyal as long as they got their benefits, but back in Rome all was not well. The bread lines became longer as people lost the desire to produce. The government had to reduce the rations to the army to meet the needs at Rome. It didn't take long for the

army to lose interest in defending Rome and the Huns came through without much resistance.

Who would think that the great empire would crumble? All it took was for the family to become disorganized. Without love and a feeling of permanence, trust and loyalty do not develop. Loyalty for country comes as a spin-off from family loyalty.

Do we have a lack of family integrity and loyalty in America today? Several years ago I worked in a psychiatric social work clinic at Ft. Lewis. I interviewed soldiers who had been picked up for AWOL. Ninety percent of those soldiers came from broken homes. Their behavior was without concern for consequences. They did not express feelings of loyalty for the country or responsibility for their conduct in the military.

The number I interviewed is rather small compared to the army total, but I am wondering how widespread the problem is. Does the military attract people who have had a problem home life? If so, can we help them fill in the blanks and help them learn to love?

National defense is not only a logistical problem; it is a human problem. What will it benefit us if we have sophisticated equipment unless our operators are loyal and willing to make personal sacrifices for the welfare of the nation?

2. Mobilization

In the event of war, reserve people will be required to leave their families in a relatively short period of time. It is my observation that units are preparing well for military performance, but are not preparing emotionally for a family separation. Active duty and Reserve Chaplains need to create a training model for helping mobilized families handle crisis. I have talked to several marriage counselors at universities who have indicated that we are lacking in understanding and skills to deal with war and mobilization crisis.

The crisis intervention counseling that is being done by chaplains is good for families facing peacetime interpersonal differences. Mobilization may create stress that will help some couples overcome selfishness. I suspect that those who have trouble handling mobilization will have high stress and will need insightful counseling before they will be able to function or perform well in the military.

As a MOBDEZ Chaplain, I feel a need to have open and frequent communication with active chaplains in preparation for mobilization. We need to know each other in gospel brotherhood. This will reduce the personal fear that many of our members will face in

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displacement because they will have the confidence of our relationship.

STUDENT COUNSELING AND THE ATONEMENT

Church education has always focused on effective teacher-student relationships, but the degree of emphasis on counseling skills and professional training has been reflected by the philosophy of the leadership. During my 23 years in the department, I have observed ebbs and flows.

During those years that seminary and institute teachers went to BYU summer schools, encouragement was given to teachers to take counseling. Several of our administrators received their degrees in counseling.

In recent years the emphasis has been directed toward teaching. I interviewed a zone administrator recently who indicated that fewer teachers are working for degrees in counseling now.

The charted course for seminary and institute instructors is to teach the gospel. When the gospel is taught effectively, the teacher is concerned about each student's needs and applies the subject in a personal way. Personal counseling can happen in a classroom when the teacher cares and is in tune with the Holy Spirit.

In an institute marriage class recently, we were discussing the need to understand psychological differences between men and women as a factor in mate selection. To illustrate the point I said, "Shannon, if you had a high sensitivity perception and loved the colors of a sunset and your fiancé couldn't care less, would that matter to you?"

The next day Shannon told me that she had been trying to decide between two fellows. She had prayed and fasted to know where she should place her priorities. When I called her name and gave that illustration, she said she knew the answer; one of the men shares with her a love of nature and beauty; the other doesn't. Why did I associate her with this example? I felt inspired to. I did not know why. We were impressed that the Spirit guided that lesson direction to give her answers.

Teacher-counseling does not always happen with spiritual help unless the teacher knows the students' names and the subject matter so well that he can look beyond the worry of what idea comes next on the outline. A well-prepared teacher with a background in counseling is open to ideas of students and creatively shapes lesson material to complement the students' ideas or needs.

Effective classroom counseling is followed by an invitation to visit one-on-one. Shannon and I will always be close because we shared a spiritual experience and confirmed a feeling of trust that will create an open door for further individual counseling if she desires it.

A special warmth develops between students and a counselor-centered teacher. The subject matter becomes a tool to develop a close interpersonal relationship. This is the value of teaching the gospel. It is not an end in itself, but is truly "the way" for establishing trust and problem solving. It is people-centered, not subject matter-centered. The ideal counselor-teacher-student friendship is caught by this thought.

Oh, the comfort, the inexpressible
Comfort of feeling safe with a person,
Having neither to weigh thoughts,
Nor measure words, but pouring them
All right out--just as they are,
Chaff and grain together--
Certain that a faithful hand will
Take and sift them--
Keep what is worth keeping,
And with a breath of kindness
Blow the rest away.

by Dinah M. Craik

This quality counseling promotes unity and enhances a person's understanding of the atonement.

Jesus gave emphasis to life in his teachings and associations with men. He chided Mary and Martha for their sorrowing lack of faith at the death of Lazarus. When he was called to minister to the daughter of Jairus, he put out the mourners and told the girl's parents that she was not dead, but slept.

The death emphasis of Christian worship is more a product of the apostasy than the teachings of Jesus. He came to give life and to give it abundantly.

If we partake of the sacrament thinking of the death of Jesus on the cross, we may develop a reverence for him, but many may leave the service feeling they have "done their thing" as far as worshiping is concerned. The feeling sorry for the suffering of Jesus may become a surface ritual that does not transform the person into a more loving individual who plans for ways in the coming week to help a neighbor or to listen to a lonely person.

Jesus came not only to die for man to fulfill the law, but to teach men to make sacrifices in giving to one another and to God. This aspect of the atonement was explained by President McKay in a letter to his son David - (Reprinted in the "Instructor" - March 1959).

Then in the Meridian of Time came the Saviour of men, toward whose coming man in the morning of life had looked forward, and upon whose life man in the evening of life should look in retrospect. In the meridian of the earth's history came the Son of Man declaring the eternal truth so opposed to the promises of the earth, that *he that would save his life must lose it.*

And in His brief stay upon earth, how perfectly He exemplified this truth. He owned no land. He owned no house; for He had not where to lay His head. The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. (Matthew 8:20)

His was a life of unselfish service--always helping those who were living incompletely to live completely--whether the incomplete living was caused by a physical defect such as

blindness or deafness, or whether through a moral defect such as the woman taken in sin—His mission was to give them life.

Now, my dear son, can you not carry this thought a little further and apply it even to the sacrificing of His life, to the shedding of His blood? Man's life is not dependent upon what this earth can give—his body, yes, but that is only the house in which man lives—but the spirit, the real man is above the selfish and the sensual, and seeks for its life and happiness the things which are eternal—faith, virtue, knowledge, temperance, Godliness, brotherliness, charity.

In His life and death, therefore, Christ not only fulfilled the law of sacrifice but He fulfilled every conceivable condition necessary for men to know in order to rise or progress from earthly life to eternal life. 'And I, if I be lifted up from the earth, will draw all men unto me.' (John 12:32)

In this I think I glimpse, ever so dimly, a reason for Christ's shedding His blood—in addition to the one generally offered for the redemption of man from the Fall. I confess that the latter has moved me less than the realization that in His life He lived for His fellow men, and in His death, he triumphed over all earthly elements, over the power of *Death, Hell, and the Evil One*, and arose from the grave, an eternal Being—our Guide, our Savior, our God.

The meaning of AT-ONE-MENT brings man into oneness with God. Jesus, by His loving grace and infinite power, gave man hope. Through personal repentance we can increase our faith in Christ's forgiveness and overcome the self destructive influence of sin. We can become whole again with God. A spiritual conviction of the atonement of Jesus and love for people may help transform lives through using the atonement principle.

The atonement is not only an act performed by Jesus but a principle of power that worthy priesthood counselors may use to help heal. We do not have the power to forgive sin, nor do we have the divine calling of the Savior, but we do have potential to give to those who are troubled.

Satan is a clever cleaver. He not only works to separate us from God through sin, but also from ourselves and others. I do not imply that all those who find it hard to deal with mental problems are into sin, but that Satan's purposes are accomplished either way if the person is out of harmony with their best potential.

Psychological atonement happens when a counselor combines Christ-like love and caring skills. The person coming for help temporarily leans on the counselor's credibility with faith that help will come. At that point the counselor is doing something for that person that they feel unable to do for themselves. Healing happens as the counselor, using a variety of skills, helps the person identify the problem and look at alternatives for solving the problem. Dependence on the counselor is supplanted by self responsibility and success conviction. The person being counseled also increases his faith in the counselor and the principles on which he operates.

As a bishop I have thrilled to see many members go

from despair and uselessness to a smiling unity with their Heavenly Father. This AT-ONE experience not only happens between the member and Heavenly Father, but his self-wholeness is demonstrated in self-reliant behavior.

It is an honor and a sacred trust to use the power of the priesthood in counseling. When I have been willing to make sacrifices to meet the needs of those seeking to be whole, I have been closer to the Savior and have more clearly felt the love He expresses.

Using the atonement as a principal of counseling helps a teacher prepare students to understand parenthood:

Here it is 3:20 A.M. The baby is crying. You have a test in sociology at 11:00 A.M. Your first impulse is to awaken your wife, but then you remember she was up late with the baby and had bottled ninety-five bottles of peaches. One higher note of distress brings your feet to the floor, soon your trunk and head follow. Staggering from sleepiness and darkness you make your way to the fridge. After pouring formula over your hand for several seconds you finally get enough coordination to get the bottle filled. Fully awake, you pick up your little boy and in the peace of the September night you meet his needs.

As his crying changes to contented slurps and you can sense his relaxed trust, the rocker becomes a sanctuary as you begin to glimpse the joy of sacrifice, of giving to another person. By doing something for him that he cannot do for himself, you understand more clearly the mission of the Savior.

The Spirit enhances your thinking, as does the melody of the squeaking chair. You think, "maybe that is why babies are dependent for such a long time."

As our children travel farther each year away from home, Marilyn and I pray that they will make contact with spiritual counselors that believe in Christ and practice in harmony with the principles of the atonement. Oneness, unity and personality wholeness are the anchors for religious and emotional maturity.

Our young adult members of the church who seek help from counselors who practice from a humanistic orientation exclusively are often encouraged to separate from their religious values. Kinds of behavior are suggested that are meant to liberate the young adult from what is viewed as "unhealthy restrictions." In some cases, I have observed the counselors to be personally disturbed and confused about religion. Their skills were not the problem.

In every case that I am familiar with, young adults who were convinced to behave contrary to their values suffered from intense guilt or from self-imposed social displacement.

Jung, in explaining his theory of personality, implied that trouble comes when there is too wide a gap between the persona or fickle self and the collective

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MMPI DIFFERENCES BETWEEN LDS PARENTS OF DISTURBED AND NONDISTURBED CHILDREN

A. Dean Byrd Ph.D.*

Much of the underlying theoretical rationale of childhood psychopathology has pointed to parents as causal agents (Lowitt, 1975). The hypothesis that parental attitudes and behaviors play a major role in the shaping of personality and in the development of emotional disturbances in children is a primary assumption underlying most diagnostic and prognostic formulations in child clinical settings (Karson and Markenson, 1973). This view has been primarily supported by clinical evidence such as case histories and psychiatric interviews (Liverant, 1959). What little experimental research that has been done relating parental factors to emotional disturbance in children has been inconclusive and frequently contradictory (Frank, 1965). Although there is a relatively large amount of research which points towards the importance of parental attitudes and personalities upon child behavior, the current author is not aware of any studies that directly investigate the differences between parents of disturbed and nondisturbed children using an objective instrument.

The need for research and effective treatment and educational procedures is evidenced by the growing number of concerns of school personnel and parents, as well as the prevalence of journal articles dealing with the emotionally disturbed child (Walton, 1975). In developing effective treatment procedures, it is necessary to first consider the conditions that are conducive to the development of difficulties. These conditions, in turn, must be related to the conditions of helping (Carkhuff, 1970). It is in this light that the current research was undertaken.

Subjects and Method of Data Collection

The subjects were selected from the members of The Church of Jesus Christ of Latter-day Saints (LDS) residing in the Metropolitan Washington, D.C. area. The area ecclesiastical leaders were contacted and furnished with applications for participation in a research project dealing with special-needs children. The population consisted of those LDS parents of emotionally disturbed children whose applications were returned and accepted based upon specified

qualifications. Thirty-seven applicants qualified. Each of these parents was required to have a child who had been diagnosed as emotionally disturbed by a certified school psychologist. The Child had to be between the ages of 6 and 17. Fifteen sets of parents of emotionally disturbed children were randomly selected from the population of thirty-seven applicants. This comprised the experimental group. The area ecclesiastical leader of each experimental set of parents provided information concerning all the parents of non-disturbed children residing within his jurisdiction. From this information, fifteen control couples were selected and matched with the parents in the experimental group based on age, socioeconomic status, educational level and number of children. Age was allowed to vary by one year, socioeconomic status was based on \$5,000 increments, educational level was allowed to vary by one year and number of children was allowed to vary by one. In addition, each couple in the control group had a child comparable in age to the emotionally disturbed child of the experimental couple.

Both control and experimental parents were invited to attend an orientation prior to the beginning of an advertised parenting course. They were informed by letter and by phone that the orientation would take approximately two hours and would be given on three consecutive days, one of which they were to select. The earlier day was encouraged. During the course of this orientation, each parent was provided with a packet containing the MMPI, biographical information and parent surveys. The parents were required to complete the forms in one sitting and under classroom conditions. The MMPI was the first in the packet to be completed. The time taken to complete the forms varied and ranged from one hour and thirty-seven minutes to two hours and fifty-one minutes. The forms were collected and prepared for analysis. The parents were allowed to select one of four parent education groups held at various times. Both control and experimental groups utilized the "Parent Education Course" format designed by LDS Social Services and lasted approximately ten weeks, two hours weekly. It should be noted that the parent education course was offered as an incentive or reward and in this sense was not actually a part of the research. It was necessary to schedule an additional day for those parents who missed the earlier orientations. The same procedure was carefully followed.

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Results

LDS parents of emotionally disturbed children scored significantly higher than LDS parents of nondisturbed children on the following scales of the MMPI: the K scale (Test-taking Attitude) at the .05 level, on the HS scale (Hypochondriasis) at the .01 level, on the D scale (Depression) at the .05 level, on the HY scale (Hysteria) at the .01 level, on the PA scale (Paranoia) at the .05 level, on the PT scale (Psychasthenia) at the .01 level, on the SC scale (Schizophrenia) at the .01 level and on the MA scale (Hypomania) at the .01 level (See Table 1). Significant mean differences between fathers and mothers were noted on the MF scale of the MMPI with the mothers having the lower scores. This difference was noted at the .01 level and applied to both control and experimental groups. No other significant mean differences were noted between the mothers and fathers on the MMPI (See Table 2).

Table 1

Means, F Ratios and Level of Significance Associated with Analysis of Variance of MMPI Scale Scores of Parents of Emotionally Disturbed Children and Parents of Nondisturbed Children

Scale	Means		F	P
	Disturbed	Nondisturbed		
L	52.90	51.00	0.796	NS
F	55.60	55.33	2.95	NS
K	61.86	56.80	6.82	.05
HS	56.03	49.36	14.57	.01
D	54.73	50.66	6.39	.05
HY	62.73	54.53	24.57	.01
PD	68.00	54.50	33.37	.01
MF	54.50	51.60	1.65	NS
PA	59.83	52.93	10.58	.05
PT	56.26	51.00	9.10	.01
SC	57.63	51.10	11.89	.01
MA	56.10	49.56	9.45	.01
SI	51.36	51.10	1.08	NS
ES	53.90	55.90	2.00	NS
AI	46.23	48.70	.66	NS

Table 2

Means, F Ratios and Level of Significance Associated with Analysis of Variance of MMPI Scale Scores of Fathers and Mothers

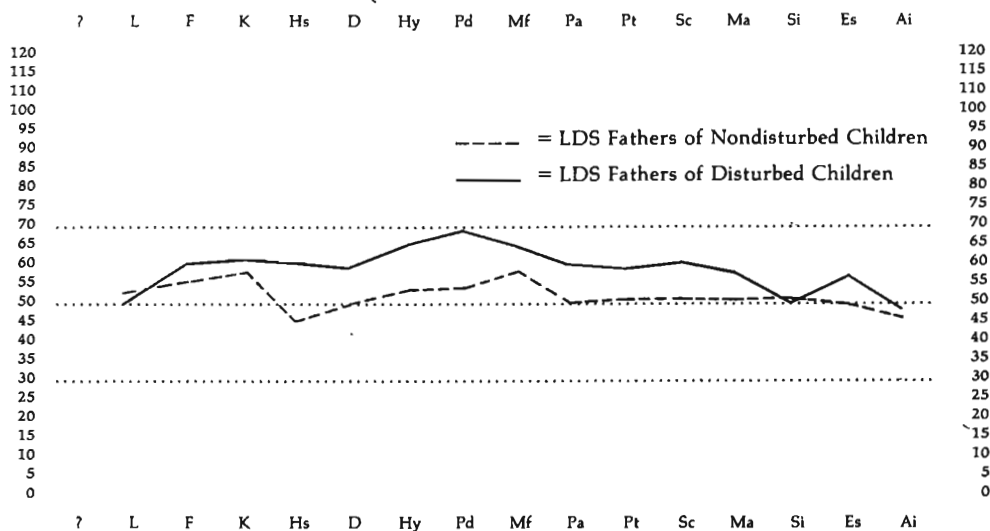
Scale	Means		F	P
	Fathers	Mothers		
L	51.20	52.70	0.49	NS
F	56.93	54.00	3.57	NS
K	59.16	59.50	2.95	NS
HS	54.00	51.40	2.21	NS
D	54.10	51.30	3.02	NS
HY	59.50	57.76	1.09	NS
PD	61.03	61.46	3.43	NS
MF	62.40	43.70	6.86	.01
PA	55.43	57.33	0.67	NS
PT	54.83	52.43	1.89	NS
SC	55.93	52.80	2.73	NS
MA	54.66	51.00	2.97	NS
SI	50.96	54.03	1.98	NS
ES	54.80	55.00	2.00	NS
AI	49.13	45.80	1.22	NS

Discussion

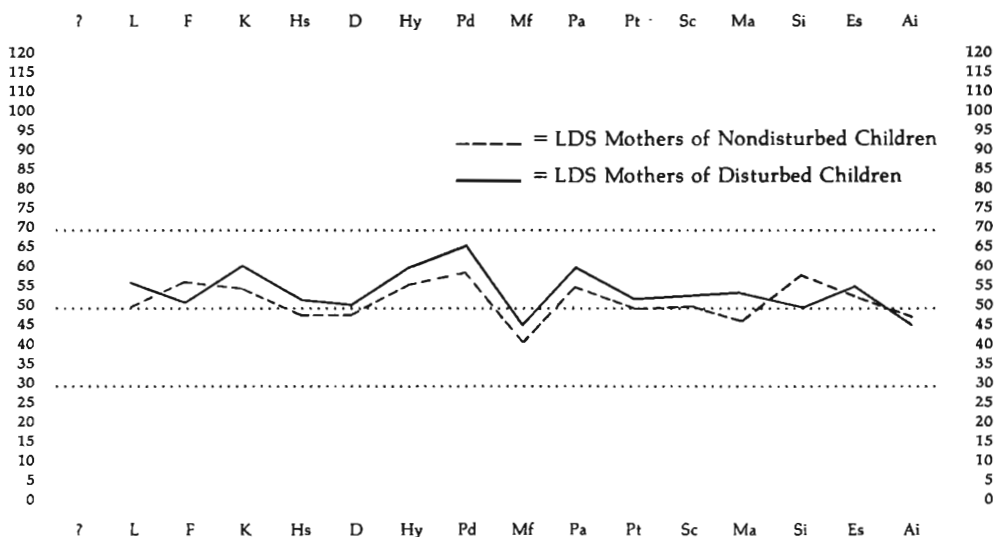
Before interpreting these results, it should be mentioned that the selection of the matching technique with all of its potential hazards, such as reducing the degrees of freedom, requiring a greater F ratio, possibility of statistical regressions toward the mean, and introduction of experimenter bias, was used in an attempt to exercise some control over certain intervening or possible contaminating variables mentioned in previous research. Particularly noted is the research by Welsh and Dahlstrom in 1956 and Goodstein in 1954. These researchers concluded that various MMPI scales did indeed differ as a function of certain demographic and socioeconomic variables.

In general, the results do lend support to the hypothesis that LDS parents of disturbed children are more disturbed than LDS parents of nondisturbed children as measured by the MMPI. This study does not, of course, focus on causation. The elevated scores of the experimental group may be related to the parents themselves, the disturbances of their children or a combination of both of these factors.

Pattern analysis (Graph 1 and Graph 2) reveal some interesting information in terms of the mothers and fathers of the disturbed children. The profile of the LDS fathers of the disturbed children is more elevated than that of the LDS mothers of disturbed children. The 4-3 MMPI profile which characterized both the LDS father and mother of disturbed children (again the father's profile is more elevated), according to Dahlstrom (1971) reflects problems in impulse control and social conformity. Persons with this configuration, although inhibited and moderate, episodically express their aggressive feelings directly and intensively. They are characterized by chronic hostility and aggressive feeling. This pattern was further described by Black and Gough, the latter of whom expanded a table published by Fred T. Tyler, *Journal of Applied Psychology*, 1951. Individuals who were characterized by this pattern were viewed as irresponsible, undependable, impulsive, egocentric, defiant, asocial, individualistic, tactless, improvident, deficient in ability to calculate own stimulus value, shallowness of affect, looks charming, no learning from experience, rebelliousness to authority, nonconformist and unable to accept pattern or routine. It should be mentioned that the profiles, though elevated for the experimental fathers, less elevated for the experimental mothers, is not marked for either. Therefore, the profiles are suggestive of trends in the direction of the above characteristics. Because of the large within-group variance on any one of the MMPI scales, the attributing of psychologically incapacitating characteristics to the experimental parents on the basis of the mean scores is at best indicative of certain group trends and does not necessarily apply to any individual within the group.



Graph 1
MMPI LDS Fathers' Profile



Graph 2
MMPI LDS Mothers' Profile

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FORMULA OF PRAYER

James B. Cox*

The purpose of this paper is to provide a model whereby a counselor can help a client receive revelation, improve his perception of what to expect, and a basic process that will work in this spiritual quest. The model can be used as a check list to see if the client has made adequate preparations, if the client understands what to do and what to expect. The counselor can take the client through the formula of prayer until the problem is found. That is, the formula always works, so if a client is not receiving revelation, the formula will help us locate the client's problem and at that point the counselor can assist him in his quest. As the model is understood by the client, he can use it to provide self direction and thereby draw closer to his Father in Heaven.

Laman and Lemuel were having problems understanding Lehi's dream. They were confused about the natural branches of the olive tree and also concerning the Gentiles (1 Nephi 15:7).

... [Nephi] said unto them, Have ye inquired of the Lord? And they said unto me: We have not; for the Lord maketh no such thing known unto us. (1 Nephi 15:8-9)

Many people have the same problem as Laman and Lemuel did. That is, they pray but do not receive answers.

Some time ago a report came to the attention of a stake president about a father who was upset because the stake president wouldn't advance his son to the Melchizedek Priesthood. The home teacher and the stake president made an appointment to visit his home. Upon arriving they felt a lack of the Spirit of God in the home, and they could tell that the wife was bitter about the problem.

The home teacher asked if all could kneel and have prayer. Upon receiving permission from the father, everyone knelt and the father called on the home teacher to offer the prayer. After the prayer was offered, they reviewed the problem with the father and asked him what could be done to help him and his son.

It seems that the boy became upset because all his friends were advanced in the priesthood and he wasn't. It was found in the interview with the son that he had a special problem that must be overcome before he could be recommended for advancement. The stake

president outlined what the son was to do and suggested that whenever he felt he was ready, to contact the bishop. It was recommended that he become active in young adults, do some missionary work, read the scriptures and study the Institute study guide on the "Life and Teachings of Jesus."

However, rather than do what was suggested, he rebelled because of his embarrassment with his friends. He didn't tell his father what the conversation had been with the stake president, he only said that he didn't care anymore, and he felt the stake president didn't care either.

The home teacher asked the father if he had inquired of the Lord about this problem. He said he had inquired for over six weeks. "What did Heavenly Father tell you to do?" he asked. "That is the problem," said the father. "He wouldn't tell me a thing." "Did you follow the formula of prayer?" The father answered, "I don't believe I know the formula of prayer."

The home teacher told him that if he would follow the formula that Jesus taught, he would always receive direction from above. Also, he would receive a burning within his bosom or a stupor of thought. By this he might know whether or not the path he was on was right in the sight of Heavenly Father. They then inquired if he was willing to try the formula right now. He said he was willing.

"First, Brother Jones, we know that we talk to Heavenly Father by prayer. How does He reveal answers to our prayers? Let us turn to D&C 8:2-3.

Yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now behold, this is the spirit of revelation. . .

"You see, as we turn our minds and hearts to God, we will have thoughts placed in our minds. How will we know if these thoughts are from God? We will feel in our hearts that these thoughts are good.

"How do I know if these thoughts are mine or from Heaven?" inquired Brother Jones. "Good question, let us review a few principles in answer to your question.

"*Principle number one:* God will reveal His answers to you in your mind and heart. That is why He says, 'For as he thinketh in his heart, so is he' (Proverbs 23:7). He didn't say as he thinketh in his mind so is he. We tend to do those things we feel good about.

"Remember, Satan places thoughts in the mind and confirms in the stomach. Whenever you have had

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negative thoughts about yourself, you will feel those pains in the stomach. You feel rotten about yourself, worthless.

"If we learn to do it God's way, we can see our faults clearly and still feel good about ourselves.

"Principle number two: We are told by the prophets that one can know good from evil with a perfect knowledge (Moroni 7:15-18). That is, we do not need to doubt these thoughts and feelings, for if they are good they come from Him. Moroni says that we can know good and evil as well as we can tell daylight from darkness.

"Principle number three: We cannot receive answers to our prayers if we allow doubt to remain in our minds. In order to receive revelation we must condition our minds. We must believe that we shall receive revelation from Heaven when requested.

Or what man is there of you, whom if his son asks bread, will he give him a stone? Or if he asks a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? (Matthew 7:9-11)

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.

But let him ask in faith, nothing wavering. . . (James 1:5-6)

. . . if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord. . . (Alma 32:28)

Remember that without faith you can do nothing; therefore ask in faith. . . (D&C 8:10)

"Joseph Smith taught us in his lectures on faith that 'doubt and faith do not exist in the same person at the same time. . . ' (Page 59).

"We must exercise our faith that God is directing us and by our faith He can and will lead us.

"Principle number four: As you use the formula of prayer you will come to know that the revelations are from Him and that which you receive is right. It always works.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17) (Italics added.)

"Now Brother Jones, let us read the formula in Matthew 7:7 and understand it before we apply it.

Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.

"The formula is:

A
S not ASK.
K

"Many people get down on their knees and ask Heavenly Father to bless their son or forgive them of their sins or help them to become a better husband or wife. He is not pleased with that type of prayer.

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. (D&C 9:7)

"The formula of prayer, as taught by the Savior, gives us the way to receive revelation.

"Ask, 'For everyone that asketh receiveth.'

As you petition Heavenly Father, make it clear what you desire. Remember, He will not do for you those things you can do for yourself. You are on this earth to gain experience. You need Heavenly Father's help and support as you overcome earthly weaknesses. For example, you may desire to become a better person. Ask God to give you ideas on what you can do to become a better person and He will help you and give you strength.

"Seek, for 'he that seeketh findeth.'

Find what? As you seek you will find the way to accomplish your prayer. You may have asked God to help you become a better husband. Now allow Him to place the ways in your mind to accomplish this worthwhile prayer. He may place in your mind the following suggestions:

1. Take wife out once a week
2. Say thank-you for each meal
3. Help her when she is tired
4. Relieve her of the children from time to time
5. Pay attention when she has canned all day
6. Express your real feelings (negative or positive)

"Knock, 'And to him that knocketh it shall be opened.'

What will be opened? The way to accomplish your prayer if you will knock.

What does it mean to knock? It means to do. That is, you must carry out and do the ideas that Heavenly Father suggested in the seeking phase. You will say thank you after each meal. As you do, you will come to know that what you are doing is not only good, but it is fulfilling your prayer. The burning inside is good and confirms you actions.

"Now Brother Jones, do you understand the formula of prayer?"

Brother Jones told the home teacher he did and was ready to use it on behalf of his son.

"Let us kneel and you ask God for what you desire," requested the home teacher. Everyone then knelt on the floor and the father prayed.

Our Father which is in Heaven, we kneel before thee this hour with complete dependence upon thy spirit. We are grateful for thee and feel thy love and concern for us. May we be prepared to receive revelation from thee now concerning my son. Thou knowest his desires and difficulty in preparing for the Melchizedek Priesthood. We desire to help him. Please reveal to us what we can do to assist him in this preparation. These things we pray for in the name of Jesus Christ Amen.

Everyone got off of their knees and sat back down. The home teacher requested the father to take a blank sheet of paper and at the top write the problem down as he understood it. Next he asked the father to open his mind and heart to Heavenly Father and in that framework write down whatever came into his mind. The following was written down:

I want to help my son get the desire to prepare himself for the Melchizedek Priesthood.

1. Ask the stake president what I can do to help.
2. Ask the bishop what I can do to help.
3. Do more things with my son and get closer to his feelings.
4. Pray more and feel after the Holy Ghost.

The stake president and home teacher were thrilled with the answers the father had received. These were essentially the same steps that they would have suggested to the father had he asked.

The father asked the stake president what he could do, and the stake president reviewed what had taken place in the interview except any confidential matters. The father knew for the first time the suggested areas the son was asked to work on by the stake president.

The father met with the bishop and asked the question on his sheet. The bishop reviewed the problem as he saw it, and the suggestions he had given the young man previously. Among these recommendations was for the young man to request a blessing from his father.

The father and mother got their lives back in order and met with their son. They talked openly about all that had transpired. The blessing was given. The father and son spent much time together reading the scriptures and doing some special things together. The son would still become moody and close up at various times, but the father followed the formula of prayer again to help his son. I do believe the father grew as much as the son over that three-month period.

By the way, the father did receive a burning within his bosom as he carried out the prayer. There were times when the father didn't feel anything particularly, spiritually that is. But he refused to allow doubt to hinder his progress. He pressed forward, for he knew what he was doing was right regardless of the consequences of the moment. Sometimes his son didn't want help, but the father continued to show love and concern. The father knew that what he was doing was right. Three months later the young man received the Melchizedek Priesthood and later went on a mission.

FORMULA OF PRAYER-QUESTIONS & ANSWERS

I hate to bother Heavenly Father about all my problems. Should I?

Many people feel unworthy of spiritual help and therefore, do not want to bother Heavenly Father, especially with their "little" problems. These thoughts are contrary to what the Savior taught.

Look unto me in every thought; doubt not, fear not. (D&C 6:36)

For if ye would hearken unto the Spirit which teacheth a man to pray ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray. But behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ. . . (2 Nephi 32:8-9)

Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

Counsel with the Lord in all thy doings, and he will direct thee for good. . . (Alma 37:36-37)

But aren't we supposed to do things on our own?

The intent of this question is that if one is going to become dependent upon heaven before one makes a move, then one will never become like God. For we know that man is equipped to make decisions on his own and thus to act. (Helaman 14:30). So why run back to Heavenly Father every time one needs to make a decision?

Let it be understood that each of us has been placed upon this earth to walk alone through many experiences. Some of these experiences include financial, marriage, health, children, wars, loss of loved ones, accidents, business success and failures, and many, many other experiences. Heavenly Father will not go through these experiences for us. But Heavenly Father is available to guide us and strengthen us as we walk through these growth experiences. Why wouldn't we stay close to Him for guidance and advice? It is free and always correct. He is the best partner we can have to be successful. In fact, the saying goes, "You can live without God, but you cannot succeed without Him." The book of Helaman records:

Behold, they do not desire that the Lord their God who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide. (Helaman 12:6)

As we shall discuss later, many times you will ask for help and receive none for the path you are on is right and Heavenly Father chooses to let you walk alone. You must sweat, endure, plan, challenge, and exercise the faith to overcome, but the heavens can give you assistance and directions. Why wouldn't you ask for help, so if Heavenly Father felt his help was needed, he would intervene in your behalf? There is no sense in our enduring experiences that are not needed for us to become like God. By checking with Heaven in all things, we become prepared to receive revelation when it is for our good. Bruce R. McConkie (1975) has said:

And so we're faced with two propositions. One is that we ought to be guided by the spirit of inspiration, the spirit of revelation. The other is that we're under a direction to use our agency, to determine what we ought to do on our own; and we need to strike a fine balance between these two, if we're going to pursue a course that will give us joy, satisfaction, and peace in this life and lead to eternal reward in our Father's Kingdom.

The solution is to always keep the channels open to heaven for guidance. For one will not receive revelation until he exercises his free agency and chooses what he will do to solve a problem (D&C 9:7-9). Then one knows that Heavenly Father is always there to help when help is necessary. As one uses the formula of prayer, one knows that the solution, or the enduring, or the overcoming, will be achieved.

Elder Cannon testifies (*Journal of Discourses*):

We of all people should be happy and joyful. When the clouds seem the darkest and most threatening, and as though the storm is ready to burst upon us with all its fury, we should be calm, serene, and undisturbed, for if we have the faith we profess to have, we know that God is in the storm, in the cloud, or in the threatened danger, and that He will not let it come upon us only as far as it is necessary for our good and for our salvation. . . .

In conclusion, remember that you are on your own. But there is help available so you never have to fear that you will not succeed in this life and return to your Heavenly Father.

Does Heavenly Father always hear my prayers?

Yes. (Alma 18:32, Matt. 6:8)

What preparations do I need to make in order to receive revelation?

Have a state of mind known as faith.

- a. nothing wavering - James 1:5-7
- b. remove doubts, fears - D&C 6:36, Alma 32:8
2. One must love God and all men, including oneself (2 Nephi 31:20, Matthew 5:22-24).
3. Qualify for the companionship of the Holy Ghost (D&C 8:2-3).
4. President Marion G. Romney (1966) suggests:
If you would obtain and keep the guidance of the spirit, you can do it by following this simple three-part program.

First: Pray diligently. Learn to talk to the Lord. Call upon his name in great faith and confidence.

Second: Live righteously. Repent of your sins by confessing them and forsaking them. Then conform to the teachings of the gospel and give service in the church.

Third: Study. Study the gospel as you might sciences and other scholastic courses.

If you will do these things, you will get the guidance of the Holy Spirit, and you will go through this world successfully regardless of what the people of this world do.

I would use the above items as a check list to see if the client is prepared to receive revelation. If he is not prepared, help him to get prepared and experience the joy of revelation.

Why do I feel confused many times when I pray?

There could be several reasons, like not living worthy of the companionship of the Holy Ghost. Or, you haven't decided what to do for yourself. Or, you really do not want to hear the answer that you know is right. Or, you have not made preparations spiritually to receive an answer. Or, you are trying to receive answers when you do not like yourself or someone else.

I have felt good about my prayers, but it still didn't come out as I expected.

Some members make the mistake of assuming that if they get a good feeling in the asking phase that Heavenly Father has approved the whole package. My wife and I prayed about going into a business venture and we felt good feelings about it. To me, this is the signal to continue in the formula of prayer in order to evaluate the price. Once we got all the facts, we could have decided that the venture was good and honorable, but we might not have wanted to pay the price. However, we did decide to pay the price and asked for a confirmation on our decision, and received that confirmation. Five years later we were broke and in heavy debt. Does this mean that Heavenly Father failed us and that our experience was of little value? Not so. I have found that in order to achieve a level of financial independence, business failures can be the very training one needs to succeed.

Is there a difference between confirmation, stupor of thought and no answer?

First of all, each of us has the light of Christ and can tell the difference between good and evil with a perfect knowledge. (Moroni 7:15)

Secondly, assuming we are using the light that we have been given, then we will receive the answer to our prayer in the mind and in the heart. (D&C 8:2,3). We will feel a warm sensation within our heart. (D&C 9:8). Or if we are looking for more light and knowledge or ideas to answer our prayers in the seeking phase, we will experience a flow of intelligence within our minds which will be just what we need to answer our prayer, according to the teachings of the Prophet Joseph Smith. We will experience three signs from this type of revelation. It will enlighten our understanding, enlarge our soul, and be very delicious to us. That is, we will want more of this type of help. (Alma 32:28)

Next, what happens if you receive no response?

First, check to see if your request is appropriate. (James 4:3)

Second, is my faith sufficient to expect an answer and abide by the answer when received? Do I feel good about myself, Heavenly Father and others?

Thirdly, have I followed the formula of prayer. Made a decision, sought for help, then done all I could do?

Finally, if time is short and I have done my best to receive revelation, then Heavenly Father is allowing me to act on my own.

Elder Scott (1978) of the First Quorum of Seventy, has suggested three possible results to prayer, when one is in tune.

... permit me to share something with you that I feel is sacred. I have found by personal experience and have had confirmed so repeatedly that I know it is true that when we follow the laws of prayer given us of God one of three things happens. First, we will feel that peace, that comfort, that assurance, that certainty, that our decision is right; or second, we will feel that uncomfortableness, that stupor of thought, and we know that what we have chosen is wrong; or third, - and this is the different one - we feel nothing. What do you do when you do not feel an answer? I have come to thank the Lord with all my heart when that occurs, for it is an evidence of his trust . . .

President Joseph F. Smith (1952) said:

Therefore, the presentation or 'gift' of the Holy Ghost simply confers upon a man the right to receive at any time, when he is worthy of it and desires it, the power and light of truth of the Holy Ghost, although he may often be left to his own spirit and judgment.

Remember, sometimes Heavenly Father doesn't care which activity we engage in for they both are good and will bring us growth and experience. Therefore, it is by design that he allows us to decide and act. (D&C 58:26-28). We can choose several places to live and several different occupations to make a living - all of which are acceptable to Him, but I still check with Him to see if He does care about my decision, or if I need to add more ways to determine the total price that I will have to pay in order to accomplish my prayer. If I have more time to get an answer, then I suggest we follow President Romney's (1966) plan.

I know from my own experience that prayer is the pathway by which we may come into contact with God and receive direction from Him. There have been times in my life when it was very difficult for me to get through to the Lord and when I've had to fast and pray for periods each week over long months of time. But it can be done, and you can pray to the Father and receive help in your problems. One need not make serious mistakes in life. If you can learn to walk by the Spirit, you can make every decision in your life correctly.

How do I know if the Holy Ghost is speaking to me or not?

Do what you feel impressed to do and you will know. (John 8:32) (D&C 84:46). To walk by faith is not to have a perfect knowledge that what you feel impressed to do is for sure. (Alma 32:21). One must walk to the edge of the light (that which you can see clearly) and then into the darkness (that which you have little or no experience) and act with faith.

If you will write down in your journal what you felt impressed to do and do it, and then several months later go back and review your journal, you will find out that, with some modifications, your prayer was answered.

Those who ask "How do I know," usually are not doing that which already has been given to them. They choose to doubt the revelation because they cannot see for sure that it will work. They are not willing to walk by faith and trust Heavenly Father.

Personally, I find the confirmation of the Spirit more in the knocking phase than the asking or requesting phase. The sad part is that many people never get out of the asking phase, therefore, seldom experience the burning within their bosom.

It has been my experience that one must keep his mind and heart open unto Heavenly Father during all three phases of prayer. As one carries out the 'to do' list in the knocking phase, and as one has the attitude of prayer, more revelation comes and the list is expanded. This means turning off the radio and asking Heavenly Father for additional help or insight in carrying out each item given in the seeking phase.

Do we always feel the influence of the Holy Ghost if we are worthy?

No. Read Brother Hugh B. Brown's statement as reported by Truman Madsen (1964), then a mission president in New England.

"It was at the Mission home. We sat down in the midst of a tight schedule with President Hugh B. Brown. Several missionaries luxuriating in his spirit, grasped at the moment to ask questions.

"Can you have the spirit of God all the time?" asked one. "And how do you cope with the dark hours?" He looked away for a moment reflecting.

"My life experience proves to me one thing. The Lord knows. And the Lord cares. When you are blessed with the communion or the 'sunshine' of the spirit, you bask in it, drink it in, to prepare for the hours when you are left to yourself; to pull you through the darkness. I have never been able to synchronize my watch with the Lord's timetable. We are his instruments and His will does not always correspond with ours. But we must go on. Or we are lost and have no promise. Even the Savior cried out on the cross, 'Why has Thou forsaken me?'"

It has been my experience that the Holy Ghost withdraws itself from time to time in order for me to become like God. That is, I need to have the experience of walking according to my own light and knowledge. I can pray, read the scriptures, love myself and others, and then choose what I will do to succeed. I am responsible. Heavenly Father wants me to succeed, but I must go through the experience.

Even the Savior had to go through the suffering for the sins of the world without the Spirit in the final

hour. He had to walk alone. But, He knew that the course he was on was correct. He still requested, if the cup could pass, let it, but "thy will be done:"

Conclusion

The above outline provides a model for one to receive answers to prayers. In cases of difficulties with prayer one can review the formula to find out which part is not being carried out properly, and then instructions can be given to a client on how to move forward. A counselor can outline the formula of prayer to a client and then help the client right there in the office to kneel and experience revelation.

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therapist's being a real person, an educator, a coach, lending the patient the benefit of one's hopefully healthy ego. He assists the patient in seeing what role the patient does play and could play in life, and what he can become. He helps the patient recognize true feelings, especially the positive ones. He enhances the patient's sense of self, giving appropriate feedback for small accomplishments. He helps the patient improve interpersonal skills and see the motives of people around him realistically. He is a model of humanness, in short, the patient's ally in the real world.

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congruently, I don't have to take thought about being loving or understanding or listening properly because I do it automatically. I already have the skills, as I think most people do, but I don't use them when I'm perceiving accusingly or self justifyingly and living a lie.

If we were all being true to the truth within us we would see things as they really are and feel compassion and love for each other. We would have no desire to offend or take offense, or provoke and entice each other. There would be no negative emotions to control because when we aren't living a lie we aren't concocting emotions with which to blame others. We would be living in peace and harmony as some generations have done and there would be no enmity in our hearts.

Getting back to marriage enrichment, I think some of the implications from this concept of self betrayal are these:

Teaching people that sharing their feelings is the key to marital bliss without teaching them responsibility for their feelings is to help them only partially and, I think, temporarily. On the other hand, by having them share their feelings and especially their positive ones as we typically do in marriage enrichment workshops, we are actually helping to soften their hearts towards each other and improve their attitudes.

Since there are honest emotions and dishonest ones and the latter are the ones that are generated in order to justify and accuse, people need to be taught to repent of these feelings. However, negative feelings which spring from honest concerns and not just from offense taking need to also be shared but in an unaccusing way so that growth instead of collusion can take place.

I am opting for a combination of skill training combined with a greater emphasis on the roles of personal righteousness and responsibility, attitudes, perceptions, compassion and forgiveness because I have seen in those troubled couples who have occasionally attended our marriage enrichment workshops how futile it can be to try to impose skills over accusing attitudes or, in other words, an accusing heart. The skills alone don't often solve the problem and can actually help them to become more adept at accusing, abusing and hurting each other. What they

need most is a change of heart.

Therefore, when marriage partners let go of the things they are holding against each other in order to justify their own unloving behavior, and begin to see each other honestly and compassionately, they don't have to take thought about how they are communicating; they rather automatically treat each other lovingly because their hearts are pure and they are not betraying themselves.

In conclusion, it's not hard to understand why many married couples are struggling to get along, given the realities of sin and the models of self deception which surround us. The Jews have a proverb which says, "You can't have Zion in Babylon" because Babylon will eventually wash over you. This is what I think is going on in the world generally and with too many Latter-Day Saints. They love each other, want to be together forever and prize their families above all else, but are relating to each other in the accusing and self betraying ways of the world rather than from an orientation of true charity. By helping them realize this and see how to perceive honestly and unaccusingly, and to concentrate on their own hypocritical behavior, they can begin to feel the promised peace the gospel offers those who truly love and who truly forgive and who are not easily provoked or quick to take offense.

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unconscious. Maslow and Rogers impress upon us that mental health depends on harmony and being "fully functioning."

"Wholeness" of self is the mountain ridge that leads to knowing God according to President Brigham Young.

The greatest lesson you can learn is to know yourselves. When we know ourselves, we know our neighbors. When we know precisely how to deal with ourselves, we know how to deal with our neighbors. You have come here to learn this. You cannot learn it immediately, neither can all the philosophy of the age teach it to you; you have to come here to get a practical experience and to know yourselves. You will then begin to learn more perfectly the things of God. No being can thoroughly know himself, without understanding more or less of the things of God; neither can any being learn and understand the things of God without knowing himself; he must know himself, or he never can know God."

8:334

Discourses of Brigham Young
p.269

The ultimate goal of spiritual counseling is not only to help a person gain a healthy self-concept, but to put water in the lock that will open the channel between self understanding and a loving relationship with Christ and Heavenly Father. This is our charted course.

Can we be worthy of the trust people have in us? Are we grateful for the challenge to give, that Jesus taught so well in the atonement?

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Essentially, the present study failed to establish any definitive relationships between parental pathology and the kinds of behavior problems exhibited by their children. This may be a function of the inapplicability of the MMPI for such fine discriminations, the lack of within group homogeneity, the small size of the groups, or any combinations of the above factors.

Summary

The MMPI was used to compare fifteen sets of LDS parents of disturbed children (experimental group) with fifteen sets of LDS parents of nondisturbed children (control group). The mean differences between the experimental and control groups supported the general clinical impression that both LDS fathers and LDS mothers of disturbed children are themselves more maladjusted than the LDS fathers and mothers of nondisturbed children. However, pattern analysis and visual comparison with typical norms for psychiatrically disturbed adults indicated that the experimental parents are more like "normal" parents than they are like adults who seek psychiatric help for themselves.

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BOOK REVIEW

by
James D. MacArthur
of

GETTING TO KNOW THE REAL YOU

By Sterling G. and Richard G. Ellsworth
Deseret Book, 1981

Brother Sterling Ellsworth presented the pre-convention workshop for AMCAP members in Oct, 1979. It was our intention to publish a summary of that workshop. However, since this book was soon to be published, it was decided to publish this review instead.

—Ed

The major effort of this book review is to summarize Sterling Ellsworth's major viewpoints as expressed in the book. Therefore, the content of the review contains none of the personal perspectives of the reviewer other than those which match Dr. Ellsworth's directly.

"Getting to know the *real* you, remembering who you *really* are and keeping your *first* estate, are phrases with a great deal in common according to Dr. Ellsworth, the author of this new work on true and accurate self-perception in a gospel framework.

There are more dimensions to our being than are apparent to us with our presently available physical senses. We come as volunteers, eager to succeed, eager to experience, eager to learn what earth life has to teach us. And although our memory of our pre-earth life is taken from us that we may act and be acted upon, fairly, without restriction, yet our *identity* as powerful, successful and ethereally beautiful spirit sons and daughters of divine parents is not changed at all. This identity always remains. It is ours, and it is always there, always available, whether we are aware of it or not. It is the "real me", the "deep down inside soul" that so many people are struggling to uncover and to know. It is the "real self". It is the sacred individual essence that is particularly our own anywhere and everywhere no matter who or what we are in our mortality. It is the foundation upon which our lives here upon earth were meant to be built.

The main issue in accurate self-perception lies in our understanding of the key word "identity". There is a permanent identity available to all of us that lies in our ability to clearly understand our divine, eternal relationship with God. We must obtain and maintain a clear view of our most basic identity. That is the key.

However, some people are almost completely immersed in the things of this earth. They cannot or will not go beyond what is perceivable by their physical

sense. They are caught in this world's dimensions and whatever else one might suppose is unreal, nonexistent.

The following is a description of how the trappings of this world begin to affect our self-perception

Gradually a young child becomes aware of the dimension of time. Time relationships begin to have meaning. He begins to measure and arrange events that happen to him in terms of sequences, of before and after. He adopts, necessarily and conveniently, the world's measurement scale of minutes, hours, days, and years. He becomes terribly conscious of the changes that occur in his body as he grows older, and he is indoctrinated with the values the world places on these changes. Perhaps he begins to serve these changes, seeking to obtain some and to avoid others. He may begin to worship youth, or power, or socially prescribed beauty; he may seek to shape himself to some prescribed mold, exercising and padding his body, decorating and emphasizing its parts. As he comes of age, the world's dimensions of space and time may become his major dimensions and, at last, may become the only dimensions by which he measures the values of his existence.

But our spirit did not come here from a sphere so distinctly limited. It is not bound nor influenced by age and other similar limiting concepts. It came into this mortal world with the intention of keeping its first estate. This means maintaining its spiritual achievement, remaining true to its original self and "nourishing and increasing its spiritual inheritance of sensitivity, awareness, empathy, understanding and love through its mortal experience."

Basic to Satan's plan is that we should accept a counterfeit identity, a "world" self, in place of our real spirit self, and that we should measure our worth in worldly ways such as physical appearance, approval of a group, social achievement, etc. Soon, we will begin to believe that these things *are* ourselves, our real selves.

He whispers in our ears, "you go out and buy yourself some new clothes, and get some plastic hair - then you'll feel like a million bucks!" Or, "You get yourself on the pom-pom team,

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or get to be a cheerleader, or get the lead in a play, or lead your company in sales, or get to be president of the board, or a leader of the people, and *then* you'll be somebody." But he never tells us that our need for worth and purpose is spiritual, that it is a continuing need from our first estate, and that these outward things that he promotes are of the earth and external to our spirits, and that therefore they can never really satisfy.

How vital it is then to have a true and accurate perception of what we really are! We begin to see the importance to our mental health to know our real selves and to see the proper place of internal and external values. In healthy people, performances and appearances are outward reflections of the inner self. External things should be a manifestation of the beauty and nobility within. The spirit is King.

Integrity, love, tenderness, assertiveness, consideration, privacy, modesty, chastity are beautiful and dependable because they flow outward from the spirit. In such a dimension, self-respect is sure.

However, in this mortal dimension, body is King. A person can buy fake, counterfeit worth by having his body fit a certain mold or by doing certain things with his body. Age, race, color, size, shape, sex, achievement all have become conditions of inner worth.

But worth, joy, happiness, purpose, and meaning are all internal things! In their highest development, they are spiritual. Appropriately providing for them is the literal job of the inside, real self. And the inside self is capable. It is able to do this if allowed. Worth is built into the spirit in the pre-mortal world. We did not come to mortality to get it. We brought it with us. Worth does not have to be earned all over again here on earth.

Man has worth simply because he is a child of God, a human being, a shining spirit self with a marvelous body and a right to grow and become. Worth is programmed into man before he is born, and, as the self grows in mortality (if it is allowed to grow), man becomes even more confidently and sensitively aware of that fact.

But suppose we are unaware of our true nature or that we ignore it. Suppose it is muffled and stifled and covered over with lies and inaccurate information? Suppose it is not given the nourishment it needs? Then it cannot do its job. It cannot provide for the person's spiritual needs. External things will then appear to take over the job of giving evidence of worth in the individual. Body and performance become the "main agents of supply for what the stifled spirit is no longer allowed to provide."

First things must be placed first, and second things second. The spirit is first. It must rule. The body, and all the external things it is able to do, is second. It must obey the spirit! External things, such as appearance and performance, should flow from the spirit, from the inside self. They should be inseparable results of the first-estate identity of each individual.

Let us then catch a glimpse of the individual who has been able to remain relatively unaffected by the false self-identity that is so much a part of this world.

But, there are also those in the world who have not covered themselves over, who are more positive than negative, who have had adequate positive nurture from their first appearance upon the earth, who have very thin layers of worldly padding and very small loads of garbage, and only narrow defensive barriers that cover only small pain. These people are sensitive; they sparkle and shine. They have great power and great beauty. Their beautiful selves shine through their thin world layers as the bright sun shines through wispy layers of earth's morning clouds. When such a person comes near, we feel we have known him before--and we feel safe with him; we are able to love him without guile as we loved each other in our first estate before we left our Father's house and took on mortality and the test of this earth life.

Such people are congruent. They have learned how to keep external things in harmony with internal reality. In their lives, the inside self is in control of the outside world. In other words, such a person is keeping or maintaining his first estate in the midst of his experience in his second estate. In him, both estates are being brought together in a mutually contributive relationship that brings honor and glory inevitably to the spirit accomplishing it.

And the spirit can accomplish it. It is able. The spirit, the inside self that is in every man and woman born to this earth, has wonderful qualities. It is lovable and capable. It is interesting; it is exciting; it is thrilling. It has great magnetic power; it is attractive and powerful. It is intelligent, precious, sensitively aware. It is genuine and exceedingly beautiful.

It is apparent then that understanding how the inner self is nourished and strengthened is critical. In the pre-mortal world we were powerfully strengthened by the unconditional love of God. Genuine love is "the first law of heaven, it is the basis for all successful living." Love nourishes the powerful spirit being that is our real self, our real identity, and that dwells within our earthly bodies.

This type of essential nourishment is not easily obtained in this world, however. To the extent that spiritual nourishment is lacking, mutation occurs. In our desperate attempts to be what we actually are, we feel forced to change ourselves into something that we are not so that we do not perish.

In Oregon a few years ago, we had a rhododendron in our yard that didn't grow as it should have done because we had not cut away a big enough opening in the layer of black plastic. The rhododendron plant had been prevented by the plastic from receiving the sunlight and fresh air and other nourishment its roots needed to fulfill their potential. I remember scraping away the thick layers of bark mulch, laying bare the black plastic, and then pulling back that heavy layer from the earth. Beneath it, all across the surface of the earth, was a solid white mat of long runners, of long, groping, stem-like roots. Besides rhododendron roots, there were roots from many other seeds that had tried to grow. I recognized some of them by the ways in which they had sent out their shoots. Here an iris bulb sent out long pale fingers, and here a blackberry vine. Each seed had obediently begun to grow regardless of the heavy barriers above it. Each tiny plant had worked tirelessly to actualize its potential, but the thick layer of black plastic, covered with many inches of heavy damp bark mulch, had proved too formidable.

The plants could get little water and little air. They were prevented from receiving the nourishment they needed, and so each plant had searched for an opening, for a way out, for a

way to live regardless--and, in the process, had changed. Instead of a blackberry bush with leaves, thorns, and juicy fruit, that seed had produced a great mass of pale thin roots and stems groping for nourishment to satisfy the driving need to stay alive. Each plant had been forced to mutate, or die.

Our greatest need is to understand how we are relating to ourselves and to others. Are we remembering that our every interaction is a support to what we really are or a support to a mutated world self? When we desire to communicate to another our feelings of positive regard, our love targets take the form of externals (3.8 GPA, ability to cook, lofty career position, financial status, physicalness, etc.) or internals (she is kind, gentle, reliable, utterly honest, inward beauty, comfortable to be with, etc.). It is surprising when we consider how many of our love targets are external.

The man who came into my office threatening to divorce his wife because she weighed 247 pounds was openly proclaiming that his love targets in his relationship with his wife were purely physical. He openly stated, "That is not the body that I contracted for." In this marriage he related primarily to his wife's flesh and what that could do for him. He had married a body, not a person. He had no sensitivity to nor even awareness of her spiritual identity, her heavenly being, her real self. This was mutation. And she, perhaps as a consequence, had turned to food as a love substitute for the real nourishment she so vitally needed. This too was mutation. Both of them had become blind to what originally was intended to be.

All of our relationships with others and with ourselves are exchanges in which nourishment is given and taken. These relationships should constantly be evaluated in terms of targets (what we are aiming for) and motivations (our values, why we seek what we seek). Both target and motivation are equally important.)

Conditional love supplies are delivered by one person to another upon certain conditions. They have nothing to do with the intrinsic worth of the inside self. The receiver feels a need to constantly be proving, earning or buying his conditional love supplies. Few will give them to him free because they know little of his innate worth. A purchased love supply is "always external and always conditional for it is delivered upon payment of price." We work to earn that which we feel we innately merit, but few will give us. Sadly, the "worth" gained, the "love" obtained, not only mutates the user, but also reinforces the false target that is causing the mutation.

Each person, as a person, merits "love and respect, confidence, trust, freedom, faith, purpose, and worth, simply because he is. These are his by right of his identity. True love matches the identity of the inside soul of both giver and receiver."

To the extent that we become mutated, (in that real needs are left unmet) a "substitute self" is created. This is a learned, counterfeit of the real inside self. Styles of behavior associated with the substitute self are unauthentic; they pervert perspectives, victimizing and enslaving the real self, mutating and changing it until it cannot fulfill its original capabilities. For

example, overeating or being overweight is a common style often adopted by a substitute self. This style is pressed into service to fill substitute needs, needs that have taken the place of the original great requirement for nourishment to the inside soul.

Leaving behind the trappings of the substitute self involves great and effective effort. To achieve the desired change, we must understand the root causes of the maladaptive behavior and not simply focus on the symptoms of the core cause.

Down below the surface lurks a problem, a real hurt. The person will seldom openly say: "I feel inadequate." "I don't like myself." "I'm afraid of other people." "I use sex for closeness I don't really have." "I get angry because anger keeps people away from me." These realities, though true, are simply too shocking to be admitted even to oneself, and they are much too revealing to be openly proclaimed. Yet, many suffering persons sense them about themselves, and long with all their hearts to change them.

But to really change such outward appearances, we must get to their inward causes. Treating only symptoms is placing a Band-Aid over a cancer.

There are a few key questions that one might ask himself in order to discover his substitute-self styles, their purposes and origins and yields. These questions must be asked over and over again, and the answers sought at deeper and deeper levels, for many of them are subconscious locked deep in areas of ignored unawareness.

The first question is: What is self-concept? In other words, how do I feel about myself? How does it feel to be me?

The second question is: How do I cope within my self-concept point of view? What styles have I adopted to handle my negative self-concept in various situations?

The third question one should ask himself in order to discover his styles is historical. It requires digging into the past. It asks, "How did my self-concept get the way it is? What are the threatening hurts it defends me against?"

"Love deprivation is Satan's most powerful tool." With it, he manipulates men into positions wherein they choose to frustrate their own progress in this life, and they inhibit their eternal progress. Mental illness is a way of handling deprivation, a way of getting substitute love when one does not have an adequate real love supply. One very prominent type of substitute-self style is called psychosis.

The psychotic person handles stress by escaping. He makes a massive change in his reality, adopting a whole new dimension of things. He creates a fantasy situation that puts him grossly out of contact with what really is. He does this to escape from pain. In time, he becomes addicted to his fantasy life; his fantasy protects him from hurt, from the agony of his deprivation. His fantasy life gives him substitute love supplies in place of those genuine supplies he does not find in real life. And the style works, somewhat adequately anyway. Extreme psychotic people tend to lose their anxiety. They will rarely have ulcers, colitis, nervousness, stuttering. Their fantasy worlds are so massively powerful, so mutating to their real selves, that anxiety is rare. But their fantasy style shuts off their sensitivities and their awareness.

Neurotic substitute styles such as crying payoff in relief from the stress of tension. Nervousness and

excitement usually bring help from others and crying does relax us and bring sleep. All of these neurotic styles are, in some way, attempts at securing love reinforcement, securing a temporary illusion of solution or an acceptable escape from a situation that is painful.

There are other forms of mental illness that need to be treated. For a description of these, refer to the text of the book.

The truly aware person needs no substitute styles, no false pay-offs, no counterfeit rewards. His joy is in his heavenly being and that knowledge of self is so deeply thrilling and quietly joyous that desires to "take, possess, or exploit" have no foundation. But, such a level of being is difficult to attain. We begin to develop substitute styles very early in our lives. By the time we are eight, we have made some clear choices of styles. Of course, these have had major environmental influence.

The first and primary factor is the availability of real love supplies in our family. If genuine love supplies are available, then the real self confidently emerges and the substitute self is not necessary.

A second factor is the order of the child's birth, both by sex and by years. A baby who closely follows another boy has less chance of successfully copying the older boy's substitute styles. But if a boy follows a girl, there is more chance for his success should he copy his sister's styles. Because sex differences easily provides uniqueness (a substitute for real identity), it is not as threatening for a boy to copy an older sister's styles, or for a girl to copy an older brother's styles, as it is for a sister to copy a sister, or a brother to copy a brother.

A third factor is the social need to be different. Being different is an external substitute for genuine internal self-assurance.

The fourth factor is the model the parents allow or prohibit in the child's environment.

Each style a child chooses will be a style that accommodates four or five urgent needs. Each will be rooted in his negative self-concept.

Understanding human interaction and its relationship to true identity is a major facet of this model of human behavior and self-perception.

In all human interactions, three types of performance can be identified. One of these is doing wrong things for wrong reasons - action motivated by identity deficiency. When one lies, shows off or belittles another, he is doing a wrong thing for a wrong reason. Showing off the physical body is a wrong thing done for a wrong reason. The wrong reason is to buy or prove worth. The payoff received is a cheap substitute for a real love supply. The substitute is better than its alternative - nothing.

Another type of interaction is doing right things for wrong reasons. This too is action motivated by identity and love deficiency. The person does a right thing but does it to fill his worth and love deficiencies.

A person who abuses his body by overeating in order to receive oral satisfaction, or some other love supply, is doing a wrong thing for a wrong reason. However, when he decides that his body is being abused, that it is ugly, that therefore he

is not attractive to other people, and he decides to cease overeating, goes on a diet, and is able to lose weight and put his body back into normal shape, he has done a right thing; he is no longer abusing his body, but he has done it for a wrong reason--that he might be attractive to other people and thereby have their approval and their love. That kind of love, based upon the acceptable shape of his body, is conditional and fake. It is a cheap substitute. He is doing a right thing for a wrong reason. His basic feelings of being insecure and inadequate and unloved probably have not changed at all.

A third type of interaction is doing right things for right reasons. This is action motivated by being. It is based on the respect for and the expression of the inside self, the heavenly being that inhabits the mortal body. This type of interaction reinforces the real spirit self as the other two deficiency motivations reinforce the substitute self. The only payoff involved in this interaction would be the deep, solid joy that inevitably comes from acting in harmony with one's true, divine identity.

There is a fine line between deficiency and sufficiency motivations, between helping another person in order to get something from him or helping him as an expression of one's own inside self. A person who gives to get is usually worried and desperate. Like the mother who attempts to hug her son to fill her own need, this person is driven by outside forces, by external measures of his purpose and worth. He generally feels deficient and inadequate. So as he chooses to do right things, they are often done for wrong reasons.

On the other hand, a person who gives to express his own being is most often doing right things for right reasons. He gives to express his own fullness. He is not worried or desperate.

In all we do, however, we express a mixture of our "selves", our real self, and our negative substitute, world self. The mixture will occur. The question to be answered is which "self" will predominate? We control this in our mind. We must learn to "catch the negative" each time it swings into action. With concentrated effort one must say to oneself, "Just a minute now; I told a lie." Why did I tell a lie? What did I expect to get from that? Is it really worth it to me to have that? The recognition of what one is doing is the process of freeing the real self to do its job for it is the real self that speaks when those bold questions are asked.

Often, as we seek to meet real needs, we forget to include a love supply from ourselves. It rarely occurs to us that the heavenly being that dwells inside can provide us with strength and assurance. Love by its very nature is self-perpetuating. "It feeds on its own fruits; kindness, service, companionship, firmness, appreciation, regard."

Love supplies from the real self begin when we perceive in ourselves a character trait that is evidence of our spirit, such as gentleness, courage, sensitivity, persistence, or sacrifice, a quality of being not taught to us by anyone, although it may

have been reinforced over the years by real love.

We must be wary, however, in our inner searching, for outward appearances and performances can be insincere. They may not be what they appear to be. Satan is very adept at producing counterfeit forms. For instance, some people appear to be truly sacrificing, or truly gentle and kind, but their motivations may be to get recognition, praise, or love, or even money or material goods, rather than to express their being. Getting is always a deficiency motivation.

Now when people obtain a vision of even one character trait that belongs to them, to that heavenly being that is really them, they begin to grow. When they perceive that there really is something inside them that does not come from any culture or environment or from anybody else's personality, something that is evidence of their heavenly being, they begin to be free, for they own something that is utterly independent of the world and its dimensions. No one can ever steal it or take it. No one else has any power over it. No prison door can shut it away. No knowledge of it lifts them above criticism, above discouragement, above failure. It strengthens them in their self-regard. It increases their understanding. It nourishes their sensitivity. And, as the veil opens further for them, as it may do, they discover more about their real selves; inspiration becomes more easily available to them, for the things of the spirit are always discerned by the spirit.

It requires a constant effort on our part to keep our first-estate eternal identity before us so that it may influence our thoughts, feelings and actions.

All we have to do is do it, and constantly. In the morning when our loved ones come for love, we need to remember who they are; at midday, when the demands of business and profession press worldly hard on us, we need to remember who we are; in the evening, with family and friends, at table or entertainment, we need to remember what our purposes really are and why we are alive in this dimension of time and space. Everything follows this remembering - sensitivity, honesty, confidence, respect, worth, capability, lovability, empathy, and all the vast awareness of patterns and styles of needs and behaviors, authentic and substitute - all the facts of true human freedom and temporal and eternal happiness, all of these and more enter into our lives by his great key.

YOU MAY WANT TO READ:

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- Shepherd, David R., Personalized Counseling and Client Satisfaction, *Conciliation Courts Review Journal*, Vol. 18, No. 2, Dec., 1980.
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Thanks to you, Brothers Bigler, Clive, Shepherd and Taylor for responding to our request for information about your recent publications. We hope your example will motivate others to do the same.

—Ed

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 1, Section 2, AMCAP By-laws