



Journal of the Association
of Mormon Counselors
and Psychotherapists

October 1981 Vol. 7/Issue 4

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

The purpose of this Association shall be:

- a) To promote fellowship, foster communication, enhance personal and professional development, and promote a forum for counselors and psychotherapists whose common bond is membership in and adherence to the principles and standards of The Church of Jesus Christ of Latter-day Saints, both in their personal lives and professional practice.
- b) To encourage and support members' efforts actively to promote within their other professional organizations and the society at large, the adoption and maintenance of moral standards and practices that are consistent with gospel principles.

*Article 1, Section 2, AMCAP By-laws
(as ammended Sep. 30, 1981)*



Journal of the Association
of Mormon Counselors
and Psychotherapists

October 1981 Vol. 7/Issue 3

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Call For Manuscripts

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

Burton C. Kelly, Editor-elect
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EDITORIAL

It is with mixed feelings that I turn the editorship of the AMCAP Journal over to my successor, Bro. Burton Kelly. Perhaps the first feeling is one of relief: no more deadlines to meet (or *try* to meet!); no more galley proofs to read; no more hurried trips to the printer with corrected copy; no more late-night or early-morning hours at the desk reading manuscripts instead of in bed sleeping; etc., etc., etc. Yes, life will be much less demanding and harried now than it has been during the past three years.

But frankly, I'll miss it. The second feeling is one of regret: no more close contact with authors and prospective authors over content, format and wording of articles; no more "Letters to the Editor;" no more criticism (of which there has been very little) or commendation over the Journal; no more official concern over whether or not it represents our Association well (I will always be concerned as a member); etc., etc., etc.

Serving as editor has been both frustrating and rewarding--but mostly rewarding. How grateful I am to have had the opportunity! And how glad I am that I can hand it over to Burton now that Issue 4 of Volume 7 is finally ready to go to press! How rewarding it is to observe the progress we have made as an association of professionals who share two of the most important aspects of our lives: our work and our religious beliefs. We've come a long way! I'm so happy to have had a part in the organization and growth of AMCAP.

In the first issue of Volume 6, the issue that launched the Journal as a quarterly, I summarized the history and content of the first five volumes (see the January, 1980 issue). A few comparisons between the first five volumes and the last two are, I feel, in order:

- 1) Volumes 1 thru 5 contained 8 issues for a total of 272 pages and 41 articles. Volumes 6 and 7 also contained 8 issues with 248 pages and 44 articles. In terms of output, then, we have accomplished about the same in two years as we did in five.
- 2) The ratio of convention-related to non-convention articles has decreased slightly: 26 to 15 in Volumes 1 thru 5 to 26 to 18 in Volumes 6 and 7. I see this as an improvement, since we are becoming less dependent on the convention as a source of articles. More and more, members are submitting excellent, unsolicited articles for publication.
- 3) While quality is hard to assess (especially in the

absence of any substantial amount of feed-back from readers--which absence has been the hardest problem for me to deal with!) I feel that it has improved. We need have no hesitation, I feel, about sharing the Journal with our non-Mormon colleagues. It took a long time--much too long!--to reach the point where at least most of the technical errors have been eliminated. It also took a while to get enough of a backlog of articles so we could be highly selective in terms of the content and quality of writing. But we have reached that point and will be able to continue, I'm sure, to improve.

- 4) The number of articles based on presentations by General Authorities and other officers of the Church (4 and 8 compared to 3 and 5, respectively) has decreased somewhat but the precedent of having a General Authority and other Church officers address us at our conventions, with permission to publish their remarks, is well established. They willingly and enthusiastically accept our awards and our invitations to meet with and address us. "We rely on you, trust you and have confidence in you," said Elder Perry. How wonderful!

I could go on. My love for you, my colleagues as well as my Brethren and Sisters in the Gospel, is sincere and my gratitude to AMCAP for the opportunity it provides me to have meaningful association and interaction with you is deep. As editor of the Journal a significant dimension has been added to that opportunity and I have enjoyed and appreciated the close contact I have had with many of you. Thanks for letting me serve you.

Special thanks to those who have helped: Bro. Roy Marlow and Bro. Burton Kelly who served as associate editor; Bros. Russell Crane, Roy Marlow and Louis A. Moench who served as members of the editorial board; Sister Evelyn Robbins who has been so helpful in proofreading recent issues and in preparing each issue for mailing; those of you who have submitted articles, poems, letters, etc.; and all who have contributed in any way to the success of the Journal during the past three years.

With that, Burton, "it's all yours!" I have complete confidence that in your hands the Journal will continue to improve and that it will become an even more significant factor in the growth of our profession and the Church.

HLI

LETTERS TO THE EDITOR

Dear Editor:

I am interested in knowing whether it is possible for me to obtain back issues of the AMCAP Journal. I recently became a member as of October, 1980 and am interested in other issues of the AMCAP Journal if available.

As an Associate Psychiatric Therapist, I have found issues of the AMCAP Journal and articles contained therein to be helpful in my counseling efforts both with members and nonmembers alike.

Your help and cooperation will be appreciated.

Thank you.

Sincerely,

Jonelle Austin

Associate Psychiatric Therapist
Belt, Montana 59412

Dear Editor:

My question in response to Brother Bergin's comment (in the Summer Newsletter about the need for an AMCAP ethical code) is why do we need a code of ethics for AMCAP? Each of us belongs to some professional organization which is already governed by a code of ethical practice. Whether we are members of AAMFT, AMA, APA, or ACSW we have, by our membership, committed ourselves to the ethical practice of our varied specialities. Under Article 1, Section 2A of the AMCAP By-Laws we claim as a group to uphold the principles of

the Church of Jesus Christ of Latter-Day Saints in both our personal and professional lives. Shouldn't that about cover it?

The only grounded reason I could think of that would justify a committee to consider a code of ethics would deal with the issue of sex therapy, and even this doesn't warrant that much time and energy (in my mind). The practice of sex therapy requires three elements: 1) Expertise and knowledge of the principles, interventions, and practice associated with the modes of therapy specific to sexual dysfunctions, 2) maintaining the integrity of your client, and 3) maintaining your own integrity. Systematic desensitization, successive approximations, shaping, chaining, conditioning, and education are all accepted and bonafide techniques for dealing with any form of behavior oriented problem. Why then do we get so skeptical and squemish when these paradigms are applied to sexual problems? As I considered it, it comes down to the fact that in using erotic assignments in the treatment of sexual problems, some professionals feel that they are prescribing something "bad" or at least something they are not comfortable with. If this is the case, then why would one attempt to even do sex therapy?

If we as professionals are adhering to the standards of the gospel and the ethics of our own professional organizations, and we have an organization such as AMCAP as a place where we can come and discuss the kinds of concerns I have put forth here and Brother Bergin mentioned in the Newsletter, where is the need for a separate code of ethics?

Sincerely,

David J. Gardner, Med.
Springville, Utah

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"EVER FOLLOW THAT WHICH IS GOOD, BOTH AMONG YOURSELVES AND TO ALL MEN."

I THESS. 5:15

**Elder L. Tom Perry
of the Council of the Twelve
Presented at the AMCAP Convention
October 1, 1981**

I appreciate that type of introduction. I have to keep looking to see who they're introducing. We're just delighted to have this opportunity of being with you today. It's such a beautiful day to be with this group. Many of you have assisted me many times as we've had opportunities to travel throughout the Church. We respect you, and know of the great service you give in our Father in Heaven's Kingdom.

I'm fully aware today that this is probably an opportunity that I've seldom had -- to stand before a group that has such professional knowledge, skill, training, and experience. I'm sure that I should take advantage of that, and I intend to. You see, doctor, I have a problem. I realize we cannot have a normal counseling session today. I'm not in the privacy of your office. We can't sit one-to-one and talk things over. Of course I'm at an advantage because you can't charge me today either. I stand behind a pulpit and you sit as a congregation, so of course this is of necessity a one-way communication. However, the results of the time we spend here must determine a course of action, which will assist us in solving problems.

Before I get into my problem, I want to set the stage and give you a little of my background. I guess that's what you normally do. I've never had a session with any of you, but I imagine that's what occurs first. You see, I grew up in a Utah surrounding, born of goodly parents, as Nephi would say. My father was from a rural background, reared on a farm that he and his father had homesteaded in Idaho around Rexburg. My father was a fourth generation member of the Church. The first progenitor had moved to Utah in Box Elder County. When they decided to name the community, all the families put their names in a hat, and they drew out the name of "Perry" so they named it Perry, Utah. He was called to be the bishop of that ward, and he had a son who was called to be a bishop, and he had a son who was called to be a bishop. And my father was called to be a bishop.

My father's professions were first a farmer, then a teacher of history and English. He taught school until he had three daughters in a row. He was teaching in the winter and farming in the summer. With three girls he could see that no help was coming on the farm, so he sold out and started working on his law degree, and became a lawyer. The latter part of his life was spent as a lawyer and a judge.

My mother was a second generation member of the Church. Her father had left Denmark to escape the draft. He didn't want to go into the Navy, so he came

over here planning to settle in California. He ran out of money in Utah, and because he didn't know the language, a couple of those good Scandinavian people matched him up with a young lady and got him married before he really knew what was happening. So he settled down in Utah. He became a great leader, and was a farmer, a strong man, who was respected in his community.

Mother was also a teacher. She had my father as her first principal. He was just a young man, and when they married she became a homemaker. She was a good homemaker, and devoted her life to her family.

All my friends in the community I came from were about the same. In my high school class there was only one non-member of the Church. We converted her in the ninth grade, and that made it complete. Everyone was from similar circumstances.

In our home we were taught a most unique doctrine. We were taught about the worth of a soul. Scriptures were commonly brought to the breakfast, dinner, and supper table and discussed. We would hear our parents read, "For God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." They were interested in imbuing in us the fact that our family was an eternal family. They used to tell us that the worth of a soul is great in the eyes of God, and that we had potential, and we should use that potential.

Mother, with her teaching ability, trained every child before they reached the age to go to school to write and to read. In fact, two members of our family walked into the first grade and the teacher had them for a half day, patted them on the head, and sent them on to the second grade. Every one of them was taught and trained before entering school to write and to read and do simple arithmetic -- that is, except me. The concepts changed when I came along, and they told my mother she shouldn't train the children before they started to school because the concepts were different. I was the only one who ever had a struggle in school. All the rest of them brought home straight 'A' report cards all of the time. At the end of every semester I'd sneak into the barn after school was over. Dad would have to come out and review my report card with me in the barn. He had a way of doing that very effectively when we were alone, too. But our parents taught us to try to achieve. "Don't be afraid to try" is the doctrine we were taught. My parents followed the theme you have here today, "Ever follow that which is good, both for ourselves and for our

fellowmen." That was basic.

And, of course, fundamental in this home was the teaching of the Gospel of Jesus Christ. It was paramount. We spent many hours in scriptural study. We were just like Lehi's family where the scriptures delighteth our souls. We pondered and profited from them as we were trained and grew in understanding in our home. We were taught to seek diligently the Kingdom of God and its righteousness, and all things necessary would be added thereunto. We were taught that the laborer is worthy of his hire.

We were given great examples of service. I remember one time asking Dad why he spent so much time in Church service. What did he do but open the scriptures and turn to the 13th chapter of the Book of John, to that very great lesson the Savior was trying to teach His Twelve as He departed from them, when He knew it was His last period on earth, and He would have to leave them after such a short time of training. He was trying to imbue in them a desire to carry on the work and to accomplish all that they should accomplish. Then as the supper ended, He girded Himself with a towel. It was unique to me that this was before Judas had been excused, and He went to the feet of each of them. There He washed their feet and wiped them with a towel. When He came to Simon Peter, Peter said, "Lord, dost thou wash my feet?" And Jesus answered and said unto him, "What I do thou knowest not now, but thou shalt know hereafter." Then Peter said, "Thou shalt never wash my feet." And the Savior, wanting to teach a lesson, said, "If I wash thee not, thou has no part with me." Then Simon Peter wanted to be washed all over, not only his feet, but his hands and his head also.

Then the Savior went on to say, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you. Verily, verily, I say unto you, The servant is no greater than his lord; neither is he that is sent greater than he that sent him." Father taught us that lesson, and then by example reinforced it.

I was six months old when my father was ordained a bishop. He called me to go on my mission when I was eighteen. Between the time that he called me and the time I left, they changed his calling in the Church. Attending stake conference one Sunday, without talking to him, they put him in the stake presidency. So after completing my mission papers as my bishop, he sat down with me and signed them as my stake president and sent them on to Church headquarters. He served in the stake presidency for the next twenty years. So you see, I never knew my father in any other role than bishop and stake president. All the time my father served as bishop my mother served as 1st counselor in the Ward Relief Society. We learned how to serve people through their example. I remember so often the love my father had for those he served, and for those who served with him.

There was an old man who lived in our ward who had lost his wife many years before and was not completely mentally-balanced. Every time he'd get a little lonely,

he'd show up at our place. He'd ring the doorbell usually about 4:00 o'clock in the morning. I remember how kind my father was to him, never sending him away, but usually inviting him to come in and rest until the family was up and then have breakfast with us. Then Dad would drive him over to his home as he would go to work. Often I have gone with Mother as she has taken supplies to nourish those in need. We grew up with the spirit of service.

Now it was only natural as I started to establish my own home, that I wanted to establish the same value system that I had grown up with. I had learned the value of a family. I knew that the family is an eternal unit. It is important! It must be preserved! I've pondered many times over the 2nd Section of the Doctrine & Covenants, where it states, "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord. And He shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted as His coming."

You see, without that family there would be no reason for the Lord to return to rule and reign among His people. For He will govern by family units--a family is essential. So I desired to be a good husband and tried to train myself that way. I desired to be a good father and be close to my children, and grew to love and cherish each one of them as they grew and matured. We tried to teach them honesty in their lives. We found the same thing happening in our generation that happened before. I remember when I stole my first package of gum, and Dad caught me. Oh, how I had to work to pay back that nickel for that package of gum. My son did the same thing, and I followed that practice, and you know, it worked! It imbued in him honesty.

We would have projects to teach them industry, to work around home. The dating age was sixteen, and they were taught chastity and morality in the home. They grew up to appreciate and grow towards that. I had a comfortable life. How I enjoyed it!

Then suddenly my life changed. I was a stake president in Boston in October 1972 when we made plans to come to general conference. My oldest daughter had just been married, so we flew to Arizona and visited her. Then we rented a car and drove to Salt Lake for conference. It was a day like this, everything was so beautiful. When I'd gone to rent the car, I'd asked for a small Chevrolet which they didn't have, so they'd given me a Cadillac for the same price as a Chevrolet. They argued a little, but they finally gave in. We took the car, and on the way I got on the wrong road. When my wife awakened she said, "Do you go through Delta when you go to Salt Lake?" And I said, "Oh no, Delta's clear over on the west end of the state." She said, "Well, the sign back there said we're on our way to Delta." And I said, "Oh, you can't be right."

Soon we arrived at Delta. We had to spend an extra night. We got up the next morning and drove into Provo where my son was going to school. And when I drove onto the campus, a security guard pulled right behind

me. You know what that does to you. I checked everything out and all seemed to be all right. I pulled over to the curb and looked in the rear view mirror. There sat my son next to the security officer. I thought, "My goodness, home from his mission a month and already in trouble with the law." I got out a little disturbed. He got out of the security car and was just trembling. I said, "What's the matter with you?" He said, "They've had me up all night looking for you. Where have you been?" So I told him what had happened, and he said, "You're to call the office of the First Presidency. They've been looking for you since yesterday." Suddenly I started to tremble.

We went into his room there at Deseret Towers, and called the office of the First Presidency. They said, "How fast can you come to Salt Lake?" I said, "Well, I can leave right now if that's your wish." He said, "Can you be here by 1:00 o'clock?" And I agreed to meet in the office of the First Presidency at 1:00 o'clock. We went out, got in the car, and started to drive to Salt Lake. A terrible feeling came over me on the way. I had a colored shirt on, and I was going to see the First Presidency! So I drove very rapidly and ran into Z.C.M.I. and bought a white shirt, then ran across the street to keep my appointment. They ushered me into Arthur Haycock's office, and he said, "Step in this door." As I stepped in, the door closed right behind me. There I was--alone in the office with President Lee. No one else there! I guess it's a good thing they closed the door behind me, or I'd have fallen right back out. But President Lee was so kind and gentle. He got up and seated me at his side, and then started asking all sorts of questions. It was the most thorough interview I've ever had in my life. After about half an hour he leaned back in his chair and said, "Would it be very difficult for you to leave Boston and move to Salt Lake City?" I was a little thunderstruck at that--I was in business back there. But I said, "Well, if that's what you want me to do, President, I'd be happy to do it." Then we talked about a time interval. And then he called me to be a General Authority. The shock was overwhelming! I don't remember what happened after that. I know that I found my family and explained it to them, and we finally made it to conference the next day. A General Authority! What a shock!

Now I've had nine years of that calling, and I feel the burden of the responsibility. We belong to an ever-growing, rapidly-expanding Church. At my birth the Church had only 560,000 members. At the time of my call, 3,200,000. During the nine years I've been a General Authority, it's increased 40% to 4,900,000. It is now worldwide, and most of the growth is coming from outside the comfortable environment I knew all of my life. As I travel around the Church, I see a struggle occurring with a new type of people joining the Church. As I've thought about them, and studied them, and been with them, I can see they are very different. And this is what my problem is about.

I asked Val MacMurray to send me over a few statistics, and as I look these over, I can see a major change occurring in the population of the Church. It's very different from what I knew -- very different from

this comfortable environment of growing up in Utah where your friends, your family, your associates all have common backgrounds, common purposes, and are very similar in their desires and ambitions. These statistics concern me because in this body that is coming into the Church is a different mix than we've ever known before.

Current statistics suggest that the traditional family we've known in the past is continuing to change. Greater stress is being placed on both the parent and the child. These statistics are alarming. The marriage rate is decreasing with more and more couples delaying marriage. Between 1970 and 1980 the marriage rate dropped 17%. In 1980 over 50% of all U.S. women between 20 and 24 years of age remained single, compared with 36% in 1970. Among women 25 to 29 years of age, the percent of unmarried women doubled from 10 to 21% in the decade of the 70's. Divorce continues to increase. Divorce in the last ten years has increased 65% to a record high of 1,200,000 in 1980. Divorce is now so rampant that one marriage in every two terminates. That's making a dramatic change in the family composition. More children are being reared in single parent families. They state now that 18,000,000 live in what I knew to be "broken homes." We'd never use that term today. It's a "single parent family." There's been a 40% increase in the number of children living with one parent between 1970 and 1980.

The number of couples who live together without being married has dramatically increased. Two million, seven hundred thousand are living together unmarried, which is 154% increase during the 70's.

The traditional family consisting of a working father, stay-at-home mother, and one or more children is now in the minority, only representing 13% of all the U.S. families. More and more women are working, and I think being forced to it. It's just a way of life now. Thirty million American children now have homes that are different than the one I knew. Forty-three percent of the women who are working have children under six. Sixty-four percent of all children between the ages of three and five spend part of their day in a day-care facility.

As I stated, this is different from what I knew, and we're starting to see some trends occur because these traditional values have been changed. Marriage as an institution is breaking down. The importance of religion is becoming less dominant in people's lives. Thrift and savings seem not to be a part of the American family. Patriotism and hard work for its own sake are losing their appeal. We find parents who are not willing to sacrifice for their children, unwilling to push their children, believing that children should be free to make their own decisions. These parents are permissive. They question authority. They believe that children have no future obligations to parents. They believe that having children is an option, not a social responsibility. An outgrowth of this is starting to occur in the number of battered wives, physically and sexually-abused children, vandalism in our schools, the soaring number of pregnancies among unmarried teenagers, elderly people living alone without the solace of an extended family.

Do you see what is developing? The composition of

those who are coming into the Church today is very different. Of the 251,000 converts we're bringing into the Church, if these statistics are a sample of those coming in, only 2,800 of them will be from the traditional home--only 2,800. One hundred thousand of them will be from homes that have had divorces. One hundred and forty thousand of them will have spent most of their pre-school time in day care centers.

I think that poses all sorts of challenges to us. Certainly the Church can be a great source of inspiration and comfort to these people who need it. But think of the burden that will fall on Priesthood leaders. Most of them, like myself I guess, have grown up in the traditional-type home and are completely unfamiliar or unaccustomed to the challenges they will be facing and the types of problems that will be coming before them. And these problems will come in greater numbers.

We'll find that preparing young people for marriage will be a great problem, because they haven't known what a traditional home is, or what it means to live in the type of surroundings we were accustomed to. Yes, there is a great change occurring. I think your profession is very secure. I can't believe you're going to run out of clientele in the future. If anything, it is going to increase.

There is professional help available. Some of it is not the caliber we think people should be using. Some of this so-called "help" believes we should cast aside time-honored, proven institutions, that the people who come to them should not be inhibited at all. They prescribe tranquilizers and other drugs in abundance to keep them under control. They have the people create their own value system, not something that has existed for generations. They try to get them to think only of themselves, to shed responsibility. Then, unfortunately, many professionals get so caught up in what they're doing in dealing with problems continually that they can't leave it alone. Soon they find themselves becoming part of the problem.

Then on the other side, there are many, many humble and dedicated men and women who believe in the worth of a soul, who have their roots firmly established in Gospel principles, who have faith in the Lord and His system that has brought great joy and happiness for over 6,000 years to His children. They're receptive to counsel of Priesthood leaders. And most important of all, they live what they teach.

Now doctor counselor, you see we do have a problem. Can you help? I think there are many things you can do. With these problems descending on Priesthood leaders, I think you'd be a tremendous resource to them--not to sit and counsel in the place of a bishop. His role is defined and established. But I think you can do a great service in helping bishops understand how to deal with some of these great problems that will be coming to them in numbers we've never known before because of the lack of stability of some of our converts--not because of their problems, but because of generation after generation not being taught the right way, and not being in a position to understand.

Then, of course, you can accept positions of service and responsibility on a stake level, ward level, or quorum

level as home teachers, and as exemplary fathers and mothers, an exemplar in your own profession. Yes, I think the complexion of the Church is changing dramatically. We see it as we travel to the stakes and wards. We feel it in the distress of Priesthood leaders pleading for help to have better understanding in a field that is unfamiliar to them and different than the environment they've grown up in. I think you, as a body, can offer great service and help in assisting those Priesthood leaders understand some of the complexities that they'll be facing.

We challenge you to be the type of counselor who can be trusted completely in your dealings with those that need your help and counseling. Oh, how the Gospel of Jesus Christ will lift a soul! We see it so often. For you to help them on that road will be of great benefit. Be careful, so that the problems will not weigh you down and you can be fresh every time in your approach to helping others. Be careful that you do not carry the burdens with you always, that you learn how to shed them and free yourself and live a balanced life, and not let the problems of the world that you deal with so often weigh you down to the point where you become discouraged. Have that vitality, that enthusiasm for life that you should have. Radiate a goodness as your profession touches lives, and I think you will make a major, major contribution to the world we live in today.

Now may God bless you that you will remain close to Him, that you will seek His guidance, that you will plead for His spirit to guide you as you do your part in helping to deter the terrible decay that is occurring in the lives of so many families. The next generation will have hope, because we are there with a helping hand, with a willing heart, with a firm faith to lift and to reach out, and to help them build the bridge that will lead to their eternal life.

I give you my witness that Jesus Christ is the Christ, that His Gospel is on the earth to bless our lives, and that a Prophet of the Lord is very close to the Savior, and his word can be trusted completely as a foundation on which to build our lives.

Again, may God bless you in all that you have to do. We rely on you, trust you, and have confidence in you. I leave my blessings with you in the name of Jesus Christ. Amen.

A PHILOSOPHY OF THERAPEUTIC CHANGE

Allen E. Bergin*

Presidential Address Presented at the AMCAP Convention
October 1, 1981

Approaches to therapeutic change are necessarily a melange of philosophy, science and art; and are not yet proximal to the applied science that we have tried to achieve. Consequently, a comprehensive view of positive change must include more than empiricism. Such a view should have the following characteristics: It should be, first of all, eclectic, because there is no one method for all people and conditions. It should also be, of course, *Empirical*, and then *Psychological*, *Sociological*, *Physiological*, *Moral*, *Spiritual*, and *Educational*. Consider first the Eclectic and Empirical aspects of a comprehensive approach.

Eclectic and Empirical

The empirical and eclectic go together in that the more empirical one is the more obvious it is that there is merit in a number of approaches; however, neither empiricism nor eclecticism have been popular until recent years. I recall how negative Albert Bandura's response was to my essay outlining an eclectic system for his graduate seminar in 1959; and also the skeptical reaction of behavioristic colleagues at Temple University to my lecture on multiphasic therapy in 1967, with the notable exception of Arnold Lazarus who has left that camp to become a leading eclectic systematist. It was equally surprising to me how resistant practitioner colleagues in the New York area were to empirical findings during my eleven years there. However, it seems, that many of these longstanding resistances have been crumbling all through the 1970s; so it is timely to reassert principles that have endured and which show promise to become basic assumptions for the behavioral helping professions.

It is essential to good practice that professional therapeutic interventions have supporting data from empirical studies. Although methods continue to proliferate without good scientific roots, they will gradually fade away from the ethical therapy scene unless verification of efficacy is forthcoming. This is equally crucial for both secular techniques and the spiritual ones that many of us are experimenting with.

Coincidentally, I was impressed recently by the fact that the Missionary Training Center in Provo conducted an experiment to determine the preferable mode for memorizing 100 essential scriptures. Traditional memory drill exercises were compared, in a controlled test, with two presumably superior methods based upon sophisticated mnemonic systems. The traditional method proved superior and was retained. It is perhaps no accident that this study took place at a religious center headed by a member of our AMCAP Board of

Governors, Joe J. Christensen. May we go and do likewise in our own practices.

This is all the more important today in our consumer-oriented society, where funding is increasingly tied to evidence of positive effects. The impact of empiricism is perhaps best illustrated in the decline of traditional psychoanalysis (dropped from 41% preferring the orientation in 1961 to 19% in 1974) and the rise of behavior therapies. Supportive evidence is rare in the one case and relatively abundant in the other. This is not to say there is no merit in psychodynamic therapy but that its relative merit has declined.

Empirical results have also affected practice in another way--namely, to increase the tendency of practitioners to become eclectic in their orientations. A variety of studies show that more than one technique is effective, and that there is no such thing as one superior method. Ardent allegiances to single approaches are thus breaking down, with the exception of a few entrenched classical Freudians, operant conditioners, and primal screamers. For instance, Garfield and Kurtz (1974) found, via a national survey of 865 clinical psychologists, that 55% considered themselves to be eclectics. A subsequent study of this subsample of eclectics (Garfield and Kurtz, 1977) revealed that they pragmatically adapt a variety of techniques to the needs of each specific client, even though half of the therapists (49%) had previously adhered to a single viewpoint. It is interesting that, consistent with my own approach, psychodynamic and behavioral approaches are the ones most commonly woven into the substrata of these eclectic systems even though they seem to contradict each other, as well as the assumptions of the humanistic and interpersonal methods they are often merged with!

To give you a flavor of the attitudes of this group of eclectics and their melding of empirical and eclectic philosophy, let me quote some of their own words as they articulate the kind of viewpoint I am espousing and which I think is the trend of the future. The next generation of therapists may, I hope, be taught that such thinking is essential to good practice.

By eclectic, I mean whatever frame of reference seems to best fit a particular client....

...each client is unique and his situation or reason for coming for help is unique....

Different strokes for different folks. Learning theory to influence behavioral problems. Psychodynamic approach to motivational conflicts. Group process orientation to people with interpersonal difficulties.

I found that Rogerian methods worked with one type of patient, Sullivanian with another, rational-emotive with still another....I found I could combine hypnotic methods with my behavior modification techniques.

In view of the concept of individual differences...it is theoretically probably nonsense that any one system of therapy is or can be applicable to every problem.

*Brother Bergin is with the Department of Psychology at Brigham Young University.

Because all schools of psychotherapy claim successes, and yet all have their failures, the best bet...is that different patients...need different treatment experiences.

I am no longer interested by or supportive of adherence to "big" theory. I am much more persuaded by empirical results and sometimes find a small theory or piece of a big theory helpful to explain and organize a problem. My orientation is pretty pragmatic and technique oriented.

I find that I can understand emotional process best using psychoanalysis and many aspects of molar behavior best by using constructs from social learning theory.

No theory or set of theories is presently adequate to explain the range of behaviors confronting a clinical psychologist. Each theory suggests particular dimensions of relevance for the fuller description of the complex world of human behavior, but no one—or any combination of them—describes the whole story. Eclecticism is the acknowledgement of the truthfulness and usefulness of multiple perspectives and the present inadequacy of single perspectives. (From Garfield and Kurtz, 1977)

There are, of course, many eclectic systems going back to those of Adolph Meyer and Frederick Thorne (1950) and up to Arnold Lazarus' (1981) newest book this year. It was surprising to me to observe the enthusiasm with which our symposium (Garfield, Strupp, Goldfried, Frank, Waskow, and Bergin) on eclecticism was greeted at the American Psychological Association meetings in Los Angeles this past August. There, six leading persons in psychology and psychiatry unanimously endorsed eclecticism without a dissent from a crowd of several hundred persons. A trend, and possibly a movement, has grown up.

The next steps in empirical work are to (a) compare the effectiveness of such eclecticism with narrower approaches, and (b) to specify the precise conditions under which one method should be prescribed over another. Even though there is currently some confusion over how to put such a package together and do good tests of efficacy, we are far better off empirically than we were in the days when it was unclear whether any therapy did anyone any good.

The remainder of this essay is devoted to a consideration of further elements of a complete system. I do not consider these to be original but I do consider it rare to put all of these pieces together. I think they provide a comprehensive scaffolding for a complete system that is evolving as a result of the work of many people. Let me deal first with some psychological elements.

Psychological

It is my view that there are four strong psychological traditions of value. No one is exclusively correct, and all will be superseded by an approach that utilizes the valuable trends each has fostered; but first, "What have been the essential contributions of each that should be recognized by all practitioners?"

The Dynamic Tradition. Unconscious processes. Psychodynamics of communication and interaction, including transference and countertransference. It is my opinion that no one can fully understand another human being nor fully help that person without comprehending how unconscious and psychodynamic factors operate in behavior and being able to manage such factors during the therapeutic transaction. Thus, to be good at any other form of therapy, the therapist must be a good psychoanalyst.

The Humanistic Tradition. Definition of the kind of relationship

that has healing effects, which liberates the person from inhibiting self-concepts and frees the person to explore life, form deep affective ties, and make new choices based upon self-determined values. This capacity to form a trusting, understanding and freeing relationship is also fundamental to all other therapies. Thus, one cannot become a good analyst nor a good behavior therapist without being a good humanistic-relationship therapist. If a relationship of deep trust and empathic communication is not established, then exploration of dynamics is impeded, knowledge of cognitive structures is limited, and understanding of the circumstances under which conditioned responses may be elicited cannot be ascertained.

The Behavioristic Tradition. The first contribution is objectivity and precision in describing disorders and designing methods of treatment. This has been an essential addition to the subjectivity of the other methods. This approach has also insisted upon specificity of intervention which has produced acceleration of change over previous rates of change and has provided the client with specific and objective behavioral links to reality for feelings and thoughts that have been liberated and brought to the fore by good therapy. It has also revealed and exposed for all to see the powerful and often damaging and excessively controlling effects of environmental influences. By providing means by which the person can be freed from the domination of environmental stimuli (conditioned habits) and endowed with a new capacity to select self-chosen responses, this approach has provided a major addition to our therapeutic repertoire.

The Cognitive Tradition. This approach has provided us with a proper analysis of the role of ideas, beliefs, values, concepts and constructs in the modification of symptoms and the revision of habits, lifestyles and personal goals. It has shown vividly the possibilities for internal, conscious mental regulation and management of both feelings and behavior. It is built upon the others in that this rational aspect of self cannot function fully without the prior liberating effects of relief from unconscious forces, conditioned responses, constricted emotions and a damaging self-image.

A Multidimensional, Eclectic Approach. The foregoing assertions imply that an integration of the valuable aspects of each method into a comprehensive, eclectic approach is reasonable, feasible and essential.

The idea, presented by some, that there are fundamental incompatibilities among these approaches come from the fact that our theories are too narrow and primitive.

A comprehensive conception of how the body works does not demand that every system or organ of the body operate according to the same principles. Thus, our view of how the circulatory system works is quite different from our view of the nervous system. The forces and actions of the human heart operate according to the principles of fluid mechanics, whereas the principles of electrochemistry apply to the transmission of nerve impulses through the neuron; yet, these two quite different processes occur in the same human body and are coordinated harmoniously despite their apparently disparate functions.

Similarly, human personality operates in accordance with a complex interaction of seemingly disparate processes that act together, though each differently and

*This section is derived from a lecture delivered to the Dutch Psychotherapy Society in Amsterdam and to be published in *Tijdschrift voor Psychotherapie*, 1982, in press.

in its own sphere. Thus, it is entirely conceivable that the same individual may suffer at one time from a repressed conflict, a conditioned response, an incongruent self-image, and irrational cognitions; and that each of these dysfunctions may operate in semi-independent systems of psychic action which are amenable to rather different interventions, each of which is compatible with the system to which it is being applied.

Eclecticism and Psychopathology. The success of therapeutic intervention is dependent upon an accurate view of what is wrong; however, theories of pathology vary according to therapeutic traditions. In my opinion, the same progress will occur here that is occurring in psychotherapy, namely, that we will have a systematic, eclectic approach to pathology. In the future, diagnosis will determine the locus of disorder according to which portion or portions of the multisystem psyche is involved. Treatment will then be selected for its relevance to that locus. For example, cognitive therapy for cognitive disorders, self-control therapy for impulse-control disorders, and several therapies for a multidimensional disorder, an approach consistent with the prescriptive emphasis of several contemporary innovators (Beutler, 1979; Garfield, 1980; Goldfried, 1981; Goldstein and Stein, 1976; Hammond and Packard, 1976; Lazarus, 1967, 1981).

We are also gradually learning which disorders are influenced mostly by sociological factors and therefore respond best to a familial, community or political approach as opposed to traditional psychotherapy.

It is also important to recognize that in addition to disorders where the client has been a victim of pathological psychosocial or familial conditions, there are many others wherein the client is a perpetrator of negative effects and must accept guilt for harmful consequences. Treatment in such cases requires moral reform rather than ordinary psychotherapy because the cause is violation of moral principles. This assumes that immorality can have pathologizing effects.

Thus, analyses of "what is wrong" or what "causes" pathology include not only a multidimensional, eclectic synthesis of secular approaches, but also an assessment of the client's values and how those values and value-related behavior may be factors in the disturbance.

The role of the therapist's values in guiding and managing change also obviously has much prominence, especially in light of the fact that technique alone is often one of the weaker variables in effecting change when compared with the personal characteristics of the therapist.

Physiological

Next, we need to consider human biology and its place in the clinical scheme of things. While this may seem to be a parenthetical aspect of our training and practice, it needs to become more fully included in our repertoires.

In the past ten or twenty years, there has been restoration of the old gospel idea that the mental and physiological are part of a dynamically integrated entity. Opposed to the Cartesian dualism that has held sway for so long, the professional view now reflects the

essence of Doctrine and Covenants 93:33: "...spirit and element, inseparable connected, receive a fulness of joy."

To approach any psychological problem from a purely psychological perspective, in light of modern research, seems naive. Advances in neuropsychology, behavioral genetics, developmental biology, etc. make a psychobiological perspective an imperative element of proper clinical practice.

The mere fact alone that the respective hemispheres of the brain conspire to dominate the way we perceive and respond to the world must give pause to every believing environmentalist. If individual infantile temperamental differences are even in part laid down in the genetic material and in the brain, we have to adjust our thinking about how disturbances are acquired and what the limits are of planned changes we may wish to implement. Systems of personal constructs are not merely mental but emerge from the interplay of perception with biologically given orienting dispositions and the action of one's agency. To omit the dispositional is to forget that we are material beings with long histories, and that one purpose of this life is to integrate that material with an effective lifestyle and moral direction, rather than to (naively and futilely) attempt to override that material.

One of the more significant evidences of the trend is that the category of psychophysiological disorders was dropped from the American Psychiatric Association's Diagnostic and Statistical Manual, 3rd Edition, in favor of the notion that psychological factors may contribute to any physical disorder and, by implication, vice versa. This is a simple but sweeping change in perspective, which is responsive to the holistic trends in both medicine and behavioral science. New treatment regimens thus are not only designed to modify psychological factors contributing to physical distress but there is a much broader emphasis upon modifying bodily conditions in order to improve mental states.

I am not referring here simply to the use of psychoactive drugs, with their checkered history, but rather to trends, consistent with gospel principles, that emphasize enhancing the health and vitality of the body by means of aerobic exercises, weight control, systemic purity, quality nutrition, etc. These trends pertain to broader lifestyle qualities that are consonant with the notion that there are ways of living that matter for physiological and mental health. To ignore these is to ignore a basic root of dysfunction and to err in many diagnoses; and it also means omitting the potentiality for powerful psychotherapeutic results from physical changes.

I was surprised, just this week, to receive a manuscript for editorial review concerning the relationship between brain structures and multimodal therapy that fits nearly perfectly with what I have said about multiple psychological systems. Consider this quotation from that paper:

"(It is postulated that) humans possess several major, semi-independent functional brain systems, including internal, behavioral, non-verbal, cognitive and 'symbolic processes' regulatory systems; each capable of influencing other

regulatory systems, each processing independent learning and memory and each programmable by a unique set of modification parameters."

I do not have the time or sophistication to pursue this in detail here; but this aspect needs to be an integrated part of all behavioral training, diagnosis, and intervention.

Sociological

No modern approach to change can, however, be left at the level of individual or interpersonal psychology or to psychophysiology, no matter how empirically sophisticated or eclectic. Without a sociological framework and methods for using and affecting social networks, individual changes, regardless of how dramatic they may be, are subject to severe limitations. It is no secret that we live in a complicated network of familial, communal, and societal influences and power structures. These can inhibit or facilitate individual change; and they can nullify or help to maintain therapeutic effects from whatever source they originate.

While I believe that individual psychology is as basic to behavioral science as physics is to physical science, it is not sufficient to leave our analysis at that level. The surge of competent research and practice in the marital and family area has to be recognized as a substantial contribution to both the diagnostic and therapeutic armamentarium. For psychiatrists and clinical psychologists to assume that the categories of DSM-III can stand on their own, independent of dysfunctions in the family system or the social network, ignores the proven potency of sociological factors in psychopathology, a good illustration being the high rate of marital-family distress in cases of diagnosed affective disorder. The inclusion in DSM-III of psychosocial stressor axis partially recognizes the importance of such factors but it is insufficient in that, diagnostically, the *interaction* may be the problem to be treated, not the depression or other individual disorder. While in some cases, individual treatment or simultaneous individual and interactional treatment may be most effective, this does not diminish our responsibility to pinpoint sociological causality and deal with it whenever it is recognizable.

A related aspect of such treatment is the growing evidence that natural therapeutic events and relationships already exist in the social environment and can be mobilized for therapeutic gain. These include nonprofessional helping relationships that occur in the familial, social and institutional contexts, such as formal voluntary helping. Empirical studies indicate that such helping has an average effect that is substantial; consequently, the mobilization of such supportive personnel or networks of support is an integral part of a complete approach to therapy.

In an LDS context, this means utilizing family councils, home and visiting teaching, interviews, blessings, and church assignments in a far more explicit and systematic manner. To do so would yield a gain in economy of treatment, magnitude of positive effect, and duration of change. Indeed, it is very likely that

appropriate innovation in diagnostic assessment could tell us which cases could be treated primarily by such systemic intervention, given modest professional consultation.

This is of course, the present intent of the stake welfare committees, but their potential is yet to be realized. Nonetheless, it is worth pointing out that the gospel model of change, to the extent one is decipherable, is eminently sociological and communal. Healing processes are envisaged as becoming optimal inside of a viable community of believers who love and care for one another. If we were to take this model more seriously, we would do a lot less psychotherapy and help people do a lot more church work of the caring kind as opposed to the busy-work kind. The structure is nicely laid out for this, but the processes of change that should take place therein are too frequently weak or nonexistent. There is probably no other system in existence more ideally suited to gaining the confidence and acceptance of a general population for change-inducing interventions.

Also, in this connection, the special pertinence of cultural anthropology requires mention. Familial, kinship, and societal value structures vary considerably within and between societies. Even in Utah we have a variety of cultural patterns, and we must adapt to the schemes therein to be fully effective. All therapy interactions probably involve some degree of cross-cultural differences.

Moral and Spiritual

Sociological considerations bring us directly into the realm of moral issues. Whatever happens in therapy, though it may proceed in private, has consequences within the social networks in which the person or persons being treated exist. As Perry London put it: "Every aspect of psychotherapy presupposes some implicit moral doctrine." Subjective value decisions underlie the choice of techniques, the goal of change, and the assessment of what is a "good" outcome. Clinical interventions that ignore this aspect of individual behavior are seriously isolated from the moral and societal realities that surround the treatment situation. My point is to emphasize that behavioral technology cannot substitute for morality, and that every therapeutic action entails moral choices.

All I wish to say here about morality and psychotherapy is that attempts to help people should be guided by the well-defined moral principles and standards of the Church. Any method that violates spirituality, moral purity, integrity, or interferes with true love of the Lord and His children must be avoided. Any methods that enhance these things are to be embraced, for:

...every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil;... (Moroni 7:13,17)

Consequently, it seems that moral guides for evaluating theories or techniques include the scriptures and the criteria by which we select church officers and

missionaries, or by which we issue and receive temple recommends. If a therapy in any degree reduces one's capacity to serve in the Church or to enjoy the spirit of the temple, it should be shunned; whereas, any approach that strengthens these divinely established functions should be sought after.

Since therapy involves the moral and spiritual, or in other words "what is good," the Lord is very relevant to it. This relevance can be vivified by using inspirational methods that enhance a client's convictions regarding what a fruitful life style is like, and which strengthen one's conviction that he or she is an eternal personality and the offspring of God. I was pleased to note that Frederick Thorne, in his 1950 book on an eclectic approach to counseling, included the need for spiritual support in his treatment. He also referred to the importance of divine providence, faith, grace, free will, salvation, sanctification, conversion, regeneration, repentance and love. When such concepts and their associated actions and feelings are incorporated into our therapeutic orientation, the full sense of what a human being is and may become comes into view. Our aspirations for the client and for ourselves are magnified and more inspired; and we can begin to realize more clearly that there is a fundamental link between the true aspects of therapeutic change and the divine law of eternal progression.

As Dr. Collins demonstrated so well this morning, the implications of the gospel for good counseling are numerous and specific. To incorporate these with valid learning from the world of research and clinical innovation is to approach the psychology of change with a more complete understanding of human nature and its possibilities for growth, if the conditions of growth are provided.

This brings me to my next point--the educational function in change.

Educational

A basic element of positive change is proper instruction in the nature of man and the moral rules that effect growth. Personality change must be linked with character development and, to the extent that it is, the whole repertoire of sound educational principles is relevant. As I stated before, much positive change can be achieved outside of the clinical mode and in the communal or social mode. A comprehensive change model, like the gospel model of change, is not at all restricted to the clinical setting or modalities. The educational or instructional mode, when added to the communal one, provides additional potency to the potential for clinical change and much of it can be done outside of the consulting relationships and at less cost.

To me this would mean an experiential-didactic system for informing people in a host of basic concepts, both from the profession and from gospel teachings. These would provide cognitive restructuring and utilize principles of cognitive psychology that could be linked with affective relearning and behavior modification, which might be simultaneously in process in the clinical relationship. The interpersonal relations lab at BYU does an integration of these along the lines I am thinking of, and it is effectively done in groups. Indeed the group setting enhances the learning.

Incidentally, while I have mentioned the importance of family approaches, I have said nothing about groups. Some of the most powerful and fruitful change

processes are affected in group settings, which are difficult to duplicate in any other way. Instruction, particularly, is suited to the group mode, and it is efficient and economical. I assume, from all I know about the Church and the gospel, that the divine model of change also includes the valid principles of group psychology. It is group systems that link the community, familial and instructional facets of the complete change model.

To return to the educational mode, consider its importance by comparing what is achieved by clinical work alone vs. educational approaches. The 600 members of AMCAP may help a few thousand people per year using traditional clinical methods; whereas benevolent effects could be distributed among millions if the right instructional means were employed.

Training

A final educational consideration pertains to clinical training. It is obvious that I think clinicians in training should be educated in an eclectic philosophy and technology. Training of the practitioner must, therefore, be broad and not confined to one specialty. The psychological specialties, psychiatry, social work, and marriage and family therapy are all too narrowly based. An eclectic clinician has to be trained in psychology, psychobiology, sociology, anthropology, family and group approaches, education, and moral and spiritual traditions. To my mind, this requires a professional school that is multidimensional and not controlled by any one specialty. Consider medicine, for instance. Medical education is not dominated by the department of physiology or anatomy or biochemistry or genetics or radiology, but they unite in the goal of mutually shaping the competency of a multimodal professional who is alert to multiple biological systems and their interactions. My dream is that someday we will have comparable training and comparable proficiency and credibility within the human behavior domain.

Unlike medicine, however, we cannot assume that our field will become an applied science dominated by technology. While behavioral technologies have already earned a place and will continue to grow, we need to recognize that the moral and spiritual are supreme variables in human behavior. These cannot be reduced to equations, technologies or other mortal modes. They are as ineffable as those invisible and increasingly minuscule atomic particles, yet even more powerful. Introducing them unflinchingly, yet systematically, into the curriculum is a task for the future, and I view it as an urgent one.

Perhaps an excerpt from the concluding remarks in one of my recent papers, delivered at the 1981 American Psychological Association Convention, will best convey my view in this matter:

In light of the pervasiveness of religious cognitions, emotions and behaviors, as documented here, it seems essential to lift the taboo on training potential clinicians in the cultural content of the religious worldviews with which most clients come for help, rather than denying their importance and coercing clients into linguistic and conceptual usages that are alien to them. Such an exercise in consciousness-raising could have beneficial effects upon the *religium* in our profession. Part of this trend would include attending to the suppressed religious impulses of clinical students and practitioners themselves. Spiritual tendencies are common among us but they are symbolized and expressed under many aliases. Despite the fact that practicing psychologists rate themselves as religious less often than the general public, it is surprising that a majority consider themselves to be believers

(Marx and Spray, 1969) and ten percent of a random sample of APA members hold positions in religious organizations (Ragan, Malony and Beit-Hallahmi, 1976). One would never know this by content analyzing professional conversations or publications. This strong level of interest and participation has obviously been compartmentalized because the language of academic training and of personality, psychopathology and psychotherapy is strictly non-spiritual. Thus, the religious inclinations of clinicians are subjected to aversive consequences by a form of ideological coercion—that is, naturalism, mechanism, and secularism prevail, and one gets degrees and certification by emitting such terminology at the right times and places.

A proper re-education could begin with a selection of readings from among the references at the end of this paper.

A correlated educational experience would be to encourage more research in this domain among students at both predoctoral and dissertation levels.

In addition, teachers, research mentors and clinical supervisors need to be involved in student education who have sympathies with and experience in correlating the psychological and the religious.

Practitioners generally need to make efforts to tune into healthy religiosity as opposed to the unhealthy kind they tend to dwell upon (Salzman et al., 1965). When a client's religious values create difficulties for the therapist, consultation or referral are in order. The unethical practice of automatically interpreting values one disagrees with as having psychodynamic origins needs to be curtailed (Menninger, 1973).

In addition, practice needs to more assiduously include collaboration with the religious leaders and subcultures from which clients come. Practitioners need to broaden their horizons enough so that they can have a more complete empathy for persons who approach life from a spiritual perspective. (Cited from Bergin: "Religiosity and Mental Health: A Critical Reevaluation," APA, Los Angeles, August, 1981).

Finally, before concluding, let me make reference to some case material.

Case Illustrations

I have experienced several successes with a multidimensional approach and have published a few relevant cases; but none fully exemplify the orientation I have outlined. It seems that I can convey my point best by listing several cases that failed to improve properly due to ignoring one or more of the facets outlined here. Perhaps, if you can identify with some of these experiences, then the relevance of a comprehensive eclecticism will become more persuasive.

I have done a modest amount of therapy for 24 years, beginning in the fall of 1957, so I have my share of tales to tell. Let's assume in the cases reported here that the technique I used was administered competently, but that the defects involved had more to do with omitting additional methods. That is the main thrust of my presentation.

Case 1:

Sociological Failure. This was a case of so-called antisocial personality, with both schizotypal and borderline features, in a young Puerto Rican male in NYC. My approach was a fairly standard combination of supportive therapy combined with structure, firmness against manipulation, guided behavioral assignments, and avoidance of psychodynamic interpretations. My failure here consisted of (a) Not recognizing that what I perceived as loose thought, recurrent illusions, and cognitive disorganization was more a function of the subculture than of his personality disorders. Superstition, magical thinking, visions, etc., are part of

the milieu. Consequently, I misdiagnosed this aspect and did not tune in to the deep cultural meanings he was expressing. (b) As a result, our therapeutic alliance lacked strength, so the next time a key relationship became estranged, he attempted suicide rather than turning to me. In my pseudo-sophistication, I interpreted this as a manipulation and handled it with medical assistance but with minimum sympathy. This turned out to be mistaken also because the attempt was a manifestation of real desperation more than manipulation, for I had not fully perceived the extent to which his antisocial acting out was subcultural rather than psychopathological. He ultimately broke off contact.

I could add other examples here that startle me upon reflection in that I have been more anthropologically naive than I believed, despite my classes in the subject and my exposure to various groups. Getting inside the real worldview of people who do not share our specific heritage requires a sizeable effort. Indeed, this is the very same point I have been emphasizing to secular colleagues who seem unable to capture the essence of a client's spiritual perspective, and consequently, they make the same mistakes over and over again with religious people.

Case 2:

Psychological Failure. This was a case of rampant conflict in a family consisting of mother, father, and two children. I approached this with a combination of marital and family sessions; and then watched the tensions increase and family members become more threatening to one another. Eventually, I discovered that the mother's individual disturbances were the key to the disruption. A program of systematic desensitization of her ubiquitous fears and training in child behavior management via homework assignments and reinforcements brought about considerable improvement; but by then one daughter was quite estranged.

Such cases are not too common but they illustrate the point that family systems intervention is not necessarily sufficient, even when the presenting problem appears to be familial.

On the other hand, I suspect that there are more cases of the opposite, in which individual treatment drags on because familial dynamics that maintain the pathology are being ignored. I have noticed this in a number of cases of depression that were treated by a combination of drugs and psychotherapy. I was involved in such an instance with a single student wherein symptoms seemed to remit and then to return. Only when we insisted on the parents' becoming involved did we begin to see the real parameters of the depression, and then more fundamental progress began to occur.

Case 3:

Physiological Failure. I saw a case of depression in which several psychological modes, as well as spiritual techniques, were utilized with no progress. Subsequently, after making a referral, a medical regimen without psychotherapy produced positive results. There are probably too many instances in which psychologically oriented therapists are slow in recognizing the physical bases of mental symptoms.

On the other hand, I have also seen case after case in which medical therapists ignored either psychological factors in a physical disorder, or in which medications were administered with disregard for mental side effects. I recently saw a case in which I requested that medication for a physical problem be stopped, and as a result a disturbing set of psychological problems cleared up and, as a bonus, the physical symptoms continued to improve too.

The overuse of drugs is a continuing problem. Medications are prescribed routinely with minimal patient contact and inadequate diagnoses. Administration of drugs for depression and anxieties is too casual, too often obscures non-biological sources of disorder, creates medical dependency, and is associated with relapses. Reflexive prescribing needs to be replaced by thoughtful multidimensional assessment.

Case 4:

Moral Failure. This was not one of my cases, but it was presented at our weekly clinical case conference at Columbia. An inhibited, single young woman was treated by means of analytic therapy. Through appropriate analysis of her dynamics and by resolution of the transference with her male analyst, she was emerging from her cocoon. She was dating and becoming capable of mature affection and intimacy. Her therapist indicated that treatment would be considered fully successful when she was able to have a gratifying series of sexual encounters with a male friend.

While achievement of this goal would certainly indicate major improvement in her psychological functioning, at the same time it would be a moral failure. I so expressed this view to the therapist and assembled students and faculty. A vigorous debate ensued. My point was and is that a technical success can be nullified by ignoring moral consequences. To evaluate outcome on the basis of immediate and individual criteria is too narrow. Quality of results must also be assessed in terms of social effects and duration of effect.

In this case, encouraging a self-oriented behavior as a measure of positive results set the client up with a hedonistic ideal—a value that leads to temporary relationships, negative consequences for other persons, and eventual disappointment. To have incorporated the good clinical work within a more comprehensive schema for change could have resulted in positive effects on criteria ranging from the individual to the societal, and from immediate to long term.

Moral values intervene in such cases because the goodness of eventual consequences to the individual and to others is at stake and must be evaluated morally rather than simply technically. Unfortunately, this particular case presentation was all too typical of clinical practice, for so often such practice is competent but not moral. Widespread treatments for some common problems, like guilt-related depressions, marital disorders and sexual dysfunctions, have the appearance of being straightforward technical interventions. But they are overlaid and undergirded by a host of moral assumptions, many of which lead people into moral

confusion and subsequent failure of constructive self-regulation.

A positive philosophy of change must incorporate the moral dimension so that both treatment process and outcome are guided by the highest principles and by an abiding social consciousness.

Conclusion

And so, I hope for a system that harmonizes the many means of producing positive change that derive from diverse orientations, modalities and cultural forms, but which are embraced within a mature and divinely inspired moral framework. And, I pray for the openness of thought and spirit that allow us to endorse the view expressed in Doctrine and Covenants 88:40: "...intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue;..."

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GOSPEL CENTERED COUNSELING

Howard Wagstaff*

A gospel approach to counseling affords the religiously oriented practitioner spiritual power to guide clients in resolving mortal impairments curtailing spiritual growth. In this regard, the counselor's ability to facilitate change in others, particularly those encumbered with sin, is dependent on the counselor's adherence to spiritual truths. As he complies with eternal principles, the counselor is thus able to exercise his spirituality in behalf of clients, calling upon the Father through prayer and fasting for divine guidance in treating the distressed. In this manner, as an intermediary between the client and the Father, the counselor acts by guiding the client through example and teaching to the ultimate source of mental peace -- the Father.

A further value of gospel counseling, one germane to the effectiveness of the treatment process, centers on the counselor's apprehending his personal worth to the Father. From this acquired perspective, the counselor comes to an understanding of the ultimate worth of clients, regardless of their presenting problems. In this manner the counselor acquires the Christian attitude, based upon his shared brotherhood with clients, the essence of which is conveyed as unconditional brotherly love to the client. Further, in the client-counselor relationship, founded on such love, the client is exposed in mortality to the potential relationship extended by the Father to His spirit offsprings. Hence, through the counseling relationship, as the client experiences unconditional acceptance, he can be guided to an awareness of his worth to the Father.

In addition to assisting the client to grasp his eternal worth, an awareness transcending the effects of traditional counseling techniques, the spiritual counselor, also, relies on the impact of the Spirit to assist the client's efforts to change. Accordingly, given therapeutic techniques are employed not as primary modes to facilitate change, but as ancillary means in support of the Spirit's influence. In this way, the counselor's role is not that of the primary change agent; rather he guides the client to seek the Spirit, which is the source from which strength for change is derived. Thus, the counselor's position in the therapeutic process is in contradistinction to that of some traditional therapeutic views such that he assumes a supportive role through guiding and teaching the client. Further, as an adjunct to this role, the counselor, in agreement with the client, can request assistance from spiritual leaders, such as a client's father or bishop. These individuals could exercise their priesthood in behalf of the client through special blessings, as well as act as additional resources to

support and enhance spiritual development. For example, a client could be directed to review in depth with his bishop those conditions of mortal behavior necessitating repentance. Also, under the direction of the counselor, a client's father as well as other family members could be given special assignments to assist the client's efforts to change. The request of daily prayer with the client could be made of the father, while given family members could be enlisted to study and discuss the significance of scriptural passages with the client.

Of further value in spiritual counseling is the reliance on and use of Holy Writ as well as other scriptural materials. Through pondering the meaning of selected passages, the client becomes tutored in eternal principles. As he grasps the significance of selected scripture, the client can be moved to solicit the intervention of the Spirit in his life. Further, under guidance of scriptural directions, even in the absence of the counselor's influence, the client could be assisted to initiate change.

Several factors can be viewed as potentially limiting the effectiveness of gospel centered counseling, including singular reliance on the spiritual approach to treat all problems, as well as the client being overly dependent on the counselor's directives. In the first instance, by viewing client's problems only in light of religious orientation, the counselor could become insensitive to other etiological factors such as biological determinants of maladaptive behavior. Hence, for individuals evidencing signs of an endogenous malady, i.e. psychotic depression or schizophrenia, application of spiritual counseling techniques only could exacerbate manifest symptoms. In the case of depression, for example, reviewing the nature and results of sin could intensify the depressed client's sense of personal worthlessness, thus increasing his sense of futility in regaining emotional well being. Similarly, as such an individual applies suggested techniques, including daily prayer, recurrent fasting and pondering selected scriptures, he could develop a cognitive rationale to cope with depression. However, being able to intellectually deal with the depression may lead to an ultimate doubting of those spiritual directions given by the counselor; that is, as the debilitating affectual component of depression remains unresolved, the client could become unresponsive to the counselor, thus doubting his adequacy to assist in relieving distress. Similarly, the client, through developed doubt concomitant with a continued depressive affect, could reject involvement in religion as a means of achieving purpose in life.

For individuals manifesting severe disorganization of thought process as seen in acute schizophrenia, the sole reliance on spiritual counseling (like any other verbal therapy) could have little impact in facilitating

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†In this paper the male pronoun is used to refer to both men and women.

JOSEPH SMITH'S ETERNALISM. FOUNDATIONS FOR A SYSTEM OF PSYCHOTHERAPY

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At the October, 1980 AMCAP convention the authors raised some questions about the Gospel and psychotherapy (see the April, 1981 issue of the Journal, pages 11-14). In this paper, which is based on a presentation made at the October, 1981 convention, they offer some possible answers.

Joseph Smith did not attempt to provide a comprehensive description of the human personality (to our knowledge), nor did he develop what would be called today a system of psychotherapy. There are, however, definite principles, corollaries of principles, and methods of intervention which may be derived from the doctrines of the Restoration, and which deserve at least minimal attention of serious Latter-day Saint students of human behavior. Joseph's philosophy of life, based upon his intimate experience with the Infinite, has been called *Eternalism*. This term comprehends eternal universe, eternal intelligence, eternal gospel, eternal truths, eternal progression, and eternal relationships.¹ We propose that the teachings of the Mormon Prophet (and those who later followed in his footsteps and thus built upon what he had established) may be conceptualized as an inspired beginning, a foundation for the helping professions.

A great vision of the future must have filled the mind of Joseph Smith as he declared with boldness: "I intend to lay a foundation that will revolutionize the whole world."² The Kingdom of God in the latter days was to be far more than a church, but an entire way of life, in which every human need (social, economic, political, and spiritual) was to be met through a divine organization built upon correct principles. The "restitution of all things," begun in the spring of 1820, would eventuate in an age wherein *all things* would be gathered together in Christ. (Ephesians 1:10.) It was not intended that the people of God simply pull Christ into the secular disciplines, perhaps as an afterthought. Rather, Joseph Smith seemed to anticipate a people of sufficient mental and spiritual maturity to focus their minds upon foundational eternal verities, which verities would dictate the philosophical base and procedure for acquiring additional truth.

In the Prophet's day, the *theology* of the Latter-day

Saints undergirded social institutions (eternal marriage, for example), economic programs (consecration and stewardship), and political organizations (the theocracy or government of God). So it has been since the early nineteenth century. Elder Hartman Rector, Jr. has instructed: "The power or vitality is not in the programs of the Church of Jesus Christ of Latter-day Saints. It is in the theology. You cannot have the fruits of Mormonism without having the roots of Mormonism."³ In the mind of Joseph Smith, any attempt on the part of a Latter-day Saint to come to a deeper understanding of God, man, or the universe without the magnifying and clarifying lenses of the doctrines of the Restoration would lead to a deficient world view at best. Parley P. Pratt wrote that theology "is the science of all other sciences and useful arts, being in fact the very fountain from which they emanate....All that is useful, great and good; all that is calculated to sustain, comfort, instruct, edify, purify, refine, or exalt intelligences; originated by this science (theology), and this science alone, *all other sciences being but branches growing out of this--the root.*"⁴ (Italics added.)

Eternalism points us toward the reality that man is an infinite being. He cannot be understood wholly in terms of unconscious motivation or reinforcement history or conditions of worth. Because much of his personality predates mortality, man brings with him pre-mortal dispositions which, though difficult to assess, ought to at least receive consideration. Attempts to change human beings might take into account the vital information that some of what we *are* is due to the fact that we once *were*. Could it be that permanent change in one's nature is often prevented from taking place because of such an oversight? In the business of helping, in counseling and psychotherapy, we are working upon human *souls*. President John Taylor taught: "We are not connected with a something that will exist only for a few years, some of the peculiar ideas and dogmas of men, some nice theory of their forming. The principles that we believe in reach back into eternity. They originated with the Gods in the eternal worlds, and they reach forward to the eternities that are to come. We feel that we are operating with God in connection with those who were, with those who are, and with those who are to come."⁵

1. B.H. Roberts, *Comprehensive History of the Church*, Vol II, pp. 410-411.

2. *Teachings of the Prophet Joseph Smith*, p. 366; cited hereafter as *Teachings*, followed by the appropriate page(s).

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3. *Conference Report*, April 1975, p. 84.

4. *Key to the Science of Theology*, 9th Edition, 1965, p. 12.

FOUNDATIONAL PRINCIPLES

In this section we will consider five infinities: God, Man, Truth, Free Agency, and Love. After a brief discussion of the principle under consideration, the therapeutic orientation and application of the principle will follow.

I. GOD (Divine Design and Absolute Truth). Mormons affirm that God is, that He is an exalted man, a being who is infinite and eternal, in whose image man is created. He is omnipotent, omniscient, and omnipresent: He has all power, all knowledge, and, by the power of His Holy Spirit, is in and through all things. Joseph Smith taught that with regard to the Lord, "the past, the present, and the future were and are, with Him, one eternal 'now.'" "He is who He is because of His recognition of the obedience to self-existing and co-eternal laws." "He has passed the ordeals we are now passing through: He has received an experience, has suffered and enjoyed, and knows all that we know regarding the toils, sufferings, life and death of this mortality, for he has passed through the whole of it, and has received his crown and exaltation."⁶ Further, "it must be that God knows something about temporal things, and has had a body and has been on an earth. Were it not so, He would not know how to judge men righteously, according to the temptations and sin they have had to content with."⁹

God is interested and personally involved in His creations. He has instituted and introduced laws, *absolute truths*, in order that man might order his life properly and thus progress ultimately to become even as God is. Justice and mercy and free agency and obedience are as timeless as the Gospel of God, and are actually independent of perception or acceptance of them. Man comes to discover, not create, absolute truths.¹⁰ Some laws are temporary; some are eventually superceded; some are situational. Absolute and eternal truths, however, stand firm and irrevocable. Killing may be commanded. Plural marriage may be revealed and encouraged among the people of God. Murder and adultery are always condemned as sin, however. Some things do not change.

God commands faith and obedience simply because He desired the happiness of His creatures, "and He could not be pleased unless they [exercised faith], or else He could be pleased with their destruction."¹¹ Likewise, he demands an eye single to His glory; He pleads for man to look to Him in all things; He commands man to repent. To follow any other course would be to allow man to pursue a path that would lead to something less than the fulness of his personal possibilities.

Allen Bergin suggested in 1979 that "a correct understanding of both identity and relationships is fundamental to any theory of personality and psychotherapy, and that understanding has to begin with our knowledge of God the Eternal Father, his Son Jesus Christ, and the Holy Ghost."¹² We worship the Father in the name of the Son by the power of the Holy Ghost. The separate but related roles of the members of the Godhead, as they pertain to man, were taught by Joseph Smith:

Everlasting covenant was made between three personages before the organization of this earth, and related to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.¹³

Therapeutic Orientation. It is not uncommon to encounter persons seeking counseling or psychotherapy (members and non-members) who have no knowledge of God and His ways or whose knowledge is at a very rudimentary level. Unfortunately, many in our world have a notion of a Supreme Being on an intellectual or even feeling level of an elementary school child. With such a void in one's conception of the Ultimate, it becomes extremely difficult to talk seriously about overall standards or accountability or even values in life. Except for the practical problems associated with misconduct, why should one abstain from extra-marital relationships? Why should a couple seek to hold a marriage together? Why should a couple have children, teach them proper conduct, or help to shape their destinies? An infantile knowledge leads to a distorted view of what was, is, and is to be. Matters of right and wrong cannot be established on the basis of behaviors that are the most expedient or even utilitarian for the time being, but must ultimately be established according to eternal and self-existing laws.

Man is perhaps best understood only in relation to the Ground of all being--God Himself. It would seem that therapy which ignores or bypasses absolute truths or lasting values is at best "hacking away at the leaves," when so very much could be done by getting at the roots of the problems; even if the client does not choose to recognize the place of God or His laws in his life, the Latter-day Saint therapist knows better: he knows that such ultimate realities hold out the only lasting hope of escape from an existential vacuum or an anomic world.

Counselors may actually do much with regard to the building of faith in the Lord and faith in one's potential. Given, in so doing we may find ourselves engaged in a form of teaching (and we sincerely believe that therapy is a sub-case of teaching) and in certain specific techniques which have been shunned, benignly neglected, or ignored heretofore. A discussion of God (particularly with non-members of the Church) has not been considered to be a part of our professional activity.

5. *Journal of Discourses*, 1:230-231.

6. *Teachings*, p. 220.

7. See John A. Widtsoe, *A Rational Theology*, P. 25.

8. Brigham Young, *Journal of Discourses* 11:249; Cf. *Teachings*, pp. 345-346.

9. Brigham Young, *Journal of Discourses* 4:271.

10. See Spencer W. Kimball, "Absolute Truth," 1977 *BYU Speeches of the Year*, p. 138.

11. Joseph Smith, *Lectures on Faith*, Lecture #7, v. 7.

12. From "Bringing the Restoration to the Academic World: Clinical Psychology as a Test Case," Sixteenth Annual Distinguished Faculty Lecture, 21 February 1979, BYU, cited in *BYU Studies*, Summer 1979, p. 459.

13. *Teachings*, p. 190.

We have found, however, that such practices may be terribly helpful in working with individuals who are struggling to "find themselves," or who seek for greater "value clarification." Faith may be taught by helping clients to remove fears and doubts about themselves, which doubts are almost always related to their feelings toward God. Since Joseph Smith instructed us that in order to have faith in God it is necessary to have "an actual knowledge that the course of life which [the person] is pursuing is according to [the Lord's] will,"¹⁴ appropriate sessions dealing with the areas of life-planning, commitment to one's plans, and self-confidence will do much to build faith in God and in oneself. (The matter of self-love will be discussed under the next principle.) Clients both within and without the Church may be counseled to seek to establish or re-establish relationships with the Divine through regular prayer, fasting, church attendance, and scripture reading. We have dealt with over 115 individuals where it became apparent that therapy could not successfully proceed without teaching such fundamental concepts as faith, truth, and obedience.

Application. Case Example: 32-year old male non-member (Presbyterian), with occasional church attendance; some financial contributions to the church; married for 10 years, but questioning his sexual orientation, and his life with his wife; expressed a belief in God and love for the Bible, though he felt that God was not answering his prayers.

Intervention. Client was assigned to (1) abstract from the Bible all references to the intimate relationship (including marriage and unnatural sexual acts); (2) read the scriptures 30 minutes each morning; (3) read daily from a Presbyterian book on gaining faith; (4) pay tithing as evidence of faith, and as a means of receiving answers to prayer (Note: it is interesting that in process of time this man's minister approached him over the fact that he was paying far too much into the funds of the church!); (5) rate his feelings of closeness to what he felt to be the Spirit of the Lord on a -5 to +5 scale; (6) fast occasionally before coming in for the regular session; (7) attend his church every Sunday; (8) have daily individual prayer and pray with his wife about specific marital difficulties (following in-session discussions of how to pray and receive answers).

Application. Case Example: 12-year old female, non-member (Lutheran); inability to form lasting relationships with peers; father was killed when she was five years old, and she had blamed herself and God for the unexpected death; she had been obsessed for seven years about her part in the death and her anger toward God.

Intervention. (1) Use of systematic relaxation with interspersed comments about the love of the Lord for her and her father; comments about the possibility of a reunion with her father in the life to come; statements of love toward self, and an assurance that she was not responsible for the death of her father; comments as to the importance of her relationship with her mother; (2)

Client enrolled in a catechism class for a deeper understanding of her own religious faith; (3) Assigned to attend church with her mother; (4) Direct teaching about repentance (for attitudes toward God), death, and man's free agency.

II. MAN (Eternal Intelligence). Man is of the same race as the Gods. He is of the same species. Joseph the Prophet shocked the religious world (within and without the Church, both then and now) when he declared:

We say that God Himself is a self-existent being....Who told you that man did not exist in a like manner upon the same principles? Man does exist upon the same principles....The mind or intelligence which man possesses is co-equal (co-eternal) with God himself....The intelligence of spirits had no beginning, neither will it have an end....Intelligence is eternal and exists upon a self-existent principle.¹⁵

A modern revelation states that "intelligence, or the light of truth, was not created or made, neither indeed can be." (D&C 93:29.) The mind or intelligence or *ego*¹⁶ of man is thus uncreated. "From the beginning [man] has possessed distinct individuality among the hosts of intelligent beings....From the beginning, the ego of man has been a conscious being, saying to itself, 'This is I; that is not I. My life is apart from the life of all the rest of the universe.' This *primal personality* possessed from 'the beginning' [is] the distinguishing characteristic of every intelligent, conscious, thinking being--an independent and individual will. No one attribute so clearly distinguishes man as does the intelligent will or the will to act intelligently."¹⁷ (Italics added.) A further insight into man's cognitive powers in that pristine existence is given by President Brigham Young: "The origin of *thought* was planted in our organization at the beginning of our being. This is not telling you how it came there, or who put it there. Thought originated with our individual being, which is organized to be as independent as any being in eternity. ...The origin of thought and reflection is in ourselves. We think, because we are, and are made susceptible of external influences and to feel our relationship to external objects."¹⁸ (Italics added.)

This central, primal intelligence or ego of man was united with other powers of life and organized through a literal birth process. The spirit or organized intelligence (Abraham 3:22-23) became literally the offspring of the Man of Holiness and His exalted companion. Thus the spirit of man received via conception the qualities and attributes of God, which qualities lie dormant until, over time, circumstances and experiences allow their possible emergence and realization in the mature human personality. President Lorenzo Snow said:

We believe that we are the offspring of our Father in Heaven, and that we possess in our spiritual organizations the same capabilities, powers and faculties that our Father possesses, although in an infantile state, requiring to pass through a

15. *Teachings*, pp. 352-354.

16. It is interesting to note that the term *ego* had reference to the mind or intelligence of man among the Brethren earlier in this century, and that it seemed to have no reference whatsoever to psychodynamic dimensions of the personality.

17. John A. Widtsoe, *A Rational Theology*, pp. 16-17.

18. *Journal of Discourses* 2:135.

14. *Lectures on Faith*, Lecture #3, v.5.

certain course or ordeal by which they will be developed and improved according to the heed we give to the principles we have received....

We are born in the image of God our Father; He begat us like unto Himself. There is the nature of deity in the composition of our spiritual organization; in our spiritual birth our Father transmitted to us capabilities, powers and faculties which He Himself possessed, as much as the child on its mother's bosom possesses, although in an undeveloped state, the faculties, powers and susceptibilities of its parent.¹⁹

Man's relationship to the Almighty is therefore a personal, familial one. "As man now is, our God once was; As now God is, so man may be.--Which doth unfold man's destiny."²⁰

Therapeutic Orientation. Many problems called by a variety of diagnostic labels are related to a misunderstanding of one's place in the eternal universe. Such a misunderstanding may be, in fact, at the heart of all relationship maladies. The tragedy in this regard is that no one system of psychotherapy extant gives to man a correct and complete interpretation of his place in life. Psychodynamic interpretations picture man as a passive agent of unconscious forces beyond his immediate control, a being torn between personal and societal demands. Behavioristic views of man reveal a situation in which contingencies of reinforcement shape whatever behaviors are desired by the experimenter. Humanistic theories of personality place man and his needs at the center of existence, but subtly upstage all else that ought to be considered in the matter of human functioning and achievement, particularly divine forces. Nihilistic notions so prevalent in a value-free and violence-filled world point man toward the awful possibilities of Nothingness or Nonbeing, when in reality such pitiful perceptions are ludicrous lamentations over a world and a society which strayed from its original moorings. Hamlet's question of "to be or not to be" is not really the question after all. Man is. Truman Madsen has suggested that the real question is whether man is *becoming* what he is intended to become.²¹ Any description of the human personality which ignores or avoids the pre-mortal or post-mortal aspects of the infinite ego will not give a thorough perspective to man as to his place, his responsibility, or his possibilities. Perspective is like vision: without it a person may perish from perverted priorities. Even non-members may be taught that they are greater than the sum of what they do or what they have. All persons can be worked with so as to come to "acknowledge, in those moments of wonderment about our mattering, that if we were to die today, we would be genuinely and deeply missed. Perhaps parliaments would not praise us, but no human circle is so small that it does not touch another circle and another and another."²² The matter of developing self-love will be discussed in more detail in the section on relationships.

Application. Case Example: 45-year old LDS male;

19. *Journal of Discourses* 14:300, 302.

20. Lorenzo Snow, *Improvement Era* 22:660, June 1919, written January 11, 1892; cited in Daniel Ludlow, *Latter-day Prophets Speak*, p. 72.

21. Truman Madsen, *Eternal Man*, pp. 31-32.

22. Neal A. Maxwell, *Notwithstanding My Weakness*, pp. 9-10.

dentist; former bishop and high counselor; client questioned his competence in numerous areas; had a physical impairment, and did not like his own body; had substantial musical talents; relationship problems with wife and children; severe depression, lowest self-concept therapists had ever encountered.

Intervention. (1) Client assigned to study scriptures and write essays on his relationship with God; (2) Direct teaching of specific methods of prayer; (3) Client assigned to list positive self-attributes on daily basis; these were to be carried with him on a 3 x 5 card; (4) Therapist taught interception of negative thoughts promptly; (5) Taught rational interception of fear of rejection and ridicule; (6) Client assigned to rate himself at least 20 times per day on an emotional meter (-5 to +5) and to keep a record of his ratings; (7) Direct teaching from the scriptures that his envying and coveting of other persons' bodies represented idol worship; (8) Use of systematic relaxation with suggestions about God, Christ, and celestial relationships (including use of images within the temple); (9) In-session prayer and periodic Priesthood blessings; (10) Bi-monthly involvement with (and reports to) ecclesiastical leaders, both by client and therapist; (11) Client assigned to compose songs which emphasized his personal worth as a son of God; (12) Decrease in irrational guilt about family and Church assignments through planning and follow-up; (13) Involvement of entire family (six children at home--youngest 11 years, oldest 24 years) in group treatment and analysis of family interactional patterns; (14) Client assigned to rate himself weekly with respect to his level of improvement in self-concept, decrease in idol worship, decrease in irrational thoughts, and relationship improvement with wife and children.

III. TRUTH (Revelation as an Epistemological Extension). In the mind of Joseph Smith, Truth was not an abstraction, something that existed independently of intelligent beings. "Truth is *knowledge of things* as they are, and as they were, and as they are to come." (D&C 93:24. *Italics added.*) Note that truth is not simply the stuff, the "things" of the universe, but a *knowledge* of "things as they really are," and "things as they really will be." (Jacob 4:13.)

There were many lessons learned and acquaintances formed in the pre-mortal state which have since been blocked from conscious awareness or memory by a divinely placed veil of forgetfulness. As man learns to attend more to things as they really are, matters from a forgotten past are occasionally retrieved from that portion of the personality. "All these salient truths," explained President Joseph F. Smith, "which come home so forcibly to the head and heart seem but the awakening of the memories of the spirit. Can we know anything here that we did not know before we came?...By the power of the Spirit...we often catch a spark from the awakened memories of the immortal soul."²³ "There were some things, however, which [pre-mortal spirits] could not learn while they remained in their first estate:

23. Joseph F. Smith, *Gospel Doctrine*, pp. 13, 14; Cf. also p. 311.

they could not learn the feelings and sensations of spirits embodied in tabernacles of flesh and bones. An idea of these feelings and sensations could not be imparted to them by teaching, nor by any other means whatsoever. No power of language or signs could give them the most distant idea of them. An idea of those feelings and sensations can only be obtained by actual experience."²⁴

Most truth that is to be had in this life is gained through the senses or through reflection and reason. Man learns through daily experience to what degree he may trust his sense modalities, as well as the limits of his own rational powers. The Prophet spoke of a hierarchy of knowledge or truths, however, and stressed that it is "impossible for a man to be saved in ignorance" (D&C 131:6), particularly of that knowledge which leads unto life and salvation. Much that is contained in scripture teaches man of himself, of God, and how to bridge the spiritual gap between mortal and immortal, between imperfect and perfect.

Some spiritual realities are not to be acquired through study or the hearing of the spoken word alone. These come by revelation, and represent knowledge that is gained through faith. (D&C 88:118.) Such infinite insights, which come from God, "are revealed to us in the abstract, and independent of affinity of this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all."²⁵ President Harold B. Lee explained: "The acquiring of knowledge by faith is no easy road to learning. It will demand strenuous effort and continual striving by faith." Then, quoting Elder B. H. Roberts, President Lee continued:

Such a process requires the bending of the whole soul, the calling up from the depths of the human mind and linking the person with God. The right connection must be formed; then only comes knowledge by faith, a kind of knowledge that goes beyond secular learning, that reaches into the realms of the unknown and makes those who follow that course great in the sight of God.²⁶

It appears that one who brings himself to a given level of preparation will be capable of receiving many levels of truth more effectively. One Latter-day Saint writer stated:

Knowledge, then, is to be obtained by study and by faith, and where faith is strong enough, knowledge may be more easily acquired. The Lord has declared that nothing may be obtained unless a person strives for it; yet to him who obeys the commandments of God, the Holy Spirit may be given in such great abundance that knowledge may come easily. Therefore...a righteous man may acquire knowledge more rapidly than an unrighteous man. It is through the Comforter or the Spirit of God that the Latter-day Saints are to receive the gift of knowledge.²⁷

This concept seems to be consistent with Joseph Smith's statement that man's views and enjoyments are purified and expanded through opening the mind to "the light communicated from heaven to the intellect."²⁸

A knowledge of good and evil is given to every man born into the world through the Spirit of Christ. (Moroni 7:16, 18.) Elder Bruce R. McConkie has written: "The recognizable operation of this Spirit in enlightening the mind and striving to lead men to do right is called conscience. It is an inborn consciousness or sense of moral goodness or blameworthiness of one's conduct, intentions, and character, together with an instinctive feeling or obligation to do right or be good."²⁹ This conscience, or moral monitoring device, is reinforced and strengthened through parental teachings and societal standards. It does not originate in society or in the home; it is in many ways proverbial and has its source in Christ. If followed and obeyed, members of the true Church are given even greater insights and come to have educated desires. Those without the Church who follow the Light of Christ, obey their consciences, and live consistent with the laws of the Judeo-Christian tradition, for example, will be led to the Covenant Gospel. (D&C 84:46-48.)³⁰ Disobedience may lead to a "searing" of the conscience (1 Timothy 4:2), a weak or defiled conscience (1 Corin. 8:7; Titus 1:15), but never to a total dissolution of conscience. President Joseph F. Smith explained: "I do not know whether it is possible for any soul to become so debased as to lose all regard for that which is pure and chaste, good and true and godlike. I believe that there still lingers in the heart of the most vicious and wicked, at times at least, a spark of that divinity that has been planted in the souls of all the sons of God."³¹ Another President of the Church pointed out that "the full influence of the light which emanates from this Spirit is diminished though it is not entirely withdrawn, for if this should be the case their spiritual existence would come to an end, for it is written, 'He that hath the Son hath life; and he that hath not the Son of God hath not life.'"³²

Therapeutic Orientation. God desires our happiness, and when we violate divine precept we are committing crimes against ourselves and God. The matter of dealing with sin and the attendant negative feelings (guilt) is very often simply a matter of personal repentance. These problems could be dealt with (albeit in a superficial manner) through attempting to eliminate values; the client could be taught to rise above such irrational emotions. The Prophet Joseph and his successors, however, have been very clear about the need for dealing with sin in God's way. This process (true repentance) may be more difficult at the outset, but is certainly more lasting than drugs or quick therapy based upon value elimination. Repentance is therapy for the soul, and does more than alter behavioral patterns. Repentance will never allow or assist one to be at peace with his misconduct, since restitution of the soul is just as critical as restitution of the situation. One who continues in sin is one who is "without God in the

24. Orson Pratt, *The Seer*, February 1853, Vol. I, No. 2, p. 40.

25. *Teachings*, p. 355.

26. BYU Devotional Address, September 11, 1973; in 1973 *BYU Speeches of the Year*, p. 91.

27. Joel Richards, "Education Among the Latter-day Saints," *Liahona—The Elder's Journal*, Vol. 8, No. 9, August 16, 1910, p. 131.

28. *Teachings*, p. 51.

29. Bruce R. McConkie, *Mormon Doctrine*, 2nd Edition, pp. 156-157.

30. See also a statement by President Joseph F. Smith in *Gospel Doctrine*, pp. 67-68.

31. *Gospel Doctrine*, p. 27.

32. Joseph Fielding Smith, *Man: His Origin and Destiny*, p. 204, citing 1 John 5:11-12.

world," and has thus "gone contrary to the nature of God; therefore, [he is] in a state contrary to the nature of happiness." (Alma 41:11.)

Repentance is begun with members or non-members through first assisting the client to get in touch with his/her conscience. Most every person has a set of values, even though such values may not be as specific or strict as those had by Mormons. We are living in an age when "men's hearts are failing them," not from coronary malfunction but from corruption. There are so few in the world who will stand up for decency, and who will call sin SIN. It would appear that Latter-day Saint counselors are under a special obligation to the Lord to work to alleviate human suffering (the heaviest burdens borne are the burdens of sin), and to point those who seek help toward their own values. One would wonder how much good could be done for a couple seeking marriage counseling whose relationship is characterized by repeated infidelities, but who at the same time desire to be happy in their hypocrisy--they simply refuse to change. Or can an LDS therapist help a homosexual to find fulfillment in his perversion? Persons who are sincere in their desire for happiness must be willing to reach inward for that spark of values which is lodged within the conscience. Given, some consciences are better educated and trained than others, and some are clearly out of practice! Yet, we need to trust the scriptural word that the Light of Christ (and its moral manifestation, the conscience) is given to every man, and that sometimes we simply need to dig deeper.

The additional steps to a thorough repentance may be cited by most seminary students. Such practices work as well for Methodists and Muslims as they do for Mormons. Remorse, restitution, resolve and the other divine dispositions may be appropriately discussed with any person, and specific and direct assignments and plans may be prepared in the counseling sessions. Each of these principles has tremendous therapeutic value. For Latter-day Saints and serious Christians, there is another 'R' of repentance which is far too often overlooked: *Redeemer*. Men are made clean and pure and free through the blood of Christ, and not through a system of behaviors or tasks. Let us remind ourselves once again that the power of our presentation as a people is not in the programs, but in the Person of Jesus Christ. Though our counseling sessions are not intended to be Sunday School classes or necessarily doctrinal dialogues (and such would certainly be impossible in non-LDS settings), yet our knowledge of what it is that heals and refines troubled souls cannot be totally placed on the shelf: our Theology undergirds our Psychology. Clients who are willing, not only to get in touch with their inner feelings or conscience, but also to get in touch with the Source of healing, are on the way to emotional and spiritual well-being.

Application. Case Example: 18-year old LDS female; numerous sexual encounters with the opposite sex; inability to refrain from situations which led to misconduct; no apparent guilt or sorrow, in spite of what seemed to be an excellent family life (good moral teachings); she had an intellectual conception of her

offenses ("I know that the Church teaches that these things are wrong," or "I'm sure that I should feel guilty for what I've done"), but no emotional or spiritual indices; friendly, excellent relationship with parents, peers, Priesthood leaders; active attendee of Church meetings.

Intervention. (1) Client assigned to make proper confession to her Bishop (instruction, role-playing the confession situation); (2) Client assigned to pray continually for a deeper awareness of the seriousness of her transgressions (she was literally assigned to pray to feel the appropriate sorrow for sin); (3) Assigned to spend a significant amount of time pondering upon who she is and upon her true feelings about life; (4) Scripture reading assigned on a daily basis, particularly passages dealing with the place of Godly sorrow, repentance, and conversion.

IV. FREE AGENCY (Opposition, Individual Differences, and Eternal Progression). The Plan of the Father required two important elements: opposition in all things and man's agency to respond to choices. The rejection by the Father of Lucifer's proposed amendments in the pre-earth Council evidences His infinite awareness that to remove opposition or freedom of choice is tantamount to robbing man of his humanness. Man was created to act. To take from him the right to choose is to make of him a thing to be acted upon (2 Nephi 2: 11-14), since "all truth is independent also; otherwise there is no existence." (D&C 93:30. Italics added.) "Next to the bestowal of life itself," declared President David O. McKay, "the right to direct our lives is God's greatest gift to man. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man."³³

Because Satan rebelled and was cast out of heaven, he and his hosts provide a substantial source of opposition to man and God. Satan tempts man to yield continually to those desires which are wholly physical, and to ignore the quiet inner voice of the spirit of man. He seeks to bring man to the point where man comes to love evil more than good, and therefore to a condition or state characterized as being carnal, sensual, and devilish. (Moses 5:12-13; Cf. D&C 20:20.) In a carnal state, man becomes an enemy to God and to all righteousness. He has also become an enemy to himself, having succumbed to sin and "gone contrary to the nature of happiness." (Alma 41:11.) Through overcoming Satan and putting off the natural man through the Atonement, on the other hand, man becomes worthy of membership in the Royal Family of God.

Opposition is also manifest in mortality in the form of trials, pain, struggles, or human weaknesses. Reference is made here, not to struggles brought on through man's poor choices (i.e., consequences of an improper use of free agency), but rather to those incidents or circumstances which serve divine purposes, in that they assist in the development of a noble character. Joseph Smith was instructed by the Lord in plainness: "Know thou, my son, that all these things shall give thee

33. *Conference Report*, October 1965, p.8.

experience, and shall be for thy good." (D&C 122:7.) Counselor Spencer W. Kimball gave the following counsel:

Being human, we would expel from our lives physical pain and mental anguish and assure ourselves of continual ease and comfort, but if we were to close the doors upon sorrow and distress, we might be excluding our greatest friends and benefactors. Suffering can make saints of people as they learn patience, long-suffering, and self-mastery.³⁴

Without opposition (either Satanic or divine) man could not be proven in his second estate (Abraham 3:24-26), nor could he gain the confidence and personal power that derives from overcoming obstacles.

Independence and agency produce variety. Therefore from time immemorial men and women have been different: in their dispositions, in their desires, and ultimately in their destinies. Parley P. Pratt observed: "It may be inquired, why God made one [person] unequal to another, or inferior in intellect or capacity. To which I reply, that he did not create their intelligence at all. It never was created, being an inherent attribute of the eternal element called spirit."³⁵ There is thus a gradation of intelligence and an infinitude of differences from the least to the greatest, who is Jesus Christ. Elder Bruce R. McConkie has written:

Being subject to law, and having their agency, all the spirits of men, while yet in the Eternal Presence, developed aptitudes, talents, capacities, and abilities of every sort, kind, and degree. During the long expanse of life that then was, an infinite variety of talents and abilities came into being. As the ages rolled, no two spirits remained alike. Mozart became a musician; Einstein centered his interests in mathematics; Michaelangelo turned his attention to painting. Cain was a liar, a schemer, a rebel who maintained a close affinity to Lucifer. Abraham and Moses and all of the prophets sought and obtained the talent for spirituality. Mary and Eve were two of the greatest of all the spirit daughters of the Father. The whole house of Israel, known and segregated out from their fellows, was inclined toward spiritual things. And so it went through all the hosts of heaven, each individual developing such talents and abilities as his soul desired.³⁶

Therapeutic Orientation. Man's choices may be his servants or his taskmasters, depending upon the course in life he pursues. The person who continues in sin is the servant of sin (John 8:34), and is binding himself to a style of life which allows little variance or spontaneity; spiritual and emotional bondage are the results of improper use of free agency. On the other hand, man may, through having an "eye single to the glory of God," allow himself to be "free indeed." (D&C 98:8.) The infinite irony of the matter is that he who gives up his will to that which is higher than self is strengthening and expanding self. Freedom comes from the wise use of free agency.

As a teacher, the therapist may take the initiative to instruct the client that opposition is perfectly normal, that sometimes it simply does not seem to be "my day," and that overcoming difficulties is indeed a labor. Some individuals need to understand the message of Peter: "Beloved, think it not strange concerning the fiery trial

which is to try you, as though some strange thing happened unto you." (1 Peter 4:12.) Perspective is critical in an appreciation of why one is encountering troubles; counselors may render a great service in assisting persons to gain the proper perspective.

In some cases, the therapist may utilize the principle of opposition in the other direction, that is, to build character and emotional strength. Teaching the value of risk-taking and personal vulnerability (and making appropriate assignments) will often do much toward preparing one to face a world in which the rain falls upon the just and the unjust. Life requires a certain degree of risk (in fact, we entered into mortality with an understanding that we might not live worthy of returning to the Divine presence!), and a proper philosophical background will provide the substance upon which assertiveness training or the like may prove to be successful. Anxiety, in perspective, becomes not a debilitating emotional state, but rather an impetus to action.

Application. Case Example: 16-year old LDS female; problems with substance abuse (alcohol, amphetamines, tranquilizers at different times); failing in school; alienated from parents; problems with sexual control.

Intervention. (1) Arrangements made for a complete confession to ecclesiastical leaders; (2) Assigned to avoid all previous friends, and to develop relationships with active Church members; (3) Involvement in Seminary; (4) Assisted in obtaining employment (part-time) to absorb extra time; (5) Daily reporting system to monitor progress; (6) Weekly reporting to Bishop; (7) In-session training on social and communicative skills; (8) In-session role-playing and modelling on changing suggestive behaviors (stance, walk, dress, voice tone, eye contact); (9) Developed cognitive aversion for abused substances; (10) Consulted with ecclesiastical leaders concerning the advisability of Church judicial procedures as an aid to repentance.

Application. Case Example: Husband and wife (he 31, she 28), LDS, married in temple; lost 2-year old daughter in Church-related accident; anxiety and constant depression; isolation from other familial relationships (including two older children and each other).

Intervention. (1) Therapist assisted in the grieving process, and in the expression of deep emotion; (2) Extensive, direct teaching concerning the Plan of Salvation, the exaltation of little children who die in infancy, and an eventual reunion; (3) Couple assigned family interactions and activities; (4) Couple assigned service projects to other families with young children.

V. LOVE (The Essence of Relationships). In the Edenic paradise, the Man of Holiness declared that it was not good for man to be alone. (Genesis 2:18.) Man is a social being, and does not properly mature until he learns to relate and interact properly with himself and others.

The relationship between God and man has already been considered; it is established and maintained through prayer, scripture study, and service. Man's true relationship with himself is closely tied to his relationship with God. "If men do not comprehend the character of God," taught Joseph Smith in 1844, "they do

34. From "Tragedy or Destiny," in *Faith Precedes the Miracle*, p. 98.

35. *Journal of Discourses* 1:258.

36. Bruce R. McConkie, *The Mortal Messiah*, Book 1, p. 23.

not comprehend themselves."³⁷ It would appear that man draws near unto the personally divine only as he comes to know the source of divinity. Truman Madsen has written: "One begins mortality with the veil drawn, but slowly he is moved to penetrate the veil within himself. He is, in time, led to seek the holy of holies within the temple of his own being."³⁸ That this dual unveiling (of self and God) represents a gradual but concurrent process is evident from the suggestion of President Brigham Young that "to know and understand ourselves and our own being is to know and understand God and his being."³⁹

Man's ability to love others is closely related to his ability to keep the commandments of God and love himself. Alma instructed his son, Shiblon: "See that ye bridle all your passions, that ye may be filled with love." (Alma 38:12.) Personal worthiness leads to self-confidence, self-respect, and self-love. This confidence allows one to love and serve others freely and spontaneously, without concurrent inner wonderings as to appearance or outcome. The Master taught that the second great commandment is to "love thy neighbor as thyself." (Matt. 22:39. *Italics added.*)

Marriage is an "institution of heaven," and was established by God in the Garden of Eden.⁴⁰ It is given as a religious ordinance: (1) so that man will not be alone; (2) for the perpetuation of the race through the sexual union; and (3) for the establishment of, and joys which flow from, family living. "The object of the union of the sexes," wrote Parley P. Pratt, "is the propagation of their species, or procreation; also for mutual affection, and cultivation of those eternal principles of never-ending charity and benevolence, which are inspired by the Eternal Spirit; also for mutual comfort and assistance in this world of toil and sorrow, and for mutual duties towards their offspring."⁴¹ In the same vein, President Joseph F. Smith said: "The lawful association of the sexes is ordained of God, not only as the sole means of race perpetuation, but for the development of the higher faculties and nobler traits of human nature, which the love-inspired companionship of man and woman alone can insure."⁴²

Love is the highest and sweetest of emotions and actions, and finds its perfect realization in the marital relationship. Through this union of man and woman are released the powers to generate life, and thus the premature or inappropriate utilization of these rights represents a tampering or trifling with life itself. For this reason, the Prophet Joseph and his successors have condemned "any and every sex relationship outside of marriage, and even indecent and uncontrolled ones within marriage."⁴³

There are few things which man may take with him through the veil of death into eternity. Intelligence is

one of these. Relationships properly formed and nurtured is another. It was Joseph Smith who spoke of that wondrous fellowship that will be enjoyed by the faithful in the world to come. He stressed that the "same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy." (D&C 130:2.)

Therapeutic Orientation. An important part of bridling our passions and thus being filled with love is learning to bring emotions under control. Techniques based upon the principle of self-control will stress that man is responsible for his feelings as well as his actions, and is under obligation to himself and God to garner control over thoughts and speech. This is often in conflict with many therapeutic systems that represent almost cults of feeling: "Show your anger. Express your feelings of disgust. Gratify your senses." One truly cannot have a righteous influence over another (that is lasting) until he has an influence over himself.

The methods used to help persons to become more loving should be related to serving and sacrificing. We come to love those we serve. The greater the sacrifice in time, effort, and self, the greater the love for another. Is it any wonder that the Savior was possessed of such an infinite love for mankind? He offered himself totally and completely—he gave all that was possible to give. Note Alma's counsel regarding the Christ: "And he will take upon him their infirmities, *that his bowels may be filled with mercy*, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities." (Alma 7:12. *Italics added.*) Why do mothers love their babies so much? Why is it so much more rewarding to give than to receive at Christmas time? During the past few years we have worked with hundreds of married couples and families in distress. We are seldom successful in building any type of relationship or enhancing love unless sacrifice or service is used. Far too often the pitiful expression, "I just don't love him any more" has the underlying implication, "And there's not a thing I can do about it!" Nothing could be farther from the truth. Again, we come to love those we serve. The critical question in this context ("falling out of love") is, "Yes, but do you want to love him again, as you once did?" The highest form of love, Charity, comes by labor and as an endowment of the Spirit. Thus it is that Mormon encourages the Saints to "pray with all the energy of heart," in order to be filled with this love. (Moroni 7:48.)

Application. Case Example: 36-year old LDS female, civil marriage, followed by temple marriage; three children, ages 6, 12, 15; four prior hospitalizations and over 50 shock treatments for depression; suicidal thoughts and tendencies; extreme lack of self-love; little affection during childhood, including abandonment by mother and father; hallucinations; irrational thoughts, including fear of success; multiple personality types; total lack of relationship with husband, problems in relating to children; absence of communication in the home.

Intervention. (1) Focus on relationship with God: feeling assessment, scripture study, Priesthood blessings; (2)

37. *Teachings*, p. 342.

38. *Eternal Man*, p. 20.

39. *Journal of Discourses* 13:312.

40. Joseph Smith, *History of the Church*, Vol. II, p. 320.

41. Parley P. Pratt, *Key to the Science of Theology*, 9th Edition, p. 164.

42. *Improvement Era*, Vol. 20, June 1917, p. 739.

43. Spencer W. Kimball, *Faith Precedes the Miracle*, p. 175.

Assigned daily "love tasks" toward husband and children; (3) Assigned appropriate assertive behaviors in the face of criticism; (4) Taught the immediate interception of "put-down" thoughts; (5) In-and-out-of session development of personal positive attributes and plans; (7) Assigned graded communication activities on a daily basis; (8) Assigned weekly problem-solving sessions with husband, periodic sessions with family; (9) Weekly dates and structured activities with husband; (10) Had the client's mother come in to one particular session. The client felt the need to ask her mother's forgiveness for harboring feelings of bitterness over the years.

QUO VADIS?

When Joseph Smith was asked how he governed a growing church, he responded: "It is very easy, for I teach the people *correct principles* and they govern themselves."⁴⁴ (Italics added.) President Brigham Young asked: "Is there any particular art in making this people obedient? There is just one. If you elders of Israel can get the art of preaching the Holy Ghost into the hearts of the people, you will have an obedient people. This is the only art required. Teach the people *truth*, teach them *correct principle*; show them what is for their greatest good and don't you think they will follow in that path? They will..."⁴⁵ "On another occasion President Young said simply: "Teach the people *true knowledge* and they will govern themselves."⁴⁶ (Italics added.)

We must never lose sight of the power contained in the simplicity of the word of truth, of correct principles, in assisting people to gain control of their lives. The message of the Restoration reaches into all phases of human endeavor. It is critical that we, of all people, realize that the word of God, foundational truth, has a "more powerful effect upon the minds of the people" than we sometimes realize. Perhaps it is expedient that we too, like Alma, should "try the virtue of the word of God" (Alma 31:5) more regularly. To place the doctrines of Eternalism at the center of all we say and do is not to surrender ourselves to a second-class status in the world of counseling and psychotherapy; rather, it is to do as Paul said would be done--to gather *all things* together in Christ, all things--knowing that valid and thorough empirical research will confirm spiritual realities in time. Indeed, like Ford Motors, "We have a better idea" and we need to be enthusiastic about empirically demonstrating to the world many of the matters we already know spiritually. Our task is to become bilingual: to be conversant in the language of the academy and the language of faith; to know when it is appropriate to speak which tongue; and to communicate our findings clearly and honestly, so as not to be misunderstood in matters pertaining to either content or intent.

The enormity of the task before us is apparent. However, if we can build our lives, our personal philosophies, and our methods upon true principles, we are assured of glorious results. The Lord explained in

1831: "Behold, I, the Lord, have made my Church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations. For it shall come to pass that the inhabitants of Zion *shall judge all things pertaining to Zion.*" (D&C 64:37-38. Italics added.) In prophetic fashion, President John Taylor spoke of a day yet future:

We believe that there will be a temporal kingdom of God organized that will be under the direction and auspices of the Lord of Hosts and that in all our affairs, whether they relate to things temporal or things spiritual, as we have been in the habit of calling them, we shall be under the direction of the Lord.... We believe that we shall rear splendid edifices, magnificent temples and beautiful cities that shall become the pride and glory of the whole earth. We believe that this people will excel in literature, in science and the arts and in manufactures. In fact, there will be a concentration of wisdom, not only of the combined wisdom of the world as it now exists, but men will be inspired with regard to all these matters in a manner and to an extent that they never have been before, and we shall...be the most healthy and the most intellectual people that will reside upon the earth. This is part and parcel of our faith; in fact, Zion will become the praise of the whole earth; and as the Queen of Sheba said anciently, touching the glory of Solomon, the half of it had not been told her, so it will be in regard to Israel in their dwelling places. In fact, if there is anything great, noble, dignified, exalted, anything pure, or holy, or virtuous, or lovely, anything calculated to exalt or ennoble the human mind, to dignify and elevate the people, it will be found among the people of the Saints of the most high God.⁴⁷

We hope that that marvelous day may be hastened and that each of us will demonstrate the wisdom and perspective to do our part in realizing the fruits of Joseph Smith's Eternalism.

47. *Journal of Discourses* 10:146-147.

44. *Journal of Discourses* 10:57-58.

45. *Journal of Discourses* 12:257.

46. *Journal of Discourses* 10:190.

BEHAVIORAL PATTERNS AND PRAYER

Stephen L. Brower*

Professional counselors, ecclesiastical leaders and other "helping" persons often work with troubled people whose frustration is complicated by unsuccessful attempts to solve problems through prayer. It is not uncommon to hear complaints like, "I prayed for help, but nothing happened." Even more difficult could be, "I fasted, prayed, and got my answer but it didn't work out." ("She married someone else," or "The job just didn't work out," or "I was miserable in that location.") Our sometimes quick, general answers based on the simple guidelines in the scriptures, i.e., real intent, keep the commandments, be humble, have faith and repent, may prove to be unhelpful to the frustrated person because of the lack of some specific diagnostic model linking the condition for receiving answers to prayer to one's behavioral patterns.

The helping person may find himself hard pressed to assist a discouraged, disillusioned person who is burdened not only with a personal problem but also with a seeming lack of help through prayer. Feelings of frustration and inadequacy are often intensified when the miserable one says, "I attend my church meetings, pray regularly, keep the Word of Wisdom, pay an honest tithing, keep myself morally clean, I have a testimony, and yet my prayers don't seem to be answered." Even the insight that "No" is also an answer will be unhelpful and inadequate at these times.

This paper (a) outlines requirements set forth in the scriptures for praying and for receiving answers to prayers, (b) outlines a systematic classification of patterns of behavior and description of the positive and negative elements of each behavioral pattern, and (c) combines these into an analytical framework to identify and classify the types of prayers most likely to be given from each pattern of behavior along with the answers to be expected.

Clinical experience with this framework suggests that it can aid counselors in helping clients understand, analyze and deal with prayer-related delinquencies.

Reviewing the scriptures we find instruction for prayer and praying in the following categories: (1) how to approach the Lord, (2) what conditions are set for receiving answers, (3) what prior conditions facilitate answers to prayer, and (4) what conditions restrict answers to prayer (Figure 1).

Scriptural instructions are clear about how to approach the Lord. We are to pray over all aspects of our daily activities, call on His name in the name of His Son, pour out our souls, seek Him diligently, and pray always.

The conditions set for receiving answers are also specified and include: asking in faith, believing we will receive, having real intent, not doubting, having an honest heart, asking for that which is appropriate, and

being worthy of His spirit in order to be directed in asking only for those things which are appropriate.

Figure 1

SAMPLE SCRIPTURES RELATED TO RECEIVING ANSWERS TO PRAYER

HOW TO APPROACH THE LORD

| | |
|----------------------------------|---|
| Pray - Ask - Seek - Knock | Luke 11:10; John 14:13-14, 16:24; James 1:5; D&C 4:7, 6:5, 9:7-9, 11-15, 12:5, 14:5-8; D&C 49:26, 66:9, 103:35. |
| Cry unto Him | Alma 34:18-25 |
| Call on His name (in My name) | John 14:13-14, 16:24; Alma 34:17 |
| Pour out your soul | Alma 34:26 |
| Seek him diligently | D&C 88:63, 90:24 |
| Pray always | D&C 90:24; Moroni 27:6,9 |

CONDITIONS SET FOR RECEIVING ANSWERS

| | |
|--|--------------------------|
| Ask in faith | James 1:6; D&C 8:1, 10 |
| Believing you will receive | Matthew 21:22 |
| Nothing wavering | James 1:6 |
| With real intent | Mor 7:6, 9, 10:4 |
| With an honest (sincere) heart | D&C 8:1, Mor. 10:4 |
| Ask for what is "right" or expedient for you | 3 Nephi 18:20; D&C 88:64 |
| Ask in the spirit according to will of God | D&C 46:30, 50:30 |

PRIOR CONDITIONS THAT FACILITATE ANSWERS TO PRAYER

| | |
|--|---------------|
| My word abide in you | John 14:7 |
| Exercise faith unto repentance | Alma 34:17 |
| Humble self | Mor 34:19 |
| Be purified and cleansed from all sin | D&C 50:29-30 |
| Be charitable - Impart of substance to needy | Alma 34:28-29 |
| If any of you lack wisdom | James 1:5 |
| Study it out in mind | D&C 9:8 |

CONDITIONS THAT RESTRICT ANSWERS TO PRAYER

| | |
|-----------------------------|-----------------|
| Not charitable | Alma 34:28, 29 |
| Seeking to counsel the Lord | D&C 22:4 |
| Ask for what you ought not | D&C 8:10, 88:65 |
| Ask without faith | D&C 8:10 |

Prior conditions that facilitate answers to prayer include: knowing the will of the Lord by studying the scriptures, exercising faith, humbling oneself and repenting of past errors, taking the steps to be purified and cleansed from all sin, and demonstrating our willingness to abide by His instructions. In addition, there is the expectation that we be charitable and impart of our substance to the needy as an evidence of our faith and obedience. Then, we are told, if we lack wisdom or otherwise need help we may approach Him for help and

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can expect a response. In addition, we are instructed to study it out in our minds, take responsibility to work out alternative possible solutions, choose an alternative and then approach Him for guidance and confirmation.

There are also certain conditions specified that restrict answers to prayer such as not being charitable, seeking to counsel the Lord, asking for "what you ought not," asking without faith, etc.

It is clear from these sample scriptures (Figure 1) that our frame of mind, intentions, motivations, priorities, values, and interests may form patterns of behavior that can cloud and complicate our capacity to establish a communicative relationship with a loving, responsive Father in Heaven.

It seems clear also that He would not support, foster, or reward inappropriate attitudes, behavior, intentions, motives, or requests by responding to prayers that disregard basic conditions set for praying and receiving answers.

A systematic analysis of the various ways in which we communicate or relate to others and to the Lord may give some insight into the types of prayer that might be offered and some predictions about possible outcomes.

Clinical observations of over 500 BYU students in an experience-based learning program called CLASP (Creative Learning Through the Application of Sociological Principles) suggest that a diagnosis of these perplexing, faith-testing dilemmas related to prayer and answers to prayers may be more fruitful if we identify the individual's dominant patterns of behavior and thoughts. In other words, the motives, priorities, and sometimes subconscious intentions behind one's approach to the Lord may preclude or facilitate His response.

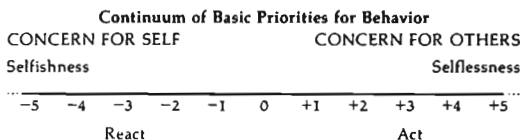
The basis for the classification of behavior in this paper builds on the concept that the roots of behavior can be traced to a few simple principles outlined in the scriptures. These principles define positive and negative elements of behavior and can be formed into a continuum that extends from complete selfishness to total selflessness. The positive, or selfless, end of the continuum is described in such terms as "do unto others as you would have them do unto you" (Matt. 7:12; Luke 6:13; 3 Ne. 14:12), or "love your neighbor as yourself" (Matt. 22:38), and includes the concept that laying one's life down for a friend is the ultimate act of love (John 15:19). Thus, "selfless behavior" is seen as behavior that originates with a priority for and a value on concern for others.

At the negative end of the continuum, called "selfish," the priority for behavior is directed toward self-interest or self-protection to the exclusion of a concern for others. The scriptures abound with warnings and admonishments against self-oriented behavior, such as "if he gain the whole world, and lose his own soul" (Matt. 16:26), impart not to poor and needy (D&C 104:18), or the comprehensive warning, "when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw

themselves; the spirit of the Lord is grieved;..." (D&C 121:37).

Similarly, we find in the scriptures a clear and simple description of the behavioral means one finds associated with selfless-oriented behavior and with selfishness. Lehi outlines two general means or patterns for expressing either of these types of behavior in his counsel to his son Jacob (2 Ne. 2). He teaches that man, unlike all the rest of creation, was created to "act" for himself, or choose between opposites or alternatives. Whereas, he emphasizes, all the rest of creation was created "to be acted upon." Reactive (being acted upon) behavior is thus dysfunctional for man and is characteristically associated with selfish behavior. That is, selfish-oriented behaviors are a series of reactive strategies aimed at self-protection, avoidance of pain or discomfort, or for self-gain independent of the consequence for others. Behavior dominated by self-interest or selfish motives as the central priority generally is based upon reactive strategies or means.

To "act," on the other hand, is seen as facilitating functional, growth-oriented behavior. To act is to choose behavior that takes into account the best interests of all concerned. It is being responsibly concerned for the welfare of others and at this, the positive end of the continuum, are the basic priorities associated with selfless behavior.



Observing behavior and applying it to this continuum can help one trace and judge the degree of dominance of one or the other of these two underlying priorities for behavior in others and in self.

For simplicity, six general functions for behavior are described to illustrate the process. We will include behavior that functions to: (1) free, be uninhibited or natural, (2) conform to external influence or direction, (3) resist external influence or direction, (4) value, (5) protect, and (6) administer or facilitate. The following chart provides a label and a description of the function associated with each of the above sample behavioral patterns. The chart also labels the negative and positive behavioral dimensions of each function. The negative label in each case typifies behavior that arises out of "selfish" motivated behavior aimed at protecting self-interest. The positive labels typify behavior that functions out of choices to act for the best interest of all who would be affected by that situation.

CHART 1

Description of the function of six categories of behavior patterns and the corresponding label for the negative and positive expressions of each function.

| Description of the Function of Selected Behavior patterns | Negative (REACTS to protect self-interest) | Positive (Chooses to ACT for best interest of all concerned) |
|---|--|--|
| FREE: natural, uninhibited, impulsive, energetic, curious | Brat | Princes(ss) |
| CONFORM: accommodate or adapt to rules, authority, direction, instruction | Compliant | Obedient |
| RESIST: accommodate to influence, rules, authority, direction by rejecting or seeking to be independent | Rebellious | Self-Reliant |
| VALUATE: uses experience, past-precedence, rules, principles or values, to assess, judge or evaluate appropriateness of present activities | Critical | Guiding |
| PROTECT: cares for, watches over, willing to bear another's burdens, or be "brother's keeper" | Smothering | Nurturing |
| ADMINISTER: organizes, coordinates, directs, controls, plans | Manipulates | Manages |

With this frame of reference established, we can now describe and specify the typical positive and negative behaviors associated with each function. Also included is an outline of the types of prayers and answers expected from the positive and negative expressions of each functional pattern of behavior.

CHART 2

Descriptions of negative and positive types of behavioral patterns comparing the types of prayers and predicted answers for each.

| Negative Behavior (REACTS to protect self-interest) | Positive Behavior (Chooses to ACT for best interest of all concerned) |
|---|---|
| Brat: Self-indulgent, rowdy, hyperactive, demanding, impatient, seductive, noisy, etc. Prayer: Asks or demands to be released from problems, to remove all constraints or blocks that restrict one from self-gratification, self-interest. Answer: "No" or no response. | Prince(ss): Trusting, affectionate, joyful, guileless, and is responsive to others' moods; playful, inquisitive, spontaneous, curious. Prayer: Makes simple, direct requests for help involving current, practical problems, affecting self and others. Answers: Direct, immediate response where appropriate. Results frequently highly faith promoting. |
| Compliant: Quickly agrees or conforms to others' expectations, either is overly eager to please or withdraws apathetically and feels helpless and bewildered, is uncertain in communication (I'll try) and unable to commit. Prayers: Either uses a memorized prayer or pleads for the Lord to take over and solve the problem. Answer: No response, which would seem like abandonment, rejection, or "there's no one there." Oliver Cowdery's prayer for power to translate seems to fit this category (D&C 9). | Obedient: Chooses to comply based on reason, faith, and trust of others. Conscientious and responsive to legitimate influence or counsel and is able to make commitments. Prayers: Expresses gratefulness for blessing, asks for blessings that strengthen one's ability to do right and do what is expected, and asks in faith, humility, and with real intent. Answer: Specific directions and inspiration for what's right and wrong. |

Rebellious: Defiant, aggressive, resentful, hostile, stubborn, procrastinating, and rejects direction without reason.

Prayers: Given with a doubting heart. Requests a sign or a special blessing as proof of His existence or power.

Answer: Generally one could expect no response to the rebellious prayer. Exception might be a case like Alma the Younger when a lesson in the form of a sharp rebuff to confront the person with the inappropriateness of their life and behavior.

Critical: Punishing, judgmental, moralizing, nagging, or opinionated communications focused on the should and shouldn'ts from old or outdated rules and information.

Prayers: Seeks support or justification for one's opinions or judgments, asks the Lord to punish those who disagree or do not conform to our opinions of what's right and wrong. Seeks for deliverance from evil and problems "caused" by other.

Answer: No response. One could predict that there would be a withdrawal of the spirit, followed by self-righteous attitude that justified taking matters into one's own hands.

Smothering: Over-protective rescuing, conditional love and is helpful for self-recognition or for wrong reasons. Tends to take the role of the martyr, by self-pitying, or oversolitious, and overanxious.

Prayers: Seeks deliverance from being misunderstood, draws attention to one's own sacrifices and miseries or lack of being appreciated. Reminds the Lord of all the things they have done to help others. Seeks to have others (and self) avoid responsibility.
Answer: Impatient "No" or no response.

Manipulates: Intuitively reacts for self gain. Manipulates and controls environment and others for self-protection and self-gratification. Blames others to avoid responsibility and screens and distorts data for self gain.

Prayers: Asks for relief from consequences of error, mistakes. Pleads for the easy way out. Persistently pleads, negotiates, and bargains for own way. Specifies conditions and answers that will be acceptable.

Answer: "No" or no response. Sometimes an answer may come

Self-Reliant: Determined, persistent, assertive, wants to do things himself; takes responsibility and is self-corrective.

Prayers: Asks for strength, wisdom, endurance, ability to overcome and to deal with the challenges and problems. Asks for opportunities to grow and achieve.

Answer: Often given what is asked for even if it may not be best solution. Subsequent faithful prayers dealing with any resulting dilemma would also be answered in ways to facilitate a person's continued growth and experience.

Guiding: Instructs, counsels, teaches, and guides based on relevant data; defines relevant rules, values, rights and wrongs and is firm, patient, fair and concrete in communication.

Prayers: Asks for spirit of discernment and wisdom, for strength to be an example of appropriate, correct behavior.

Answer: Immediate and direct inspiration and guidance.

Nurturing: Unconditional love, caring and helping; selfless in sacrificing for others, empathetic, positive and optimistic, yet is realistic and avoids dependency-producing helping situations.

Prayers: Asks for strength and patience to be helpful, comforting, caring, and concerned. Expresses compassion for others' needs and prays for others' well-being and comfort.

Answer: Warm, supportive inspiration and strengthening influence of the Spirit.

Manages: Creative yet orderly, organized and productive. Integrates, coordinates, and facilitates positive productive behavior; accurately shares data, both feelings and thoughts, relevant to others. Skillful in discerning real causes and reasons, is wise in decisions and choices of appropriate means and ends.

Prayers: Humbly gives credit and expresses thanks for blessings available to self and others. Asks for strength to serve needs of self and others. Works out alternative

and be more than bargained for, i.e., Martin Harris and the first 116 pages of the Book of Mormon manuscript. A "No" answer or lack of answer could become a challenge to further petition, negotiate, plead, and campaign with the Lord to get one's way.

solutions to problems and seeks confirmation of choices. Answer: Direct and continuing inspiration that reinforces one's faith in divine direction. Receives unanticipated direction and guidance in unexpected situations.

From Chart 2, a person can now quickly identify which pattern of negative or positive behavior is dominant and determine the likely types of prayers and answers to prayers. It can be used as a diagnostic tool to pinpoint potential problem areas associated with dilemmas in praying and getting answers to prayers. The chart can also be used to identify from the descriptions of types of prayers and responses to those prayers what behavioral patterns are likely dominant for that person and the behavioral problems that might be associated with that pattern. As an additional assessment tool, Charts 3 and 4 provide brief descriptions of attitudes and behaviors likely to be present for each positive (Chart 3) and negative (Chart

4) behavior pattern in relation to the scriptural conditions set for prayer and the receiving of answers to prayer that has been identified earlier in Chart 1.

Charts 2, 3, and 4 can serve counselors and clients as diagnostic tools for pinpointing behavioral problems and prayer-related dilemmas. Similarly, they can be used to outline strategies for overcoming such problems and for planning developmental procedures. With this frame of reference, a problem diagnosis can begin either from (1) observation of behavioral patterns, (2) exploring the history of dilemmas with praying and receiving answers to prayer, or (3) reviewing and analyzing the procedure used by the individual in approaching the Lord in prayer to check for omission of essential conditions for receiving answers to prayers.

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CHART 3

Characteristics of Prayer from Each of the Positive Patterns of Behavior in Relation to Scriptural Conditions Set for Praying and Receiving Answers

| Scriptural Conditions Set for Praying and Receiving Answers | Free | Conform | Resist | Value | Protect | Administer |
|--|--|-------------------------------------|---|--|---|---|
| | Princess | Obedient | Self-Reliant | Guiding | Nurture | Manages |
| Study out in Mind | Impulsive thoughts about immediate desire, wants | Thinks out what is expected | Thinks about how much I can do by self | Determines what ought or ought not be done | How can others best be served | Analyzes data, outlines alternatives, chooses and seeks confirmation |
| Ask-Pray-Knock-Seek | Help with immediate specific needs | What is expected | Strength, ability to achieve | Discernment of right | Strength, patience to be helpful to others | Understanding, confirmation, gives credit, appreciation |
| In Faith Believing You Will Receive--With Real Intent | Simple, unquestioning, not doubting, guileless | With trust seems to act as directed | Confident, self-assured that help will come if one does all one can | Assurance about source of right | Feels support and strength from others | Acts with confidence and assurance based on faith and spiritual knowledge |
| Prior conditions to be met for receiving answers to prayers: | | | | | | |
| Repent--Clean and Pure from Sin--Humble | Innocent of wrongdoing | Acts to meet expectations | Initiates corrective processes | Teaches and models repentance process | Helps others take corrective action in love | Quick to recognize error and acts to correct |
| Charitable to Others | Unselfishly includes others | Follows rules for helping others | Cares for own needs so not to be a burden to others | Help to others in harmony with what is right | Selfless in caring for and helping others | Sensitive to others' needs, helps without causing dependency |
| Negative factors that inhibit answers to prayers: | | | | | | |
| Counseling the Lord | Innocently ask for inappropriate solutions | Acting on poor counsel | Overzealous in doing in own way | Resists new, insisting on "old" | Petitions for mercy when justice is most needed | Makes poor decision, requests the Lord's before seeking help confirmation |
| Ask for What Ought Not | Innocently ask for things that can be harmful | Acting on poor counsel | Seeks to move too fast--force solutions | Seek more rules and guidelines than needed | Helps others in ways that increases dependency | Makes poor decision, requests the Lord's help before seeking confirmation |

CHART 4

Characteristics of Prayer from Each of the Negative Patterns of Behavior in Relation to Scriptural Conditions Set for Praying and Receiving Answers

| Scriptural Conditions Set for Praying and Receiving Answers | Free | Conform | Resist | Value | Protect | Administer |
|--|--|---|---|------------------------------------|--|--|
| | "Brat" | "Compliant" | "Rebellious" | "Critical" | "Smother" | Manipulate |
| Study out in Mind | Little or no forethought | Others think and decide for him | Rejective hostile thoughts | It's an open and shut case | What will make me most comfortable | Scheming how to get own way |
| Ask-Pray-Knock-Seek | Demands many things | Asks as told to to | Skeptical, seeks for sign | Seeks support for own opinion | Help me shield them from life's problems so I can have peace | Seeks all things for self-interest |
| In Faith Believing You Will Receive-- With Real Intent | Hoping to Receive now all he wants | If told to believe-- | Doubting--skeptical | If you're there, do it this way | No one but me seems to care | Keep pressure on, hoping he will give in |
| Prior conditions to be met for receiving answers to prayers: | | | | | | |
| Repent--Clean and Pure from Sin--Humble | Feels no responsibility for action so can't repent | Feels not O.K. no matter what--doesn't know how to repent | Why try? I'm not O.K. anyway | They have the problem, not me | Don't worry, He loves us. He won't punish us | Failure to get my way is a sin |
| Charitable to Others | Concerns are for self-comfort | Nice to others when expected or told to | Can't trust others, so why try to help? | Ain't they awful? | Look how I have sacrificed for others | Not thinking about others' needs |
| Negative factors that inhibit answers to prayers: | | | | | | |
| Counseling the Lord | Specifying the answers | Ask for what others expect you to | Regularly in rebellious tones | Look how bad they are--punish them | Save them from opposition and struggle | Sets conditions and specifies answers |
| Ask for What Ought Not | Demand immediate response | Do it for me | Ask for proof, evidence with no effort on my part | Destroy them for their mistakes | Help us avoid consequences | Give me this or that so I can be happy |

SELF-IMAGE DEVELOPMENT

James D. MacArthur, Ph.D.*

How can I feel good about myself? All of us struggle with this question from time to time, and having an appropriate answer for it is critical. As commonly as this question is asked, wrong answers are given. One wrong answer is to feel good about yourself you must earn it or prove your worth. Consider why earning or proving worth is fundamentally an incorrect position to take. Air and water are essential to our good physical health. Do we make those around us earn their right to possess them? Do we demand that they prove they are worthy recipients of those essential life-sustaining items? No. Just as surely as lack of water and air leads to physical disability and finally to death, so does lack of feelings of personal worth and self-esteem lead to emotional disability and finally to emotional death.

People should not have to earn the right to feel loved, nor should they have to earn the right to prove their worthiness to feel good about themselves. Give it to them free. They should not be required to buy conditional worth from anyone. The following reference in Luke sheds some light on earned worth.

For if ye love them which love you, what thank have ye? for sinners also love those that love them.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be children of the Highest: for He is kind unto the unthankful and to the evil.

Luke 6:32-35

Each individual innately possesses self-worth because he or she is an eternal individual: a son or daughter of God. We did not come to this world feeling a need to earn it, or prove it. We brought it with us. We have always possessed it and as the spiritual offspring of God we have infinite value. This cannot be taken from us. Our perception of it may be altered but it is not lost. The endless aspect of God's love is evident in the words of Lehi,

But behold, the Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled about eternally in the arms of his love.

2 Nephi 1:15

One of our mortal objectives is to understand our true eternal identity and then to be true to it. A healthy self-image is based on this clear view of ourselves as eternal individuals. High self-esteem then comes through making out thoughts, feelings and behaviors congruent with this true and accurate self-image.

SOME BACKGROUND INFORMATION

The main issue in accurate self-perception lies in our

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understanding of the key work "identity." There is a permanent identity available to all of us that lies within our ability to clearly understand our divine, eternal relationship with God as his literal offspring. We must obtain and maintain a clear view of our most basic eternal identity. That is the key. As Lorenzo Snow has said,

We are the offspring of God, born with the same faculties and powers as He possesses, capable of enlargement through experience that we are now passing through in our second estate.

MS 56:772 (Dec. 3, 1894)

Elsewhere President Snow avowed,

We are the offspring of God begotten by Him in the spirit world, where we partook of His nature as children here partake of the likeness of their parents. Our trials and sufferings give us experience, and establish within us principles of Godliness.

Eternal identity = worth is an equation of unconditional worth. Eternal identity has no variation in it and so our worth, if based upon it, is stable and firm. Simply put, our eternal nature as His spirit children must be revealed to us. We must deeply understand and feel it in the core of our being.

Sadly, some individuals are almost completely immersed in the things of this earth. They cannot or will not go beyond what is perceivable by their physical senses. They learn to define their personal worth through a series of conditional worth equations such as:

Performance = worth

If I can run faster, jump higher, be the president, be a bishop, be the top baptizer, be the best homemaker, be the best parent, raise successful children, earn a lofty income, have children, get married, stay married, make my spouse happy, make my children happy, then I am worthwhile and can enjoy high self-esteem. See how conditional that is? Who can, or even wants to, keep that up all the time? And when I fail to do so, what happens to my self-esteem? It plummets.

Appearance = worth

If I am tall, handsome, beautiful, slim, look nice all the time, am complimented on my physical appearance a lot, win a beauty contest, am a flashy cheerleader, then I am worthwhile and can enjoy high self-esteem. See how conditional that is? Youthful beauty passes away with time. Slimness is often difficult to maintain. Then what? Self-esteem plummets.

Position = worth

If I am president of the quorum, president (or at least V.P.) of my company, Kiwanis president-elect, chosen by my neighbors as head of our neighborhood literary club, bishop, high counselor, stake president (even though we all know it isn't where you serve, but how), supreme head of a family, full-professor, then I am worthwhile and can enjoy high self-esteem. See how conditional that is? When I am released as bishop, what

happens to my worth? Suppose my family members reject my parental leadership, then what? My self-worth plummets because my worth is tied to conditional items. \$\$\$, Possessions = worth

If I have lots of material wealth, then I am worthwhile and can enjoy high self-esteem. If I lose my fortune then...?

Marriage = worth

If I am married then I am worthwhile and can enjoy high self-esteem. If I am not...?

Staying married = worth

If I remain married then I am worthwhile and can enjoy high self-esteem. But with divorce, my self-esteem almost automatically disappears.

If I do not outperform and come out on top, if I am not physically attractive, if I cannot please everyone, if I do not hold some type of lofty position, if I do not marry or if I fail to remain married, or if I am not a successful parent (like everyone else) then I am not worthwhile and will not allow myself to enjoy even a moderately high level of self-esteem.

You see, conditions are set and self-esteem is improperly based. There is no sense of personal value and worth that is not earned, proven or somehow bought. It is no wonder that so much low self-esteem abounds. Who can always meet the necessary conditions for feeling good about oneself? Who wants to? That is a battle we are forcing ourselves to fight every day and no one can keep it up. Eventually we fail to meet the conditions for feeling worthwhile and good about ourselves. Then we sink, get depressed and angry. "I wish there were no conditions," we mutter. "I would give anything to be of personal worth and value just like I am. No one will let me. I won't let me either!"

It is generally not known that even Rudolph the Red-nosed Reindeer suffered at the merciless hands of conditional worth. Remember how the other reindeer rejected him due to his "odd" nose? But after Santa's intervention "then all the reindeer loved him..." (conditional acceptance). Not many are aware of the fact that following that great Christmas Eve experience, Rudolph was again left to suffer in his lowly red-nosed state. It is said he has been in psychotherapy for over twenty years now!

Think about this. You are worthwhile just like you are. Yet you may be a sinner bound for hell. If so, you will most certainly lose many blessings as they are conditional. You may also lose your ability to progress and obtain new spiritual heights. Progress is also earned. But worth is not earned. It must be free. Basic to Satan's plan is that we should accept a counterfeit identity, a world self, in place of our real spirit self identity, and that we should measure our worth in worldly ways such as ability to perform, physical appearance, social approval, etc. Soon, we begin to believe that these things are ourselves, our real selves. We must remember that we have worth and are personally valuable simply because we are children of God, human beings, shining spirit selves with a marvelous body and a right to grow and become. Worth is programmed into each of us before we

are born. We did not come to this world to get self-worth, we brought it with us. What we do with what we are does affect our receipt of blessings and influences personal progress but it does not affect worth. As Sterling Ellsworth once said,

"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."

Getting to Know the Real You, p. 2

The spirit self is able. It has wonderful qualities. It is lovable and capable. It is interesting, exciting and thrilling. It is attractive and powerful. It is intelligent, precious, noble, and sensitively aware. It is genuine and exceedingly beautiful. Why is it that so many of us do not see that real self, that eternal self, when we contemplate who and what we are? It is because we have suffered at the hands of contrary treatment. Some begin to ask, "Then why am I like I am?" You have learned to be contrary to your true identity. That isn't really you. That which you have learned to be which is incongruent with your eternal, real self, can be unlearned as well. We experience withdrawal, anger, dominance, overprotection, humiliation and other forms of negative treatment. How does the spirit self within respond to such foreign experiences? It is a massive affront, an awesome violation of our basic inner, spiritual nature to experience such treatment. We experience it as children and as adults. If experienced in sufficient quantity, this negative treatment begins to communicate a lie to us. The lie we are beginning to believe is that there is something fundamentally wrong with us. That is a lie if we consider it in light of our true, eternal identity. Can we calmly bear such self-perception? No. The beautiful inside self will not tolerate such deception. It rebels at the thought of being told it is unworthy, unlovable, incapable and lacks value.

But as mortals, our vision is limited. We cannot directly recall our pristine beginnings, our noble heritage and our own personal holiness and sacredness. So, with our mortal shortsightedness when we are low we go in search of improved feelings of worthiness and personal value. We often are willing to bargain with the world around us. It offers many bargains. Bargains are conditional means by which we may feel better. Bargains are found in performing to earn the worth you feel you do not have. These take the form of a Little Leaguer who nervously stands at the plate, knowing he has two strikes on him and a parent in the stands with high expectations. He feels if he does not somehow magically end up safe on first base he may be devalued as a person. It is the housewife who feels tension and anxiety

mounting as the time nears for her husband to arrive home to a cluttered house and fighting children. He will want to know why she can't do better, and as a result she may feel devalued as a person. It is the executive who is passed over for the third time on a promotion. How will he tell his wife who expects him to succeed? She will give him that look that devalues him as a person. And so, the pressured little leaguer, the anxious housewife and the fallen executive all sit down at the bargaining table to renegotiate their sense of worth and personal value. They don't like it. No one likes it. It should not be that way. We all wear costumes. The little leaguer wears his uniform and as the ball sails over the fence he needs to be a super-ballplayer more and more. His false sense of identity and worth depend on it. There is a feeling of desperation as he stands at the plate. The bat and ball meet; his worth is once again temporarily assured. If he fails, he stands naked and ashamed at the plate. Mrs. Miller is as tied to the condition of her home, the behavior of her children and the acceptance of her husband as the young ballplayer to his performance at the plate. Mr. Anderson will always be looking to the next step on the ladder nervously because he knows if it is not to be his he must negotiate again and again for some sense of personal value. But, why is it that we cannot remember that under the Little League uniform, the apron, and the business suit, dwells a remarkable being, full of eternal nobility. That being did not come to this mortal world feeling a need to prove its worth. It has an identity, a sense of personal pride and strength that is not of this world. That is who and what we really are. The value of that person is non-negotiable and firm. If we can see ourselves from that perspective, our knees will tremble less at the plate, our anxiety will not so dramatically increase as we hear our husband pull into the driveway, nor will there always be a lump in our throat at every promotion for we will not allow these things to be the key to our sense of worth. We will know that question is settled. We can then put our emotional energy into problem-solving rather than constantly renegotiating our sense of worth every time something goes wrong.

We have described true, eternal identity as the basis for a healthy self-image. We have described unconditional worth as being based on eternal identity. We all possess it by eternal inheritance, and no one should be made to earn it or prove it. We have described conditional worth as being based in tying our worth to our ability to perform, on our appearance, or position or a host of other conditions. We see that self-esteem is unpredictable and often lost when we engage in this daily, even hourly battle to win that which really belongs to us by divine heritage.

So, how do we get it back and maintain it if we feel we have lost such a vision?

First, it is vital that these concepts of eternal identity and unconditional worth be studied carefully and that they be well understood. Refer to readings at the end of this article that will assist in this effort. You can't use it to help you or anyone else if you don't understand it fully.

Second, one of the greatest defeaters of false, counterfeit identities to which we cling (like the baseball uniform, the apron and the business suit) is known as real love supplies. Real love supplies are recognizable because they have no conditions.

There is no third possibility: love is either conditional or unconditional. Either I attach conditions to my love for you or I do not. To the extent that I do attach such conditions, I do not really love you. I am only offering an exchange, not a gift. And true love is and must always be a free gift.

The gift of my love means this: I want to share with you whatever I have that is good. You did not win a contest or prove yourself worthy of this gift. It is not a question of deserving my love.

John Powell, *Unconditional Love*, p. 65

Unconditional love corresponds to one of the deepest longings, not only of the child, but of every human being: on the other hand, to be loved because of one's merit, because one deserves it, always leaves doubt. There is always a fear that love could disappear. Furthermore, deserved love easily leaves a bitter feeling that one is not loved for oneself, that one is loved only because one pleases.

Erich Fromm, *The Art of Loving*, p. 35

All of us came into this world with a love bucket brim full of real love supplies. They were not conditional love supplies. In other words, they were freely given to us. We did not earn them. Therefore, if that is our pre-mortal model then let us attempt to follow it here. There is no power greater than real love that feeds the spirit self and strengthens it. The spirit thrived on it pre-mortally and will thrive on it here. Now we begin to see each other without our costumes, our counterfeit identities, that we use to earn love. We begin to relate to the beautiful spirit self inside. We begin to trust it. We, therefore, do not make the little leaguer hit the ball to feel loved nor the housewife perform according to expectation to feel loved nor the executive earn his promotion to feel loved. The bat on the ball, the epic and span home with model children and the promotion may serve to be love substitutes. They are so desperately needed by these individuals because they experience few real, unearned love supplies coming in. So, they substitute these items to help them feel better about themselves. If real love supplies are adequately and freely received, one will not try to earn them or prove they are worthy of them. Now, the young boy may stand at the plate and desire to put the bat on the ball for the right reason, which is to attempt to be excellent so as to be true to his real, inside spiritual identity. Likewise the housewife and the executive will attempt to do well for the right reason, to be true to their noble, real identity. There is less likelihood that any of the three will attempt to do what they do for the wrong reason, which is to do it to prove their worth. They do not need to do so! Their sense of identity and innate personal value is confirmed by the receipt of real love supplies free from God. Interestingly, they can also be given to ourselves from ourselves. But what if we feel they are not coming in?

IDEAS ON RECEIVING REAL LOVE SUPPLIES FROM OTHERS

1. Identify some individuals in your life who truly care for and about you. They just accept you. They see past

your faults and your negative aspects. You know that they can be reached when love supplies are needed to provide temporary strength. The spirit self inside thrived on the unconditional love of God in the pre-mortal world and it thrives on such love now. Know where to get it from specific individuals.

2. Identify your favorite love supply or love supplies. You, like anyone else, have certain ways in which love is most powerfully felt by you. It may be reassurance, being listened to, being with someone, talking, being hugged or held in a non-sexual way, etc. You should know your favorite love supplies and the favorite love supplies of those in your family and other close, intimate friends. If feasible, sit down in a family home evening or a friendly group and share with your loved ones how it is that you feel most loved so that they will know how to lift you when you are down.

IDEAS ON RECEIVING LOVE SUPPLIES FROM YOURSELF

1. Meditate and pray. Spend some self-time alone. Take a piece of paper and list 40-50 character traits of your real spirit self. These would be positive traits in yourself that just seem to be part of you. Examples are honesty, trustworthiness, faith, sensitivity, dependability, diligence, etc. Spend a few minutes each day pondering over a few of these. Give yourself credit for having such character traits. Just by taking time to do this you are prizing and valuing yourself. That is a real love supply from you to you.

2. Once you have identified some of these most notable character traits of your spirit self, devise a plan daily or several times a week to use one or more of them. If you feel your most prominent spiritual trait is sensitivity, then spend a few minutes planning a specific way to use that trait to bless the life of someone you know. You will experience a love supply to yourself by doing this and the receiver of your actions will experience a real love supply from you!

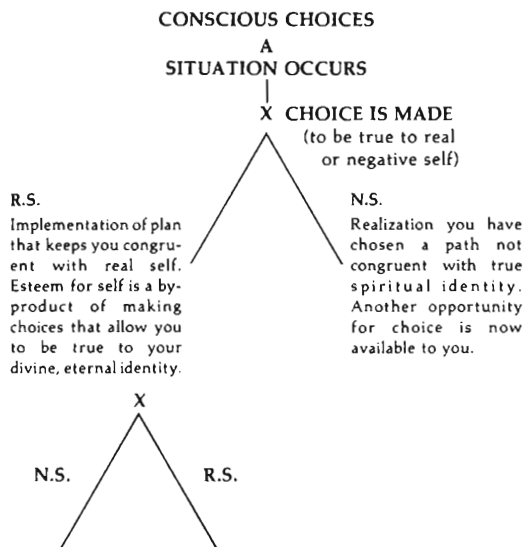
3. Catch the negative. Almost daily we receive challenges and/or negative input from various sources. What do we do to be congruent with our true identity? We make a conscious choice to enter into productive problem-solving rather than to engage in self-degradation. Each time we make that conscious choice, it is a love supply to ourselves. We do it because we care about ourselves.

IDEAS ON RECEIVING LOVE SUPPLIES FROM GOD

God's love for his children is unconditional. You do not have to earn it. (Luke 6:32-35). However, we often place a lid on our love bucket, and we do not receive love supplies from God. We choose to place the lid there because we feel unworthy of God's love. We often think that even if He did love us it would be because He is so good and not because we are good. In order to keep the line open we need to engage ourselves in activities that allow us to more fully experience his love such as prayer, scripture study, temple attendance, fasting, service to others, genealogy, etc. We need to be on our knees exhibiting our great desire to know Him and to feel his

great love for us.

Besides real love supplies, another great defeater of false, counterfeit identities is conscious choices. Even when real love supplies may be low we may simply tell ourselves, "I choose to be true to my real identity. I know who and what I really am." We may be tempted to make a poor choice or decision because we are feeling low about ourselves. At that very moment, we stop. We recall who we truly are and how much we desire to be true to that accurate image of ourselves. We then make a choice to be congruent with it. For example, you are tempted to be angry with a family member. You stop and remind yourself who you are and who they are. Ask yourself, "What can I now do to both deal with this situation as well as be true to the noble, sacred identity both of us share?" The answer will come and you can act on it. It is exhilarating. The following diagram illustrates the process of making conscious choices that allow you to make your thoughts, feelings and behaviors congruent with your eternal identity.



Focus is the key. Is your focal point your real self so that ultimately behavior matches true identity? Or is the focal point the limited, inaccurate perception of the negative self with its powerful need to prove or earn worth?

The following is an exchange between a therapist and client illustrating the use of the choice diagram above.

(This particular interaction occurred after the client had been in therapy for over two months.)

Client: Well, my youngest and last sister is getting married. They dropped the news on us yesterday.

Therapist: You sound delighted!

Client: Yeah, really delighted. Another testimonial of what a loser I am.

Therapist: Tell me about that.

Client: Eight children, all married but one -- guess who? Me. Really makes you feel great you know.

Therapist: Tough huh?

Client: Tough and very painful. My worth is wrapped up in whether or not I am desirable -- marriageable is a better word for it.

Therapist: Are you ready to just accept that?

Client: Oh, I don't know. I left the house last night and just went for a walk to think it over. I thought about what you and I talked about -- about my worth being tied to someone else's perception of me and that I needed to focus on what I really am deep down inside and that I need to make my own decisions about what I am worth based on truth rather than fiction. It helped some but I am obviously bugged about it now, aren't I?

Therapist: You sure are. Do you know what to do? Need some help?

Client: O.K. I am feeling sorry for myself. I feel cheated. That is okay isn't it?

Therapist: Is it?

Client: I think so, but leaving it there is no good. I have to decide what I am going to do to be true to what I really am. Then I can solve my problem.

Therapist: Good, go ahead.

Client: My mistake is that I have really come to believe I am only worthwhile when and if I get married. I am worthwhile anyway, aren't I? I keep putting conditions on being O.K. I will never let myself be O.K. unless I meet all the conditions.

Therapist: What are you basing your worth on now?

Client: Being married.

Therapist: What is your next step going to be -- you know how to work this one out. Do it!

Client: I do know. Sometimes I get so many kicks out of feeling sorry for myself I just keep it up even though I know that it all goes nowhere. You know, it really is a neat, peaceful feeling to get out of that marriage and worth set up. You are telling me I'm just O.K. -- that's it -- right?

Therapist: You've got it. But you can't quit there. That is only the foundation for quitting your constant series of efforts to prove your worth. Once you accept your own fundamental worth then you can put your emotional energy into solving the problem at hand. See what I mean?

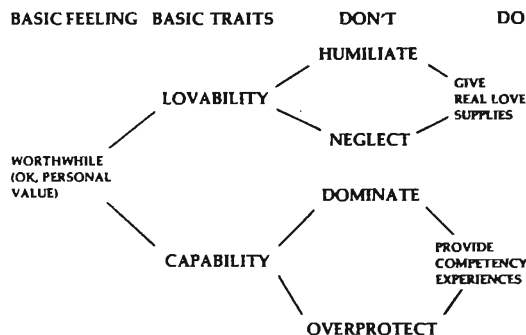
Client: Sure do. Let's get at the problem then. What do you think is keeping me unmarried?

In summary, this brief excerpt only illustrates a part of the process. The major effort in improving self-esteem through use of the eternal identity perspective, is to help individuals take day-to-day negative inputs, like a younger sister announcing her upcoming marriage to a much older sister, and guide them into developing self-insight that reveals the conditional worth equations that are functioning in their lives in an effort to prove their own personal value to themselves and others. Once they learn to talk themselves through the futility of such an effort, they can turn their emotional energy to actually solving the problem at hand. In this case, our interview segment ends with the client asking the question, "What do you think is keeping me unmarried?" She is able to

look at that question honestly now. As long as her feelings of personal worth are tied to the question of marriage, she will never want to face it openly. Now she can.

The therapist shows unconditional acceptance of the client, which includes both tenderness and firmness at times, and teaches the client how to make conscious choices to be true to eternal identity.

SPECIAL HELPS FOR DEVELOPING SELF-WORTH IN CHILDREN



To enhance the possibility that a child will feel good about himself, he needs to experience some unconditional lovability and have an opportunity to express his own personal capability (both are major traits of his inner spirit self-nature and must be maintained for a sense of self-worth to exist). Destruction of feelings of lovability comes most powerfully through consistently experiencing humiliation and neglect. Feelings of capability are damaged most by being dominated and overprotected. Give your child real unconditional love supplies. Find out his favorite love supply (the thing he perceives as communicating love to him from you most clearly). It could be just spending time with him, or playing with him, or listening to him or reassuring him. If he experiences real love on an unconditional basis, he will most likely give himself a lovable label.

Also, creatively help each child select an area (or several, perhaps, but at least one) of competence where he can really excel and grow in his personal perception of himself as a competent person. Help him to realize that he really can do things and do them well. He will most likely give himself a capable label and generalize his capability to other areas of his life.

Once he has accepted lovable and capable labels, he will more fully sense his innate, profound personal worth. That is what he wants and deserves as a result of his divine nature.

The essence of a healthy and accurate self-perception is that it is a by-product of deeply perceiving our true identity. So often our understanding of our Godly nature is poorly developed. Even if it is understood, we fail to know how to proceed to internalize such vital

concepts into our thoughts, feelings and behaviors. In the experience of this writer, there is a deep longing among God's children to capture once again that precious and noble self-definition with which we entered this mortal world. To the extent that we are able to do that, we find ourselves standing on a firm foundation that allows us to negotiate even the most treacherous of life's challenges to our self-esteem.

FURTHER READINGS OF INTEREST IN AREA OF SELF-IMAGE DEVELOPMENT

1. *Getting to Know the Real You*, Sterling G. Ellsworth, Deseret Book, S.L.C., 1980.
2. *Your Child's Self-Esteem*, Dorothy C. Briggs, Doubleday and Company, Garden City, N.Y., 1970.
3. *Unconditional Love*, John Powell, Argus Communication, Niles, Ill., 1978.
4. *The Psychology of Self-Esteem*, Nathaniel Branden, Nash Publishing Co., Los Angeles, California, 1969.
5. *Anecedents of Self-Esteem*, Stanley Coopersmith, W.H. Freeman Co., San Francisco, 1967.
6. *The Eternal Individual Self*, B.F. Cummings III, Utah Printing Co., S.L.C., 1968.

continued from page 15

therapeutic change. Hence, because of such individual's distortion of reality, as well as disorganized stream of thought, application of "talk therapy" would probably have little effect in rendering the disturbed client responsive to spiritual influences.

In regards to the client's over reliance on the directives of the spiritual counselor, such a condition could ultimately curtail the client from assuming responsibility for his own spiritual growth. Thus, as the client experienced relief from emotional distress through the guidance of the counselor, the client could come to the belief that his change was solely attributable to the counselor's influence. In such a belief, the client could become overly dependent on the spiritual guidance of the counselor, thus failing to come to the ultimate source of guidance -- that is, reliance on the Lord. Also, through his dependency on the counselor, the client could fail to apprehend his own capabilities to solicit inspiration.

To maintain the effectiveness of spiritual counseling, it would be necessary that the counselor be sensitive to his limitations in treating all forms of emotional distress. Thus, in seeking to establish which of the varied techniques would best suit a given client, the counselor could seek inspiration in prayer and fasting to assist in guiding his choice. In this regard, the counselor recognizes the Father's more encompassing understanding of the client and through the direction of the spirit, the counselor can thus guide the client in tune with heavenly promptings. Furthermore, under the guidance of inspiration, selected counseling techniques could act as adjunctive procedures to assist the client in achieving spiritual stability.

For clients manifesting extreme thought disorganization, under the spirit's direction the counselor could work with a medical doctor for drug

treatment. Once coherence of thought processes or stability of mood was achieved through drug use, then involvement in spiritual counseling could follow. The intent for such involvement would center on assisting the client to become reliant on his own spiritual capabilities. Thus, like the use of insulin by the diabetic to maintain physical health, the adoption of drugs in treating the grossly disturbed would be undertaken as a supportive measure to spiritual counseling. In this regard, drugs would not be employed to make the client dependent on a pharmacological agent, but rather to negate those physically debilitating forces rendering the client less responsive to spiritual influences. Accordingly, in concert with the counselor's intent to assist the client in resolving distress, drug use would be adopted to aid the client's efforts to achieve self reliance, as well as spiritual growth.

"YOU MAY WANT TO READ"

Epperson, D.L., & Hammond, D. Corydon. Use of interest inventories with Native Americans: A case for local norms. *Journal of Counseling Psychology*, 1981, 28, 213-220.

Hammond, D. Corydon, & Jorgensen, Gary Q. Alcohol & sex: A volatile cocktail. *USA Today*, July 1981, 110, 44-46.

Hammond, D. Corydon, & Stanfield, Kay. *Psicoterapia Multi-dimensional (Multidimensional Psychotherapy, Spanish Translation)*. Madrid, Spain: Tea Ediciones, S.A., 1981.