



Journal of the Association
of Mormon Counselors
and Psychotherapists

FALL 2000
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25th Anniversary Edition
AMCAP, 1975-2000

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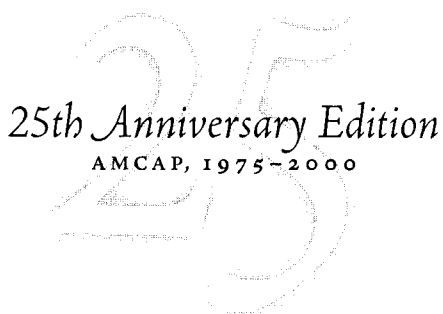
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Contributors need not be members of the Association of Mormon Counselors and Psychotherapists. All manuscripts, books for review, and other editorial matter should be sent to: R.G. Ellsworth, editor, c/o: Chapman University, 40015 Sierra Hwy, Suite B160, Palmdale CA 93550. Manuscripts should be submitted in accordance with the Instructions for Contributors in this Journal.



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EDITORIAL

RICHARD G. ELLSWORTH, PhD

Editor, AMCAP Journal

This is the "25th Anniversary" volume of the AMCAP Journal. It not only celebrates AMCAP's "Silver Anniversary," it is the first volume of the new century and is the first volume published under a new editorial staff.

I am honored to have been appointed the tenth Editor of the *AMCAP Journal*. The previous Editors deserve deepest thanks for their devotion and many contributions to the *Journal's* quality and stature. Our work stands on the foundations they built. These honored former Editors are:

Don Lankford, MSW (1975)
 Reed Payne, PhD & Don Lankford, MSW (1976-77)
 Robert F. Stahmann, PhD (1978)
 Henry L. Isaksen, PhD (1979-81)
 Allen E. Bergin, PhD (guest editor, 1980, vol. 6, no. 4)
 Burton C. Kelly, PhD (1982-1987)
 Paul F. Cook, PhD (1988-1991)
 P. Scott Richards, PhD (1992-1995)
 Aaron P. Jackson, PhD (1996-2000)

I especially appreciate the gracious advice and significant assistance they have offered during this transition.

The most recent issue of the *AMCAP Journal* appeared in 1998 (volume 23), under the editorship of Professor Aaron Jackson of Brigham Young University. Dr. Jackson and Dr. Lane Fischer, AMCAP's president, have edited a monograph containing papers and presentations from selected AMCAP sessions. This monograph represents volume 24 of the *AMCAP Journal*. Thus, this "25th Anniversary Edition" is volume 25 of the *AMCAP Journal*. Very appropriately, it has been designated as dated in the year 2000, so as to both represent and reflect AMCAP's actual 25th Anniversary year.

There have been many inquiries about the disposition of manuscripts previously submitted to the *AMCAP Journal*. Well, as is the case with most such transitions, part of the legacy passed on to the new editorial staff included a box of papers – and I have attempted to contact the authors of the several manuscripts found in this box. To those authors who have been contacted, thank you for your gracious responses. However, there may very well have been manuscripts submitted which never found their way into this box. Consequently, *to authors of previously submitted manuscripts: if you have not been contacted, please send your manuscripts again.* And, to potential authors: please do not hesitate to contact me (c/o Chapman University, 40015 Sierra Hwy, Palmdale CA 93550, email rellswor@chapman.edu, fax 661/267-6259).

PLANS FOR THE AMCAP JOURNAL

I originally joined AMCAP at the recommendation of its president, Dr. Carlfred Broderick¹, who taught me these basic principles of the profession: be kind, be fair, be truthful, be scientifically accurate – and do it "with an eye single to the glory of God" [D&C 4:5]. These principles have been a sure guide for over two decades in my practice of psychotherapy, university teaching, and hospital program administration. And they will also serve well as guides for editing the *AMCAP Journal*.

I plan to continue to follow the established editorial model (anonymous peer review), but I view the role of editor as one of *helping* authors to craft manuscripts into publishable professional articles. Every effort will be made to select experienced professional reviewers appropriate to the individual submissions. The goal is to provide encouraging editorial feedback

that is both constructive and instructive. To AMCAP Convention presenters and other potential authors: please know that after review by several knowledgeable professionals, the editorial staff will work with you to polish your manuscripts into worthy articles.

Special effort is being made to identify scholars and clinicians in areas not currently represented on the editorial staff and to recruit them as authors and reviewers. Persons interested in reviewing manuscripts are invited to contact me by mail, fax or e-mail.

Manuscripts are sought from scholars and clinicians working in diverse disciplines using diverse methodologies, including scholarly papers using *qualitative* techniques (e.g., observation, case studies, ethnomethodology, comparative/historical) as well as *quantitative* techniques (survey, evaluation, experimentation). The journal is especially interested in publishing Clinical Reports detailing specific techniques integrating a spiritual focus in psychological treatment.

Readers may be curious about standards for a good manuscript. Specifically, the *AMCAP Journal* seeks:

- (1) articles that contribute to the scientific literature in the field of spiritually related counseling, via research or clinical report;
- (2) articles which uplift and encourage therapists or patients.

The manuscript may be theoretical, methodological, or substantive (i.e., present new theory or data on a question or topic). Manuscripts that report multiple studies using multiple methods are most welcome, although it is recognized that such reports are not always possible. If quantitative data are included, the sample should be representative of an identifiable population or chosen for its relevance to the question or

topic being studied. Manuscripts may report basic or applied research following an established theoretical foundation or may be based on new ideas; manuscripts may reinterpret previously reported research, be position (opinion) papers, or report specific clinical cases or techniques.

Each issue will include a section devoted to articles from the AMCAP Conventions; indeed (as in previous years), it is anticipated that Convention presentations will form the core of *Journal* articles.

In addition to reviews of current books and media, the *Journal* will publish re-reviews of classic books, media, and articles – and will review non-current works that may have been overlooked. Reviewers interested in contributing to this series are invited to mail or email suggestions to the Editor or Associate Editor.

The Editor alone does not make a journal. Ultimately, of course, the researchers, reviewers and authors determine the quality of a journal. But certainly the Editor cannot do all the review and editing alone. Indeed, in order to produce this issue, the extra tasks of reviving the long-dormant review process and reestablishing technical publication details have proven near-overwhelming. In these difficult challenges and throughout the entire process, I have been most fortunate to have the exceptionally able assistance of Carrie M. Wrigley LCSW, a member of the AMCAP Governing Board, who accepted the appointment as Associate Editor. Her cheerful encouraging contributions have been nothing less than essential to producing this volume. Truly, without her determined efforts, the journal you are now reading would not exist. The *AMCAP Journal* and its Editor are deeply indebted to this remarkable and dedicated professional.

I sincerely hope you enjoy this “25th Anniversary” issue of the *AMCAP Journal*.

1) Carlfred B. Broderick PhD (1932-1999), prominent professor at The University of Southern California, served as AMCAP President 1982-83. He was also President of the *National Council on Family Relations*, editor of the *Journal of Marriage & the Family*, and President of the Cerritos California Stake. One of the most frequently cited authors in the field of Marriage & Family Therapy, he is remembered not only for his significant academic contributions, but especially for his delightful sense of humor and strong spiritual commitment.

EDITORIAL RETROSPECTIVE 1975 - 1998

A COMPILATION OF STATEMENTS BY PREVIOUS AMCAP EDITORS

The AMCAP Journal first appeared in 1975, the same year AMCAP was established as an organization. For this special 25th Anniversary Edition, statements by those who have previously served as editors of the AMCAP Journal have been gathered into this "editorial retrospective." The insights and reflections of these past Editors, as published originally in their various editorials in the AMCAP Journal over the years, provide continuing inspiration and a clear sense of ongoing purpose, as we pass into the threshold of a new century.

The purpose of AMCAP publications is to become a realistic and mature voice to the members of the Church of Jesus Christ of Latter-day Saints, to our respective professions, and to the world at large. We are going to show by example that AMCAP's members are also trusted and respected members of the LDS Church ... the day is past that we as AMCAP members need lower our eyes, dig our toes in the sand and apologize for our respective professions. The day is also past when we as professionals need to apologize for our religious values. Your AMCAP Board is convinced that our professions, the gospel of Jesus Christ, and our individual ethics are congruent ... We look forward to receiving materials from you that will strengthen our members.

—Don Lankford, Editor
Vol. 1 No. 1 (1975)

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

We anticipate that the challenge of integrating our professional practice with the principles of the Gospel ... will be facilitated by our membership in AMCAP. Each of us undoubtedly belongs to several professional organizations; however, this one is different. This organization is made up

of believers. As counselors and psychotherapists "whose common bond is adherence to the principles of the Church of Jesus Christ of Latter-day Saints" we can strengthen each other in the Gospel as well in our professional lives. And we can undoubtedly interest many of our non-members colleagues in seeking further information about the Church if we remember, as Neal A. Maxwell has reminded us, that:

"We hold our citizenship in the Kingdom and take our passports into the professional world, rather than visa versa." (Maxwell, 1976)

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

—Henry L. Isaksen, President
Vol. 2 No. 1 (1976)

This publication features various presentations which were given at [the] convention of the Association of Mormon Counselors & Psychotherapists. Included in the next AMCAP Journal will be additional convention presentations as well as articles submitted directly to the editor. Publishing of these convention presentations is not only because of their quality, but perhaps more importantly because of the spirit they convey. An opportunity to rub shoulders with professional colleagues and friends from sundry geographical locations and employment who maintain and hold priceless their

common spiritual, ethical, professional, and moral values is cherished by many. The intent of this issue is to help perpetuate that feeling and spirit well beyond the two days of meetings and workshops.

—Henry L. Isaksen, Editor
Vol. 5 No. 1 (1979)

The editorial policy of the Association...is...very clearly and simply stated:

1) AMCAP will seek to publish articles that are distinctively concerned with or related to LDS Counselors and Psychotherapists that:

- are authored by members of the Church and are not apt to be published elsewhere.
- have been published elsewhere but are of such distinctive quality and importance as to warrant republication by AMCAP.

2) AMCAP will not publish materials which, in the opinion of the editorial board, might be construed as questioning, taking issue with, or contradicting established doctrine of the Church of Jesus Christ of Latter-day Saints.

There are those who would prefer a more "liberal" policy, to be sure ... [but] the challenge for us is to use the Journal in a positive and constructive way by publishing articles that are helpful, inspiring, thought-provoking, informative, applicable, mind-stretching, and interesting ... We could meet those goals with your help; without it we cannot.

—Henry L. Isaksen, Editor
Vol. 5 No. 3 (1979)

The reintroduction of religious concepts and values into psychosocial theory and practice is reaching the proportions of a new movement. Documentation of this trend was provided in my AMCAP Journal article on "Psychotherapy and Religious Values" (April, 1980). The present issue illustrates, by means of reprints, the types of developments that are occurring ... This overview ... illustrates the substantive ways in which traditional, secular conceptions of disorders and their treatment are being challenged and replaced by viewpoints more compatible with the gospel of Jesus Christ. These developing viewpoints do not dismiss the accumulating wisdom of professional inquiry, but they provide ways of reconstruing and integrating that wisdom within a traditional value structure and a spiritual image of human nature.

—Allen E. Bergin, Guest Editor
Vol. 6 No. 4 (1980)

Most of us are very busy people. There are so many demands upon our time that it is hard to find a quiet hour or two in the day or even in the week for reading and contemplation. And even if we can, there is so much to read! We can't hope to read even a substantial portion of the best amount of literature that is available to us. We must, therefore, be highly selective and avoid wasting our time on reading material that does not make a significant contribution to our lives. But, oh how rewarding and enjoyable it is to read something that stretches our minds to new dimensions and understanding! Or, that stirs up issues that we have neglected to face and provides us with solid nourishing food for thought. What a thrill it is to discover a new idea or to arrive at a new synthesis of ideas already grasped but poorly organized. It is our desire to provide through the pages of the journal the kinds of articles that will enable you to have experiences like those referred to above. We want the journal to be at or near the top of your list of reading priorities. We want to insure that each hour you spend reading the journal is an hour well spent ... To those who have contributed to [the Journal's] growth and success we say, "Thank you." To all AMCAP members we say, "Get involved!" ... Let us hear from you! Thank you.

—Henry L. Isaksen, Editor
Vol. 7 No. 2, 1 (1981)

It is with mixed feelings that I turn the editorship of the AMCAP Journal over to my successor, Burton Kelly. Perhaps the first feeling is one of relief ... The second feeling is one of regret. Serving as an editor has been both frustrating and rewarding – but mostly rewarding ... 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! ... The precedent of having a General Authority and other Church officers address us in our conventions, with permission to publish their remarks, is well established. They willingly and enthusiastically accept our awards and our invitations to meet with address us. "We rely on you, trust you and have confidence in you," said Elder L. Tom Perry. How wonderful! ... 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.

—Henry L. Isaksen, Editor
Vol. 7 No. 4 (1981)

We trust that you will enjoy and find profitable the rather wide variety of articles presented in this issue. If you desire articles on specific topics or special issues devoted to given topics, please communicate your desires ... Again, we encourage you to write and submit articles and to encourage others that you believe have a message for AMCAP members to do likewise ... If you have an idea that you would like to share, but believe that you cannot helpfully expand on it for a full article, please send it in as a research note, a practitioner's idea, [or] a theoretical notion. We would be pleased to consider publishing briefer comments. As always, please submit any suggestions you have for the improvement of the Journal. Thank you.

—Burton C. Kelly, Editor
Vol. 8 No. 2 (1982)

We would like to hear from more of you ... Put your pen to the paper, as well as your shoulder to the wheel. We very much need you to share your ideas, experiences, research findings, and theoretical views. Please take the time to share ... Yes, it would be all right to be overwhelmed with responses. We believe our stress management programs will allow us to deal with a flood of articles ... The quality of the Journal is primarily dependent on you – for submission of scholarly, sound, and stimulating articles and suggestions ... Deluge us with your articles and suggestions ... Put those good ideas [and] research into writing, and/or dig out those hidden manuscripts of yesterdays and send them in ... We would be happy to consider “notes from the field” and “theoretical notions” as well as more formal and extensive articles ... Thank you!

—Burton C. Kelly, Editor
Vol. 8 No. 3, 4 (1982), Vol. 9 No. 1, 3 (1983)

We are most excited, and trust that you will be too, with the changes in this AMCAP Journal. In addition to the design, format, and content changes, you will notice a much-expanded editorial staff ... We trust that the “new” Journal will not only have a significantly different look, but be more inclusive and helpful to each of us ... Again, we invite you to submit any manuscripts you have written, or may write. We accept theoretical, research, or practice-clinical manuscripts. Also, if you read any published articles that you think may be especially valued by our readers, please send us a copy ... so that we may consider reprinting them. Further, please encourage your colleagues to write and submit their manuscripts, or if you prefer, send us the name(s) of those whom

you believe have significant contributions to make to the Journal so that we may contact them. Thank you.

—Burton C. Kelly, Editor
Vol. 11 No. 1, 2 (1985)

I am most pleased to conclude my service as the Editor of the AMCAP Journal with this Index for all the previous issues of the Journal. I hope ... you will not only be able to find any article you may wish, but also will make much greater use of past Journal issues and find them much more valuable to you. I suggest that you take time now or soon ... to note the wealth of subjects discussed the past 11 years in the Journal. It has been an enlightening experience for me to prepare these indexes and in the process to have my mind refreshed with the gems in the Journal. *[Editor's note: 25 Years of the Journal, complete with searchable indexes, are now available in the AMCAP website, at www.amcap.net]* My special thanks to all of you who have authored articles, to those who have reviewed articles, and to those who have aided in the publication process. Of course, without you we would not have been able to have a journal, especially of the quality that it is ... May our Journal continue to go forward to new and greater heights. God be with each of you who contribute to the growth and developments of the AMCAP Journal and to our AMCAP organization. With Love and Respect,

—Burton C. Kelly, Editor
Vol. 13 No. 2 (1987)

Here is the first issue of the AMCAP Journal developed by the new editorial staff. We are excited about the articles and are sure you will find them alternatively inspiring, interesting or useful ... I have gained tremendous respect for the work done previously by Burton Kelly ... Burton has added to the quality of the Journal so much. It has been a lot of good sense; hard, and sometimes unacknowledged volunteer work; and patience. We really owe him a debt of gratitude for his years of service, and for his contribution to the “professionalization” of the Journal ... As always, we invite your submission of manuscripts and enlist your encouragement of manuscripts from others.

—Paul F. Cook, Editor
Vol. 14 No. 1 (1988)

This issue of the Journal is unique. We have tried to collect all of the talks given to our organization by general officers of the Church ... We hope that putting them all together will be helpful in establishing common themes and guidance to us

both as an organization as well as professionals in the helping vocations. In preparing this issue, I wrote to each of the authors telling them what we were planning, giving them an opportunity to revise or withdraw. They have all been most gracious in their responses, and I have to say that this correspondence has been one of the most enjoyable tasks I have undertaken as editor. I am very delighted with the result and I think you will be also. [Editor's note: This "General Authority" edition of the Journal, like other editions, is available in the 25 Year electronic archive of the AMCAP Journal, at www.amcap.net]

—Paul F. Cook, Editor
Vol. 15 No. 2 (1990)
Vol. 16 No. 1 (1990)

This marks the last editorial I will write for the Journal ... I have enjoyed being editor of the Journal. It has brought me into more intimate contact with many of you, and I have relished the intellectual and spiritual stimulation of your thoughtful pieces. I have always had the sense that I was involved in something very fine and that we were being of service to many people. I have been impressed with the appeal our Journal has to people – both within and without our profession ... I have endeavored to upgrade the professionalism of the Journal during my stay ... The Journal is now a *bona fide* refereed journal, and more influential than a regional journal, with an acceptance rate of about 50 percent. We distribute over 600 copies, and we have over 50 international addresses. The Journal is now in several university libraries ... We have a great new editor in Scott Richards, and I am sure you will be happy with what he produces for the organization.

—Paul F. Cook, Editor
Vol. 17 No. 1 (1990)

I would like to express appreciation to the contributors to this issue of the Journal. Thank you for sharing with us your scholarly and creative work ... I again wish to encourage all AMCAP members to submit their scholarly work which is relevant to LDS professionals for consideration of publication in the AMCAP Journal. As an editorial board we plan to work with authors as much as possible to encourage publication by a broader spectrum of AMCAP members. Case reports and applied articles where techniques and strategies you have found helpful in working with various types of LDS clients are welcomed. Position (or opinion) papers on topics and issues relevant to the AMCAP membership are also welcomed. Traditional data-based research reports and review

articles are always of great interest. In closing, I wish to say that I am pleased to have the opportunity to serve in the AMCAP organization as Journal editor. I will do my best to maintain and improve the quality of the AMCAP Journal. As always, we welcome your manuscripts and comments at any time.

—P. Scott Richards, Editor
Vol. 18 No. 1 (1992)

I would like to thank those who have contributed to this special issue of the AMCAP Journal ... The topic of homosexuality is controversial. I am sure we will not please everyone with the contents of this issue. Some will probably say, "It isn't balanced enough. You only present one perspective." Perhaps this is true, but my response is, "The professional literature is not balanced. Only one perspective gets published – the gay-affirmative one. Someone needs to present alternative perspectives." The gay-affirmative or gay-activist perspective so dominates the professional literature right now that it is very difficult for therapists to consider alternative viewpoints and treatments for homosexual people. I believe, therefore, that this special issue of the AMCAP Journal on Reparative Therapy makes a needed and legitimate contribution to the professional literature. It provides open-minded therapists an alternative to the gay-affirmative therapy model. I hope that this issue proves to be a resource for such therapists and for their "non-gay" homosexual clients who seek assistance in controlling and overcoming their unwanted homosexual tendencies. [Editor's note: copies of this special edition of the Journal are still available from the AMCAP office; and the electronic edition is included in the archive at www.amcap.net] ... Finally, I am pleased to report that the number of submissions to the Journal seems to be on the increase ... Please keep the manuscripts coming!

—P. Scott Richards, Editor
Vol. 19 No. 1 (1993)

I wish to emphasize again that we welcome a variety of different types of contributions to the AMCAP Journal. Traditional empirical research studies are, of course, always welcome, but so, for example are other types of contributions, such as case studies, qualitative studies, and theoretical and position papers. The common requirement for all types of contributions to the Journal is that they address concerns and themes relevant to LDS counselors and psychotherapists ... I want to mention that we have been very pleased with the feedback we have received about the Fall, 1993, special edition of

the Journal which addressed the Reparative treatment of homosexuality. Feedback has been overwhelmingly positive from church leaders, AMCAP members, and many non-LDS helping professionals. We have also received much positive feedback from LDS people who struggle with homosexual issues and from their families. We printed twice as many copies than normal of this issue of the Journal, but the first printing is now sold out. We are currently exploring the possibility of doing a second printing of it ... As an Editorial Board, we do in fact wish to have other special issues of the Journal devoted to certain topics ... We would welcome ideas and suggestions from the AMCAP membership regarding special issue topics and help in identifying potential authors who might be willing to contribute to special issues of the Journal.

—P. Scott Richards, Editor
Vol. 20 No. 1 (1994)

Welcome to the latest edition of the AMCAP Journal. As newly appointed editor I have approached my tasks with much excitement and some trepidation ... As editor I hope to continue to make the journal a forum of scholarly thought for

all AMCAP members ... In future issues of the journal we hope to develop ways to include more of you. By including more of you, we hope to better serve as a point of integration between science and practice ... We hope [to] involve a broader base of the membership in the journal ... [and hope] that the journal will continue to serve as a resource of scholarly writing on a wide variety of topics relevant to both the academic and clinical work of AMCAP members.

—Aaron P. Jackson, Editor
Vol. 22 No. 1 (1996)

The roots of the AMCAP Journal have been efforts to (1) integrate and apply psychological and spiritual principles and (2) explore, analyze and if possible synthesize the philosophical underpinnings of the gospel of Jesus Christ and psychology. This issue provides some fruit of the continuing efforts of scholars in both of these areas ... By diversifying the ways in which we share our scholarly products we can involve more of the AMCAP membership both as authors and readers.

—Aaron P. Jackson, Editor
Vol. 23 No. 1 (1998)

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Homosexuality and Change: Results of a NARTH Survey

A. DEAN BYRD PhD, MBA

Thrasher Research Fund

and

University of Utah School of Medicine

SUMMARY OF SURVEY PURPOSE AND METHODOLOGY

In 1996-97 the National Association for Research and Therapy of Homosexuality (NARTH) conducted a nationwide survey of people who have made efforts to change their sexual orientation (Nicolosi, Byrd & Potts, 2000b). Seventy-nine members of The Church of Jesus Christ of Latter-day Saints (LDS) participated in this survey. This report presents the results of the NARTH survey for these 79 LDS people.

The purpose of the survey was to ask dissatisfied homosexually-oriented people who have attempted to change their sexual orientation about their experiences concerning a variety of issues including (1) whether conversion therapy has been helpful to them, (2) what types of changes have they experienced in their sexual orientation, and (3) what types of emotional and psychological changes have they experienced since making efforts to change their sexual orientation. By surveying a large number of people who have been conversion therapy clients, the survey allowed the researchers to determine in what ways people who have actually experienced conversion therapy believe that it has helped or harmed them.

SURVEY DESCRIPTION

The first page of the survey explained that the purpose of the survey was to "explore the experiences of individuals who have struggled with homosexuality during a time in their lives, were dissatisfied with that orientation, and have since

sought and experienced some degree of change." It also explained that "participation in this study is completely voluntary and anonymous. You may choose not to participate, and you have the right to refuse to answer any question." The survey also instructed the participants to mail the completed survey directly to Dr. Joseph Nicolosi.

There were seventy questions on the survey. Respondents were asked to provide (1) basic background and demographic information, (2) information about their past and current sexual orientation, behaviors, and experiences, (3) information about their experiences with conversion therapy, and (4) information about their past and current psychological functioning. In making the ratings about their past functioning, participants were asked to recall the time in their life when they were most strongly experiencing homosexual thoughts, feelings, and/or behaviors and to rate how they perceived their sexual and psychological functioning at that time. They were then asked to rate their current sexual and psychological functioning. These ratings were all made on 7-point Likert scales. There were also 5 open-ended questions on the survey that asked participants to share their perceptions about the therapy they had received (e.g., what about it was helpful or unhelpful) and the changes they had experienced.

PROCEDURES

During 1996, Dr. Joseph Nicolosi sent copies of the survey to conversion therapist and clients throughout the United States that he was able to identify through personal acquaintance and

membership roles of NARTH. He asked therapists to pass out copies of the survey to their clients and former clients and to other therapists they knew who practiced conversion therapy. These therapists and clients were also asked to give surveys to therapists and clients they knew. Many surveys were also distributed at ex-gay ministry groups (e.g., Courage, Exodus International, Evergreen International) and Homosexuals Anonymous. Advertisements were also placed in newsletters of these organizations and announced at their conferences. All potential respondents were assured that their anonymity and confidentiality would be safeguarded. They were instructed not to write their names on the surveys. Respondents mailed the completed surveys directly to Dr. Joseph Nicolosi.

SUMMARY OF TABLE 1 CLIENT DEMOGRAPHIC CHARACTERISTICS

In Table 1 the demographic characteristics of the client sample are presented. Seventy-six (96%) of the clients were men; 3

(4%) were women. The average age of the clients was 36.3 years and the median age was 35.5. Seventy-one (91%) of the clients were Caucasian and 7 (9%) were some other racial background. All of the clients included in this report were LDS (total LDS sample size in the NARTH survey was 79).

Seventy-two (91%) of the clients said that religion or spirituality is very important to them and 7 (9%) said it was somewhat important. Sixty-seven (85%) of the clients said they attend religious services one or more times per week, 8 (10%) said they attend one or two times per month, and 3 (4%) said they attend about 6 - 10 times per year. These findings document the fact that the LDS clients were overwhelmingly a devout, religiously active group.

Thirty (41%) of the clients were from Utah, 14 (19%) from California, and 29 (40%) were from a variety of other states (mostly from the western states of Arizona, Idaho, Nevada, Oregon, and Texas and a small number were from Indiana, Michigan, Ohio, and West Virginia). The clients were well educated as a group: 21 (27%) had a graduate degree and 33 (42%)

NARTH SURVEY: DEMOGRAPHICS OF LDS CLIENT SAMPLE

TABLE 1

VARIABLE	N	%	MEAN	S.D.	MEDIAN	VARIABLE	N	%	MEAN	S.D.	MEDIAN
Gender						Total Annual Household Income					
Male	76	96				1. <\$10,000	9	11			
Female	3	4				2. 10,000 - 19,000	10	13			
						3. 20,000 - 29,000	12	15			
						4. 30,000 - 39,000	16	20			
						5. 40,000 - 49,000	17	22			
						6. 40,000 - 69,000	6	8			
						7. >70,000	9	11			
Age	76		36.3	9.93	35.5	Number of Dependents	79		3.0	2.4	1.0
Race						Marital Status					
Caucasian	71	91				1. Married	29	37			
Other	7	9				2. Divorced	7	9			
						3. Separated	2	3			
						4. Never Married	40	51			
						5. Living with opposite sex partner	0	0			
Religion						Years of Marriage	29		14.6	9.6	13.0
LDS	79	100				Number of Children	35		3.7	1.5	4.0
Religious Important						In loving, committed non-marital relationship with opposite sex partner					
1=very important	72	91				1. Yes	4	6			
2=somewhat important	7	9				2. No	66	94			
3=not important	0	0									
How Often Attend Religious Services						Age of First Homosexual Awareness	78		12.5	7.2	12.0
1. One or more times per week	67	85				Childhood Homosexual Contact					
2. One or two times a month	8	10				1. Yes	49	62			
3. 6-10 times a year	3	4				2. No	30	38			
4. Once a year	1	1									
5. Less than once a year	0	0				Age of First Homosexual Contact	57		10.0	4.2	9.0
6. Never	0	0				Partner's Age at First Homosexual Contact	60		14.5	9.4	13.0
Place of Residence						Number of Homosexual Contacts	67		142.4	283.1	20.0
1. Utah	30	41									
2. California	14	19									
3. Other	29	40									
Education Level											
1. Some high school	0	0									
2. High school graduate	1	1									
3. Some college	23	29									
4. College graduate	25	32									
5. Some graduate school	8	10									
6. Graduate degree	21	27									
7. Vocational school	1	1									
8. Other	0	0									

had a bachelor's degree. The clients' annual household incomes were quite evenly distributed from very little income to very much. Nine (11%) of the clients said their annual income was less than \$10,000 and at the other extreme 9 clients said their annual income was greater than \$70,000. The average number of dependents supported by these incomes was 3.0.

Twenty-nine (37%) of the clients were married, 7 (9%) were divorced, 2 (3%) were separated, and 40 (51%) had never been married. The average number of years of marriage for clients who were married was 14.6 and the median years of marriage was 13.0. The average number of children for the clients was 3.7 and the median number of children was 4.0. Four (6%) of the clients said they were in a loving, committed non-marital relationship with a member of the opposite sex; 66(94%) said they were not.

The average age when the clients first became aware that they had homosexual tendencies was 12.5 years (median = 12.0 years). Forty-nine (62%) clients said they had experienced homosexual contact when they were a child; 30 (38%) said they had not. The average age of the clients' first homosexual contact with another person was 10.0 years (median = 9.0 years). The average age of the person with whom the clients experi-

enced their first homosexual contact was 14.5 years (median = 13.0). The average number of homosexual contacts with a partner reported by the clients was 142.4; (median = 20.0). The range of homosexual contacts was from 1 to 999+.

SUMMARY OF TABLE 2 LDS CLIENTS PERCEPTIONS OF THERAPY

In Table 2 the clients' perceptions of and experiences with psychotherapy and other forms of treatment (e.g., counseling from bishops) are presented. Sixty-five clients said they have participated in sexual reorientation therapy with a professional therapist, 38 said they have received assistance from a non-professional counselor, and 10 said they have never received reorientation counseling. These number do not add up to 79 because some clients reported that they have received counseling from both professional and non-professional counselors.

The average age that the clients entered reorientation therapy was 28.8 years (median = 29.0 years). Sixty-one (92%) clients said that their primary reason for entering therapy was their homosexual concerns; 5 (8%) said it was for other reasons. The

TABLE 2

LDS CLIENTS' PERCEPTIONS OF AND EXPERIENCES WITH THERAPY

VARIABLE	N	%	MEAN	S.D.	MEDIAN	VARIABLE	N	%	MEAN	S.D.	MEDIAN
Type of Therapy*						Helpfulness of Group Therapy					
1. Reorientation with professional therapist	65					1. Very Helpful	33	55			
2. Reorientation with non-professional or pastoral counselor	38					2. Somewhat Helpful	25	42			
3. Never received reorientation therapy	10					3. Not Helpful	2	3			
Age Entered Therapy	69		28.8	8.8	29.0	Currently in Treatment					
Primary Reason for Therapy						1. Yes	43	62			
1. Homosexuality	61	92				2. No	26	38			
2. Other problems	5	8				Time Since Treatment Termination (in years)	31		1.9	1.7	2.0
Length of Therapy in Years	68		4.2	4.1	3.0	Was Individual Treatment Termination Premature?					
Number of Therapists for Individual Therapy						1. Yes	12	31			
1. One	17	25				2. No	27	69			
2. Two	18	26				Was Group Treatment Termination Premature?					
3. 3-5	27	40				1. Yes	11	33			
4. 6-10	6	9				2. No	22	67			
5. >10	0	0				Reason for Premature Termination					
Most Helpful Therapist						1. Financial	8	30			
1. Psychiatrist	2	3				2. Geographic	3	11			
2. Psychologist	21	32				3. Dissatisfaction with Therapist	6	22			
3. Psychoanalyst	0	0				4. Other	10	37			
4. LCSW	24	36				Believe Treatment to Change Homosexuality Can Be Effective and Valuable					
5. MFT	8	12				1. Yes	68	100			
6. Pastoral Counselor	5	8				2. No	0	0			
7. Other	3	5				Total Number of Groups Sessions	54		43.3	38.3	25.0
8. Don't know specialty	3	5				Years Since Beginning of Change in Sexual Orientation	50		5.1	6.1	3.0

*Numbers do not add up to 79 because some clients received therapy from both a professional therapist and from a pastoral counselor or bishop

average length the clients said they had received therapy was 4.2 years (median = 3.0 years). Seventeen (25%) clients said they have received therapy from one therapist, 18 (26%) they have had two therapists, and 33 (49%) have had 3 to 5 therapists.

Twenty-four (36%) clients said their most helpful therapist was licensed clinical social worker (LCSW), 21 (32%) said a psychologist, and 8 (12%) a marriage and family therapist. Pastoral counselors were mentioned as most helpful 5 times (8%) and psychiatrists 2 times (3%).

The average number of therapy groups the clients had attended was 1.6 (median = 1.0) and the average number of therapy sessions attended was 43.3 (median = 38.3). Group therapy was viewed as helpful by 33 (55%) of the clients and as somewhat helpful by 25 (42%) of them. Forty-three (62%) of the clients were still in treatment at the time of the survey and 26 (38%) said they were not. The average length of time since treatment was terminated was 1.9 years (median = 2.0 years). Twelve clients felt they had terminated their individual therapy prematurely and 27 said they had not. Eleven clients felt they had prematurely terminated their group therapy and 22 said they had not. Eight clients said their primary reason for prematurely terminating therapy was financial, 6 said because of dissatisfaction with the therapist, 3 said because of geographic reasons, and 10 said it was for other unspecified reasons.

Sixty-eight clients (100% of those who responded to this question) said they believed treatment to change homosexuality can be effective and valuable. The average length of time that had elapsed since the clients first experienced changes in their sexual orientation was 5.1 years (median = 5.0; range = 1 to 28 years).

SUMMARY OF TABLE 3 SEXUAL BEHAVIOR CHANGE DATA

Table 3 reveals that as a group these clients have experienced a significant shift in their sexual orientation and behavior. At the time these clients felt they were struggling the most with homosexual tendencies, 19 (24.1%) of them perceived that they were "exclusively homosexual," 26 (32.9%) perceived that they were "almost entirely homosexual," and 25 (31.6%) perceived that they were "more homosexual than heterosexual." There were no clients who perceived themselves as "exclusively heterosexual," 1 (1.3%) that perceived himself as "almost entirely heterosexual," and 2 (2.5%) that perceived

TABLE 3
NARTH SURVEY: SEXUAL BEHAVIOR CHANGE DATA FOR LDS SAMPLE

VARIABLE	BEFORE		AFTER		CHI-SQUARE	ALPHA LEVEL
	N	%	N	%		
Homosexual Orientation					x2 = 43.3	p < .05
1. Exclusively homosexual	19	24.1	4	5.1		
2. Almost entirely homosexual	26	32.9	11	13.9		
3. More homosexual than heterosexual	25	31.6	26	32.9		
4. Equally homosexual and heterosexual	6	7.6	13	16.5		
5. More heterosexual than homosexual	2	2.5	17	21.5		
6. Almost entirely heterosexual	1	1.3	6	7.6		
7. Exclusively heterosexual	0	0	2	2.5		
Frequency of Masturbation Alone to Gay Pornography					x2 = 46.1	p < .05
1. Very often	26	33.3	3	3.8		
2.	22	28.2	11	14.1		
3.	18	23.1	6	7.7		
4.	8	10.3	9	11.5		
5.	3	3.8	17	21.8		
6.	0	0	23	29.5		
7. Never	1	1.3	9	11.5		
Frequency of Homosexual Behavior with a Partner					x2 = 39.7	p > .05
1. Very Often	11	14.1	4	5.1		
2.	15	19.2	3	3.8		
3.	15	19.2	7	9.0		
4.	8	10.3	3	3.8		
5.	7	9.0	4	5.1		
6.	10	12.8	13	16.7		
7. Never	12	15.4	44	56.4		

themselves as "more heterosexual than homosexual." After making efforts to change their sexual orientation, only 4 (5.1%) clients perceive themselves as "exclusively homosexual," 11 (13.9%) perceive that they are now "almost entirely homosexual," and 26 (32.9%) perceive that they are now "more homosexual than heterosexual." Two (2.5%) clients now perceive themselves as "entirely heterosexual," 6 (7.6%) perceive themselves as "almost entirely heterosexual," and 17 (21.5%) perceive themselves as "more heterosexual than homosexual."

The chi-square statistic, which is a test of whether the observed frequency changes from before treatment (or change) to after treatment (or change) was greater than expected by chance was 43.3 ($p < .05$). This indicates that as a group the proportion of clients who shifted at least some degree from a homosexual to heterosexual orientation was statistically significant. In summary, before treatment (or change), 45 (57%) clients viewed themselves as entirely or almost entirely homosexual whereas after treatment or change only 15 (19%) viewed themselves this way. Before treatment or change only 3 (3.8%) clients viewed themselves as more heterosexual than homosexual in their orientation whereas after treatment or change 25 (31.6%) perceived themselves in this way.

Significant shifts in the proportion of clients struggling with homosexual behaviors (i.e., masturbation alone to gay pornography and homosexual behavior with a partner) were also observed in Table 3. Before treatment only 1 (1.3%) client said he "never" or "almost never" masturbated to gay pornography whereas after treatment 32 (41%) clients said this. Before treatment 12 (15.4%) clients said they "never" engaged in homosexual behavior with a partner whereas after treatment 44 (56.4%) clients said this.

SUMMARY OF TABLE 4 PSYCHOLOGICAL, INTERPERSONAL, AND SEXUAL CHANGES

Table 4 documents how much psychological, interpersonal, and sexual change and growth the clients reported they have experienced after receiving treatment or making efforts to change their sexual orientation. The mean item ratings before treatment across a wide variety of important psychological, interpersonal, and sexual variables (e.g., self-esteem, personal power, depression, relationships with parents, frequency and intensity of homosexual thoughts) on a 7-point Likert scale ranged from 1.7 to 4.3 with the means on most items ranging from 2.0 to 3.4. Standard deviations for the items ranged from 0.9 to 2.1. The mean item ratings after treatment ranged from 3.5 to 5.4 with the means on most items ranging from 4.5 to 5.1. Standard deviations for the post-treatment items ranged from 1.1 to 2.0.

Thus, the magnitude of the positive changes reported by the clients was quite large. Most changes ranged from 1 to 3 standard deviation units. These are both statistically and clinically significant levels of change (Lambert & Bergin, 1994). Higher numbers indicate better functioning, so the clients perceived that they were doing much better psychologically, interpersonally, and sexually after treatment or change.

TABLE 4
NARTH Survey: Psychological and Interpersonal Changes for LDS Client Sample

VARIABLE	N	BEFORE		AFTER		T-VALUE
		M	SD	M	SD	
Self-Acceptance	76	2.3	1.2	5.1	1.1	17.5***
Self-understanding	78	2.1	1.0	5.4	1.2	19.9***
Trust of Same Sex	78	2.2	1.4	5.0	1.4	13.4***
Trust of Opposite Sex	77	3.1	1.8	4.6	1.4	5.9***
Personal Power	77	2.3	1.2	4.9	1.3	14.1***
Ability to Resolve Interpersonal Conflict	78	2.5	1.4	4.8	1.3	13.0***
Sense of Masculinity	74	1.9	1.0	4.6	1.3	18.0***
Sense of Assertiveness	78	2.7	1.5	4.9	1.2	13.1***
Self-esteem	78	2.2	1.3	4.9	1.2	18.1***
Relating with Straight Members of the Same Sex	78	2.7	1.4	4.5	1.3	11.1***
Sexual Relations with Opposite Sex	46	2.8	1.6	3.9	2.0	3.43***
Loneliness	78	2.2	1.3	4.2	1.4	9.7***
Satisfying Relationships	78	2.8	1.5	4.6	1.4	10.7***
Emotional Stability	78	2.5	1.3	4.7	1.3	13.2***
Emotional Maturity	76	2.6	1.3	4.8	1.2	15.1***
Spirituality	79	3.3	1.7	4.9	1.6	6.4***
Relationship with Church	78	3.8	1.9	4.9	1.8	3.8***
Relationship with God	78	3.4	1.7	5.1	1.5	7.1***
Relationship with Father	74	2.5	1.6	4.3	1.7	9.5***
Relationship with Mother	77	4.3	1.7	5.0	1.6	3.7***
Relationship with Family	76	3.7	1.6	4.8	1.4	7.85***
Frequency of Self-Defeating Behaviors	78	2.1	1.2	4.5	1.3	13.1***
Depression	79	2.7	1.5	4.8	1.3	9.7***
Frequency of Homosexual Thoughts	79	1.9	1.2	3.5	1.6	6.8***
Intensity of Homosexual Thoughts	78	1.8	1.1	4.0	1.6	9.4***
Distress from Homosexual Thoughts	78	1.7	0.9	4.4	1.8	11.3***
Interest in Heterosexual Dating	70	2.7	1.6	3.8	1.9	4.6***
Belief in the Possibility of Heterosexual Marriage	68	3.8	2.1	5.2	1.9	4.4***

Notes: ***=p<.001; Rating scale was a 7-point Likert scale (higher scores indicate better adjustment (e.g., more self-esteem, less depression, reduced frequency of homosexual thoughts, etc.).

SUMMARY OF TABLE 5 SEXUAL BEHAVIOR CHANGE DATA FOR EXCLUSIVELY HOMOSEXUAL LDS CLIENTS

Table 5 reveals that as a group the clients who perceived themselves as exclusively homosexual before treatment experienced a significant shift in their sexual orientation and behavior. After making efforts to change his sexual orientation, 1 (5.3%) client now perceives himself as "entirely heterosexual," 1

(5.3%) perceives himself as "almost entirely heterosexual," and 2 (10.5%) perceive themselves as "more heterosexual than homosexual." Only 4 (21.1%) clients still perceive themselves as "exclusively homosexual," 4 (21.1%) perceive themselves as "almost entirely homosexual," and 6 (31.6%) perceive themselves as "more homosexual than heterosexual."

Significant ($p > .05$) declines in the proportion of clients struggling with homosexual behaviors (i.e., masturbation alone to gay pornography and homosexual behavior with a partner) were observed in Table 5. Before treatment only 1 (5.3%) client said he "never" masturbated to gay pornography and 1 (5.3%) said he "almost never" does whereas after treatment 2 clients said they "never" do and 4 (21.1%) said they "almost never" do. Before treatment 5 (26.3%) clients said they "never" engage in homosexual behavior with a partner whereas after treatment 14 (73.7%) clients said this.

SUMMARY OF TABLE 6
PSYCHOLOGICAL, INTERPERSONAL,
AND SEXUAL CHANGES FOR EXCLUSIVELY
HOMOSEXUAL LDS CLIENTS

Table 6 documents how much psychological, interpersonal, and sexual change and growth the clients reported they have experienced after receiving treatment or making efforts to change their sexual orientation. The mean item ratings before treatment across a wide variety of important psychological, interpersonal, and sexual variables (e.g., self-esteem, personal power, depression, relationships with parents, frequency and intensity of homosexual thoughts) on a 7-point Likert scale ranged from 1.2 to 4.8 with the means on most items ranging from 2.0 to 3.5. Standard deviations for the items ranged from 0.6 to 2.1. The mean item ratings after treatment ranged from 2.3 to 5.7 with the means on most items ranging from 4.5 to 5.5. Standard deviations for the post-treatment items range from 0.9 to 2.0.

Thus, the magnitude of the positive changes reported by the exclusively homosexual clients was quite large. Most changes ranged from 1 to 3 standard deviation units. These are both statistically and clinically significant levels of change (Lambert & Bergin, 1994). Higher numbers indicate better functioning, so the clients perceived that they were doing much better psychologically, interpersonally, and sexually after treatment or change.

TABLE 5
NARTH SURVEY: SEXUAL BEHAVIOR CHANGE DATA
FOR EXCLUSIVELY HOMOSEXUAL LDS CLIENTS

VARIABLE	BEFORE		AFTER		CHI-SQUARE	ALPHA LEVEL
	N	%	N	%		
Homosexual Orientation						
1. Exclusively homosexual	19	100	4	21.1		
2. Almost entirely homosexual			4	21.1		
3. More homosexual than heterosexual			6	31.6		
4. Equally homosexual and heterosexual			1	5.3		
5. More heterosexual than homosexual			2	10.5		
6. Almost entirely heterosexual			1	5.3		
7. Exclusively heterosexual			1	5.3		
Frequency of Masturbation Alone to Gay Pornography					$\chi^2 = 20.6$	$p > .05$
1. Very often	12	63.2	2	10.5		
2.	3	15.8	1	5.3		
3.	1	5.3	2	10.5		
4.	1	5.3	0	0		
5.	1	5.3	8	42.1		
6.	0	0	4	21.1		
7. Never	1	5.3	2	10.5		
Frequency of Homosexual Behavior with a Partner					$\chi^2 = 15.7$	$p > .05$
1. Very Often	2	10.5	0	0		
2.	3	15.8	0	0		
3.	2	10.5	1	5.3		
4.	5	26.3	0	0		
5.	1	5.3	1	5.3		
6.	1	5.3	3	15.8		
7. Never	5	26.3	14	73.7		

SUMMARY AND CONCLUSIONS

Although many of the LDS clients were still struggling to a considerable degree with homosexual tendencies at the time they were surveyed, the majority of them reported that they had experienced some reductions in the frequency and intensity of their homosexual behaviors, thoughts, and feelings. A small percentage of the clients had entirely or almost entirely overcome their homosexual tendencies. It appears that the changes in sexual orientation reported by the LDS subgroup were somewhat more modest than those reported by the entire group of respondents in the NARTH survey (Nicolosi, Byrd & Potts, 2000b). However, the LDS respondents in the NARTH survey were not a random sample of all LDS people who have received reorientation therapy, and so we cannot safely conclude that LDS people who struggle with homosexual tendencies are less likely to make significant changes in their sexual orientation. We can only conclude that the sample of LDS respondents in the NARTH survey reported somewhat more modest changes in sexual orientation compared to the rest of the NARTH sample. Further research is needed to determine what

variables are predictive of greater change for LDS clients and to determine whether the efficacy of reorientation therapy for LDS clients can be enhanced.

A large majority of the LDS clients reported that reorientation therapy or non-professional counseling had helped them psychologically and interpersonally even though it had not entirely extinguished their homosexual tendencies. This is a very important and clinically significant outcome in light of the fact that most LDS clients have rejected the gay lifestyle due to their religious beliefs and values and have no intention of affirming the gay lifestyle. For clients who are committed to a heterosexual lifestyle, although they may struggle to some degree with homosexual tendencies, even moderate reductions in the frequency and intensity of their homosexual tendencies can bring them great relief. In addition, the increased self-acceptance, spirituality, and self-esteem, as well as the enhanced relationships, reported by these clients are changes that make a big difference in the quality of life of such people.

Dean Byrd PhD, holds appointments in the Dept. of Psychiatry and the Dept. of Family & Consumer Studies, University of Utah. He is the author of four books, numerous scientific articles and book chapters, and has presented in many national and international forums. Address for correspondence: A. Dean Byrd PhD, Thrasher Research Fund, 15 E. So. Temple 3rd Floor, Salt Lake City, UT 84105. (801) 240-3386

TABLE 6
NARTH Survey: Psychological and Interpersonal Changes
for Exclusively Homosexual LDS Clients

VARIABLE	N	BEFORE		AFTER		T-VALUE
		M	SD	M	SD	
Self-Acceptance	18	2.2	1.6	5.2	1.2	7.9***
Self-understanding	18	1.9	1.0	5.7	0.9	10.8***
Trust of Same Sex	18	2.2	1.7	5.3	1.1	7.0***
Trust of Opposite Sex	18	3.1	1.9	4.6	1.4	2.3*
Personal Power	18	2.0	1.2	5.2	1.1	7.5***
Ability to Resolve Interpersonal Conflict	18	2.3	1.6	4.9	1.3	6.1***
Sense of Masculinity	18	1.9	1.2	4.8	1.3	7.4***
Sense of Assertiveness	19	2.4	1.6	4.6	1.1	7.1***
Self-esteem	18	2.0	1.5	4.7	1.4	6.8***
Relating with Straight Members of the Same Sex	19	2.3	1.5	4.5	1.3	7.61***
Sexual Relations with Opposite Sex	11	1.3	0.6	2.3	2.0	1.7
Loneliness	18	1.9	1.4	4.1	1.4	4.2***
Satisfying Relationships	18	3.1	1.7	4.8	1.5	4.3***
Emotional Stability	18	2.6	1.4	4.7	1.2	5.5***
Emotional Maturity	17	2.4	1.5	4.9	1.2	5.8***
Spirituality	19	3.4	1.8	5.3	1.6	4.0***
Relationship with Church	19	3.2	2.1	5.5	1.7	3.8***
Relationship with God	19	3.4	1.9	5.5	1.3	4.7***
Relationship with Father	18	2.2	1.5	4.0	1.8	4.9***
Relationship with Mother	19	4.8	1.6	5.3	1.7	1.1
Relationship with Family	18	3.6	1.7	4.8	1.6	3.6***
Frequency of Self-Defeating Behaviors	19	1.9	1.4	4.1	1.2	5.3***
Depression	19	2.7	1.6	4.5	1.3	3.4***
Frequency of Homosexual Thoughts	19	1.6	0.8	3.3	1.6	4.4***
Intensity of Homosexual Thoughts	19	1.5	0.9	3.8	1.7	5.1***
Distress from Homosexual Thoughts	19	1.2	0.5	4.4	1.6	8.1***
Interest in Heterosexual Dating	18	2.1	1.4	3.6	2.0	2.4*
Belief in the Possibility of Heterosexual Marriage	17	2.8	2.1	4.9	2.0	2.8**

Notes: *** = $p < .001$, ** = $p < .01$, * = $p < .05$; Rating scale was a 7-point Likert scale (higher scores indicate better adjustment (e.g., more self-esteem, less depression, reduced frequency of homosexual thoughts, etc.).

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Factor Analysis of Theological Constructs Related to Fatalism and Free Will

M. ARDELL BROADBENT

Brigham Young University

A questionnaire was used to determine to what degree members of the Church of Jesus Christ of Latter-day Saints endorse doctrinal statements concerning foreknowledge and determinism. A factor analysis of the questionnaire results confirmed lay constructs about an apparent polarization between members who hold strictly literal interpretations of omniscience and omnipotence as opposed to those who hold interpretations further removed from mainstream Christendom but whose positions are validated by LDS doctrine. The relation of demographic variables to the constructs was explored. The existence of simultaneously held conflicting beliefs was confirmed. Some implications for LDS therapists are discussed. A historical overview of the LDS debate over topics associated with fatalism and free will is included, noting the implications of doctrines related to God's foreknowledge and suggesting soft determinism as a synthesis of otherwise incompatible doctrinal positions.

Mormonism offers a unique theology that differs from the majority of Christian religions in its metaphysical basis. Part of the appeal of the doctrine of the Church of Jesus Christ of Latter-day Saints is its logical coherence. The LDS teaching that "all truth can be circumscribed into one great whole" promotes a more rigorous epistemology with less reliance on mysticism, a point emphasized by Brigham Young: "There is no mystery except to the ignorant" (Widtsoe, 1998, p. 259). McMurrin (1965) clearly describes the break Mormonism makes with traditional Christian thought as follows:

The opposition to religion generally associated with materialism, whether ancient or modern, has derived quite as much from the determinism implied by the theory of mechanical causation customary to materialistic metaphysics as from the concept that everything real,

except space and time, is a mode of matter ... The materialism that figures so prominently in Mormon thought is, of course, a radical departure from typical nineteenth-century materialism. The latter usually denies the reality of God and the soul, whereas Mormonism simply declares that God, and the soul or spirit, are material beings (McMurrin, 1965, 44).

For the LDS clinician encountering cases of existential angst, the task of reconciling LDS religious tenets with science and philosophy should prove less foreboding. Nevertheless, some members have difficulty reconciling scripture with other scripture, with empirical data, and with non-doctrinal Mormon ideology. Lay explanations designed to help interpret passages as being in agreement with each other may become convoluted and logically contradictory. Certainly this phenomenon is not unique to the LDS people;

much literature in psychology shows that people can and often do hold competing and/or mutually exclusive beliefs (Shorkey, 1980; Brink, 1978). Fortunately, there is room in Mormon thought to allow for seeming paradox, such as the tension between justice and mercy, or the question of salvation by works or by grace. This exemplifies the possibility or even necessity of patiently suspending sole loyalty to either extreme until reconciliation or synthesis can be reached — because of the LDS belief that not all knowledge has yet been revealed to humanity. As one LDS historian put it, “Given our human limitations and the cautions expressed in the Eighth and Ninth Articles of Faith, we must expect to encounter cognitive dissonance, even in the sphere of faith” (Poll, 1989, p. 131). For example, a common LDS synthesis to the work vs. grace paradox is the response that earnest works are necessary, but grace bridges the gap caused by our inadequacy to fully complete the required works.

One such dilemma has captured the interest of Mormon theologians yet has largely defied attempts at a broadly accepted solution. Most Mormons oppose *fatalism*, the idea that all events are fixed in advance so that humans are powerless to change them — an idea similar to *hard determinism*. Fatalism, if it were true that God planned and destined all outcomes, would negate the justice of God, who could be seen as consigning to eternal punishment those who could not choose any acts other than those deserving condemnation. At the same time, scriptures abound with references to God’s foreknowledge and foreordination (e.g., Romans 8: 29). However, current LDS leaders have explicitly stated that foreordination is not to be confused with predestination, accepting the former as a true principle and rejecting the latter. Similarly, early LDS leaders also considered this belief a radical break from the then-popular Calvinist idea of divine election.

A synthesis, then, of free will and hard determinism is possible: the term *soft determinism* depicts a worldview allowing for both. However, instead of such a synthesis, the tendency to interpret authoritative statements literally and extremely may lead some people to the compartmentalized acceptance of ideas that seem logically to support fatalism while simultaneously maintaining a belief in free will. For some this debate is more than academic: fatalism can become a dysfunctional attitude leading to feelings of apathy, frustration, and external locus of control. On the other hand, a belief in unmitigated free will can lead to excessive guilt and perfectionism. Indeed, these two distressing states may occur simultaneously. Thus, some LDS clients may not identify the beliefs that lead to their frustration, being unwilling to question something they

may have interpreted to be a doctrinal position. The following passage shows such a preoccupation with the topic:

The inquiring mind can easily be involved in constant torment. For example, I have spent many, many hours of research over the past 30 years in trying to logically eliminate my basic belief in predestination, for we are taught that this is false doctrine. Logic demands that mankind must have free agency, and each time my research leads me to an acceptance of foreordination in lieu of predestination ... Neal Maxwell writes another article on the subject and completely destroys all of my well-organized research. However, since logic demands that man must have free agency, I must conclude that if I could just spend about three hours in conversation with Neal Maxwell, we could probably resolve the conflict — for, as a friend of mine suggested, I probably interpret what he says through my preconceived ideas of predestination (Sorenson, 1982, p. 3).

It is possible that the apparent contradictions surrounding this issue may have caused some to reject the entire LDS theology, being unable or unwilling to compartmentalize the ideas, believing that if the theology doesn’t logically cohere, it can’t be true. The precursor to such a belief is suggested by the following passage:

Contemplating the implications of foreknowledge can lead to absurdist scenarios about the triviality of life, and such a philosophy renders free agency meaningless. No matter how thorough God’s foreknowledge may be, there must be some way agency can alter the trends of the future. Otherwise we have no choice, which would make a mockery of all the scriptural efforts to bring about righteousness (Smith, 1988, p. 2).

Clark (1992, p. 35) suggests that, within Mormon culture, concerning the “age-old religious / philosophical conundrum: how to reconcile human free will with divine foreknowledge ... most of our attempts either fail to satisfy or lead to alternatives worse than the problem.”

HYPOTHESIS

The terms “absolutist” and “non-absolutist” refer to the tendency to either see God’s power as completely unlimited or, alternately, as subject to physical laws of the universe. The

concept of absolute foreknowledge seems to relate to the "absolutist" position. Terms describing the concepts tend to be used as if they describe opposite temperaments.

(1) It was hypothesized that the study would confirm that these constructs might be useful to encapsulate a complex set of interrelated ideas. It was expected that deterministic ideas would group together as absolutist ideas and that indeterminist or soft-determinist ideas would group together as non-absolutist ideas.

(2) Absolutism was hypothesized by Richard D. Poll, an LDS historian, to correlate with recent conversion but not with commitment to LDS theology (1989, pp. 1, 3).

(3) Absolutism was not expected to correlate with any demographic variables (except positively with having been raised in Utah or Idaho, due to the high percentage of LDS members therein).

(4) Because the non-absolutist position is often seen as unorthodox, it was expected to be held by a minority.

(5) It was expected that logically conflicting beliefs would be evident in the responses of some participants, relating to agreement with the doctrinal position of free will, which corresponds to the way most people experience their choices, and yet also concurrent agreement with positions presupposing determinism, if not fatalism.

METHOD

Participants

The 145 participants ranged in age from 18 to 79, with 70% of the sample between age 20 and 30 years. All participants were associated with the Church of Jesus Christ of Latter-day Saints, though there were no stipulations that participants must be currently fully active in their participation. Among the entire sample, 24% reported being at some time in their life inactive. Among lifetime members, 21% reported being inactive at some time in their life and these one-time-inactive members report an average lifetime inactivity rate of 9.8 years. Of the entire sample, 80% reported having been associated with no additional or previous religions. Participants were 58.3% female and 41.7% male. Most were current residents of Utah. As a primary residence before age 18, 28% were from Utah or Idaho, 46% from other states, and 21% from outside the U.S.A. Thirty percent of participants were recruited from linguistics or history classrooms at Brigham Young University; the remainder were recruited by snowball sampling. The two types of recruiting did not result in groups with different mean scores on any variable.

Procedure

All participants were invited to complete a questionnaire. Consent was established by return of the questionnaire.

Dependent measure

The questionnaire was composed of 10 demographic questions and 12 statements in Likert scale format, 4 of which were textbook definitions related to determinism and 8 of which were quotations made by LDS and non-LDS theologians or church leaders. These quotations are included below. The quotations were prefaced by the instruction: "Each of the statements which follow was made by a prominent member of the Church of Jesus Christ of Latter-day Saints, whether publicly as official doctrine or as personal opinion, or by a prominent member of another Christian church." The source of each quote was not included. The addition of one statement from a source outside the LDS church allowed participants to disagree with the quotations without the cognitive dissonance of disagreeing with prominent LDS church leaders. The addition of this statement also provided a comparison between LDS theology and the views of John Calvin which were popular, yet controversial, during the initial development of LDS theology and which are very relevant to this topic. For this study, commitment to the theology was operationally defined by active/regular participation in church meetings.

Data analyses

To determine whether questionnaire items reflected underlying dimensions of determinism and free will (testing the first hypothesis), a principle components analysis was conducted. A varimax rotation with kaiser normalization was used because it was assumed that factors would be orthogonal. Zero-order correlations between the factors and demographic variables, including years of voluntary and involuntary active participation in church meetings, were then conducted to determine whether the second and third hypotheses were supported. A composite score was calculated for each participant for the Determinism/Absolutism factor, as an average of his or her endorsement of the items which loaded on that factor. These scores were on a scale from 2.00 indicating high endorsement of those items and -2.00 indicating low endorsement. The distribution of these scores was used to test the fourth hypothesis.

The percentages in Table 2 reflect the Likert scale format of the questionnaire. Strong and marginal endorsement were combined, as were strong and marginal disagreement. Percentages were compared to test the fifth hypothesis.

RESULTS

In an exploratory factor analysis, five factors emerged with eigen values greater than 1, but the scree plot suggested retaining four. Together the four factors accounted for 58% of the variance. Factor loadings are listed in Table 1. High loading items on the first factor were statements by Calvin and Smith conveying the idea that nothing happens by random chance, supporting hard determinism. The data partially support the use of the constructs absolutism and non-absolutism, in that the first factor is consistent with the idea of absolutism used in previous lay literature. The Determinist/Absolutist column shows the connection between the belief that little or nothing is caused by chance, the statements by Calvin, and the statement by Smith, all logically consistent with each other. High loading items on the second factor were statements by Madsen and McMurrin. High loading items on the third factor were statements by Young and Brown. The second and third components, though not correlated with each other, are as a pair consistent with the non-absolutist position. The fourth factor is not definitive of the absolutist nor the non-absolutist principle, but consisted of items related to belief in free will. This factor correlates with neither absolutism nor non-absolutism because it opposes soft determinism and promotes indeterminism. If the indeterminism item was correctly interpreted as a corollary of free will (as follow-up interviews suggested for the majority), the Indeterminist component should load as a separate factor because it is consistent neither with hard determinism nor with the Non-Absolutist position which is more consistent with soft determinism. The rationale for the component labels is expanded in the conclusion.

Table 1: Factor Loadings

	Component			
	Determinist	God-in-Time	Limited Omniscience	Indeterminist
	Absolutist	Non-Absolutist		
CALVIN	.633	-.248	-.192	-.107
SMITH	.767	.08251	-.152	.05654
MADSEN-1	-.05763	.831	.206	.04167
MCMURRIN	.01099	.775	.04666	.04685
YOUNG	-.187	.173	.691	-.117
MADSEN-2	-.08352	.573	-.05659	-.315
BROWN	-.06919	.02263	.849	.07985
NOCHANCE	.786	.02059	-.05014	-.05275
HARD DET	.470	-.127	.234	.388
INDETERM	-.02121	-.06885	.144	.771
SOFT DET	.04233	-.02422	.285	-.668

Table 1: the items which loaded together in table 1 are grouped together.

Table 2: Percentages for Questionnaire Items

	% agreed	% neutral	% not agreed
When we attribute foreknowledge to God, we mean that all things always were, and perpetually remain, under his eyes, so that to his knowledge there is nothing future or past, but all things are present. And they are present in such a way that he not only conceives them through ideas, as we have before us those things which our minds remember, but he truly looks upon them and discerns them as things placed before him (John Calvin, <i>The Institutes of the Christian Religion</i> , cited in McMurrin, 1965, p.38).	74	13	13
I would not serve a God that had not all wisdom and power (Hyrum Smith, cited in McConkie 1980).	72	10	18
Nothing important happens by chance coincidence. Even specific disasters are planned in order to promote a certain type of growth and/or intended as a punishment.	67	18	16
I believe in hard determinism: every action is determined and there is no such thing as free will.	7	7	86
As I read our revelations it is clear that it says "all things are present before mine eyes" but to say that that means there is no past for God, there is no present for God and no future is I think a distortion or a misreading of the word "present." It follows, if we take our own heritage seriously, that if he knows about the future he knows it by anticipation. And when you in fact arrive at your destination in his presence he will then know it as actual for the first time. . . . heretofore he could only have known it as possibility (Madsen, 1998, p.4).	55	15	30
Now Mormonism has always assumed the naive concept of space and time as contexts for whatever is real. Accordingly, it denies eternity in the sense of timelessness, describing God as subject to both time and space. God is both somewhere and sometime, a view that has always widely prevailed in popular religion and that is central to the Mormon conception that God is a material being. . . . the future is real and unique, not merely from the perspective of men, but as well from the perspective of God (McMurrin, 1965, p.39).	55	22	23
All prophecy is conditional. If certain conditions are fulfilled, then certain results will follow. . . . It doesn't determine that the event will occur. . . . One could say there are some prophecies which are unconditional but if you analyze them, they are not based on any <i>if</i> clauses that pertain to us (Madsen, 1998, p.4).	67	18	16
According to his theory, God can progress no further in knowledge and power, but the God that I serve is progressing eternally, and so are his children. . . . Now do not lariat the God that I serve and say that he cannot learn anymore; I do not believe in such a character (Brigham Young, 1854)	67	15	18
When we speak of eternal increase, we speak not only of increase of posterity, we speak of increase of knowledge (Brown, 1961, p. 4).	80	8	13
I believe in indeterminism: mental activities are entirely free from physical laws. [negative factor loading in Table 1]	16	20	64
I believe in soft determinism: each act or choice is to some degree free and to some degree determined (by former free choices as well as forces outside the individual). [positive factor loading in Table 1]	85	6	10

Table 2 presents the percentages of the sample's endorsement of each item.

In support of the second hypothesis, the Determinism/Absolutism factor correlated with recency of conversion $R .20$ $p < .01$ (1 tailed), as Poll (1989) had suggested. Years of inactivity did not correlate significantly with the view of God as within time but did correlate moderately with the factor Limited Omniscience $R -.53$ $p < .01$ (2 tailed). Further, supporting Poll's (1989) hypothesis, there was no significant correlation between Determinism/Absolutism and years of inactivity.

In partial support of the third hypothesis, most demographic variables did not correlate with any relevant factor. There was no significant correlation between Determinism/Absolutism and Gender $t(125) = -.79$, ns $p = .43$. Having been raised in Utah or Idaho did not correlate with any factor. Determinism/Absolutism showed a weak negative correlation with age $R -.17$ $p < .05$ (2 tailed). Political affiliation showed no significant correlation to Determinism/Absolutism, indicating that the terms "conservative" or "liberal" in a religious sense do not correspond to those terms when used in a political sense.

In support of the fourth hypothesis, the mean score for the sample's endorsement of items loading on the Determinism/Absolutism factor was .16 with a standard deviation of .85 and a range from 1.75 to -2.00, indicating that the distribution was skewed toward Determinism/Absolutism. Though a minority, non-absolutists of varying strength still comprised 35% of the entire sample and comprised 20% of the portion which can be considered a random sample.

In support of the fifth hypothesis, the percentages in Table 2 and the factor analysis indicate logically inconsistent or compartmentalized ideas. Over 60% endorse the ideas which indicate belief in hard determinism (statements by Calvin and Smith) while 86% (necessarily some of the same persons) reject the explicit statement of hard determinism. Over 55% endorse the ideas related to God existing within time (consistent with LDS belief in God as a physical being within space) yet reject ideas supporting the logical corollary of their endorsement, that God is subject to physical laws of space and time. Another inconsistency of belief is that endorsement of free will should load negatively on the factor Determinism/Absolutism, but it does not.

DISCUSSION

The following brief review of the historical LDS debate over topics associated with fatalism and free will might be useful for clients with these concerns as a way to develop a synthesis which reconciles apparent contradictions. It is

hoped that this review would be a springboard for discussion during therapy, and an assurance that clients need not abandon either their faith or their reason in order to resolve cognitive dissonance. That is, adopting the understanding that opinion, rather than direct revelation, has at times been the foundation of common LDS beliefs on this topic, clients could then be free to develop a solution which seems logical and consistent with their beliefs (Madsen 1998, Maxwell 1979, Robson & Bergerta 1989, Poll 1989).

God as absolute or non-absolute

McMurrin (1965) notes that the dominant trend in classical Greek metaphysics, which influenced early Christian views, was a conception of ultimate reality as essentially static [*being*] rather than dynamic [*becoming*]. This provided a basis for the attributions "omnipotent, omniscient, and omnipresent" (p. 36) and for the Anglican creed, which states, "There is but one living and true God, everlasting, without body, parts, or passions" (p. 42). Mormonism represents a radical break from this tradition; consequently it is seen by many churches as not truly Christian. Though LDS belief is indeed founded on belief in an all-powerful creator, as McMurrin (1965, p. 29) interprets LDS theology,

God is described in non-absolutistic terms as a being who is conditioned by and related to the world of which he is a part and which, because it is not ultimately his creation, is not absolutely under his dominion ... he is therefore finite rather than absolute." He points out that the issue has not been resolved by consensus: "Mormon theologians have moved somewhat ambiguously between the emotionally satisfying absolutism of traditional theism and the radical finitism logically demanded by their denial of [*ex nihilo*] creation" (1965, p.29).

The results of this study indicate that lay members of the LDS Church maintain similarly divided views. This is consistent with Poll's (1989) survey sampling LDS university students and faculty, wherein a majority of students agreed with the proposition "God is all-knowing, all-powerful, and unchanging," yet a majority of the faculty disagreed with this statement (Poll, 1989, p.32).

Bruce R. McConkie states, "It should be realized that God is not progressing in knowledge, truth, virtue, wisdom, or any of the attributes of godliness. He has already gained these things in their fullness. But he is progressing in the sense that

his creations increase, his dominions expand, his spirit offspring multiply, and more kingdoms are added to his domains" (1958, p.221). Further, Joseph Fielding Smith wrote, "If he [God] is lacking in 'wisdom' and in 'power' then he is not supreme and there must be something greater than he is, and this is absurd" (McConkie, 1954, p.5).

Eugene England (1995), in an essay "Perfection and Progression: Two Ways to Talk about God," discusses the conflict between statements by prominent members of the church about the nature of God as absolutely unbounded in knowledge or, conversely, as still progressing in knowledge. He reconciles the seemingly conflicting statements by referring to the concept of "spheres of influence," spoken of by Brigham Young, which is that God has all power and knowledge necessary to save us within the sphere of our present situation, though he still gains knowledge. England (1995, pp. 43-44) notes that although the *Lectures on Faith* state that God is "omnipotent, omnipresent, omniscient" and that "without the knowledge of all things God would not be able to save any portion of his creatures" (lecture 2, paragraph 2), these lectures are of uncertain authorship, and are described by B.H. Roberts in the *History of the Church* (2:176) as "not of equal authority in matters of doctrine" to the standard works. Conversely, Joseph Smith spoke of humanity as akin to God and Jesus Christ, in that "God himself was once as we are now," indicating a progressing nature (Smith, 1976, p. 345).

God as Outside or Within Time

LDS doctrine seems to both support and not support God's existence being bounded by time. Although ideas from contemporary metaphysics have been used to support both sides of the argument, the current discussion is limited to authoritative statements of Christian doctrine. According to the current survey results, opinion is divided approximately in half on this issue.

Support for God Within Time

On one hand is the Christian belief that time is God's creation so therefore he is not subject to it. Robson (1980) explains that in orthodox Christian theology, the position of Thomas Aquinas in *Summa Theological*, Q.14 Art.13 (as quoted in Robson, 1980, p. 18), has become standard: "Things reduced to actuality in time are known by us successively in time, but by God they are known in eternity, which is above time." The statement by the Christian theologian John Calvin, included as part of this study's questionnaire, is consistent with this view:

When we attribute foreknowledge to God, we mean that all things always were, and perpetually remain, under his eyes, so that to his knowledge there is nothing future or past, but all things are present. And they are present in such a way that he not only conceives them through ideas, as we have before us those things which our minds remember, but he truly looks upon them and discerns them as things placed before him.

- John Calvin (McMurrin, 1965, p.38)

Similar language is encountered in Mormon scriptures (D&C 130:7) which states that angels "reside in the presence of God ... where all things for their glory are manifest, past, present, and future and are continually before the Lord" (see also D&C 38:2; Moses 1:6). Neal A. Maxwell writes, "Once the believer acknowledges that the past, present, and future are before God simultaneously, even though we do not understand how, then the doctrine of foreordination may be seen somewhat more clearly" (1979, p.37).

Support for God Outside Time

On the other hand, McMurrin notes that "in classical theism the idea of God's eternity is not that time is unreal for God but rather that, as eternal, God embraces the totality of time" (1965, p.36). Orson Pratt explicitly affirmed that God is in time: "The true God exists both in time and space. He has extension, and form, and dimensions, as well as man. He occupies space; has a body, parts, and passions; can go from place to place-can eat, drink, and talk, as well as man" (1848, p.4). McMurrin affirms that the view of God as subject to both time and space "is central to the Mormon conception that God is a material being" (1965, p.39). B.H. Roberts, as official church historian, emphasized God's temporal nature: "Here there is succession of time with God, a before and after; here is being and becoming" (1903, p.96).

Reconciliation of Scriptures About God's Relation To Time

A reconciliation of these apparently opposite views may be accomplished by investigating alternate meanings of the scriptural passages referred to above. Truman Madsen states, "As I read our revelations it is clear that it says 'all things are present before mine [God's] eyes' but to say that that means there is no past for God, there is no present for God and no future is I think a distortion or a misreading of the word 'present'" (1998, p.4). For example, in this context "all things are present" may refer to God's complete view of all things and events which currently exist. The passage Alma 40:8 in The Book of Mormon asserts that "all is as

one day with God and time only is measured unto man." Robson suggests that "the passage [Alma 40:8] may be used only to indicate that there is a difference in the time dimension of man and of God" and that "the point of the passage seems to be that in the resurrection God will know all of the times, and it is not important for man to know when he will be resurrected. God knows all of these times, and man's measurements of time may not be God's measurements of time" (1980, p.20). According to this interpretation, Alma 40:8 is consistent with other passages in which time is spoken of as measured differently to God, rather than not measured at all. For example: "now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his [time-] reckoning" (Abraham 5: 13). According to the Doctrine and Covenants 84:100 there will be a time when "Satan is bound and time is no longer," but this passage may simply mean that the time of Satan's power will come to an end, or that the time of human probation will be no longer.

Omniscience as Unlimited or as Limited

Support for Unlimited Omniscience

That God has foreknowledge is clear in scripture: "the Lord knoweth all things which are to come" (Helaman 8: 8; see also 2 Nephi 9:20, D&C 93:26). The relevant question is whether that foreknowledge includes all exact details of one certain future or whether his foreknowledge is of a more general nature. Scriptural accounts of prophetic visions of the future suggest that his foreknowledge is exact and certain. For example, "the Lord showed Enoch all things unto the end of the world" (Moses 7:67; see also Revelation 4:1, Words of Mormon 1:7, Abraham 2: 8). Such passages seem consistent with John Calvin's statement (mentioned above, and included in this study's questionnaire).

The principle of foreordination is also based on foreknowledge (see Romans 8:29, 11: 2; 1 Peter 1: 2). Neal A. Maxwell adds, "when we mortals try to comprehend, rather than accept, foreordination, the result is one in which finite minds futilely try to comprehend omniscience" (1979, pp.70-71). Special provisions for the future, such as the instruction given Nephi (1 Nephi 9:2-6) to repeat an abridged account of his father's record, are often cited as evidence of God's foreknowledge that Martin Harris would lose the manuscript (D&C 10:38-45).

Support for Limited Omniscience

As an alternative to exact and detailed vision of the future, God may have an understanding of all possible

outcomes in exact detail, including the knowledge of certain events which he has power to cause to occur. With this interpretation, his knowledge of the future would still be infinite, but could be based on prediction rather than sight. Though this view involves a degree of uncertainty as to which possible future will come to pass, there is precedent for interpreting omniscience in this way. Though LDS scriptures speak of God's omnipotence, it is widely accepted and doctrinally clear that there are limits to God's power such that God cannot lie (Enos 1:6, Ether 3:12, D&C 62:6), cannot save us against our will (D&C 18:46, 131:6), and cannot allow mercy to deny justice (Alma 42:25) — and still remain God. Therefore, as we interpret *omnipotence* to mean the possession of all power possible, we might also interpret *omniscience* as the possession of all knowledge it is possible to know, which may or may not include the exact details of the future. B.H. Roberts (1911) wrote that "the ascription of the attribute of omnipotence to God" is affected by what "may or can be done by power conditioned by other external existences — duration, space, matter, truth, justice ... so with the all-knowing attribute omniscience: that must be understood somewhat in the same light ... not that God is omniscient up to the point that further progress in knowledge is impossible to him; but that all knowledge that is, all that exists, God knows" (1911, p.70). Robson & Bergera (1989) agree:

We do not limit, in my opinion, the concept of omniscience or omnipotence in Mormon theology, or anywhere else, if we say that God cannot know or do what absolutely cannot be known or done ... Only those who would make of God an ineffable mystery, a totally other being, incomprehensible and uncomprehended, would suggest otherwise. Some writers may have adopted such views ... But this is not an alternative I personally find attractive, because it seems to me that Mormon theology is commonsensical and rejects mainline Christian doctrines regarding the ineffability, incomprehensibility, and complete otherness of God (Robson & Bergera, 1989, pp.68, 74).

James E. Talmage appears to view God's foreknowledge as *prediction*: "Our Heavenly Father has a full knowledge of the nature and disposition of each of His children, a knowledge gained by long observation and experience in the past eternity of our primeval childhood ... His foreknowledge is based on intelligence and reason. He foresees the future as a state

which naturally and surely will be" (quoted in Maxwell, 1979, p.20). Truman Madsen states similarly that

God is able to make predictions and to inspire even his mortal servants to do so, and it is a test of prophecy that it comes to pass. But if we are genuinely free, how is that possible? ... It follows, if we take our own heritage seriously, that if he knows about the future he knows it *by anticipation*. And when you in fact arrive at your destination in his presence he will then know it as actual for the first time ... heretofore he could only have known it as possibility (Madsen, 1998, p.4).

A passage from the journal of George Laub states that "Brigham Young preached ... of the doctrine which Orson Pratt preached and made a confession of in the first part that Bro. O. Pratt stated that Brigham Young said that the gods knew all things that were or ever would be. This he said is folly for he never made any such [statement] for this would destroy eternity if he knew the end" (Laub, 1938, p.69; see *Journal of Discourses* 4:126-127). The biography of another early church member, Benjamin Johnson, states, "During his sickness a personage appeared to him and told him that had he retained his faith and his desire to live, there was a work for him to do on earth, but that it was all well, for a greater work was now awaiting him, and that the Lord would raise up another to do his earthly work" (Johnson, 1947, p.204). Such passages seem inconsistent with the idea that God knows or has planned out the exact course of events throughout history. Poll (1989) similarly notes:

This basic question of the relationship of God to time is crucially related to the question of his relationship to prophecy. Is the future to God as the future is to his children or has the future already arrived as far as he is concerned? ... Does the Lord in fact foresee the future on the basis of superior predictive knowledge, or is his knowledge of the future absolute because he has a different relationship to that future than we do? (1989, p.32).

Limited omniscience is more consistent with the idea of God as within time, rather than outside time — because if God is outside time, to his view the future has already occurred because all that we label as past, present, and future occurs simultaneously. In this case there could be no uncertainty.

Reconciliation of Scriptures About Omniscience

Robson (1980, p. 20) offers a less obvious interpretation, suggesting that references to all things being present before God be interpreted spatially rather than temporally, but this fails to account for scriptures explicitly referring to the past, present, and future being before God. Prophets have often seen allegorical visions, such as Lehi's dream of the tree of life (1 Nephi 11:25) and Peter's vision of the unclean animals offered to eat (Acts 10). Similarly, a possible or general future could be portrayed, as well as a depiction of the events and conditions God planned to bring to pass. Contradicting Paul's assertion, "for whom he did foreknow, he also did predestinate" (Romans 8: 29), Eldon R. Taylor has clarified that our "leaders have distinguished between them: predestination is not a part of Latter-day Saint doctrine; foreordination is" (1990, p.29). Considering Talmage's statement that God's knowledge of the disposition of his children was gained by "long observation" (Maxwell, 1979, p.20), God would be able to foreordain individuals based this knowledge. Prophecy of foreknowledge is also used to connote divine declaration of events God plans to cause in the future (see Luke 1: 13, 59, 63; Acts 17: 26; 1 Nephi 20:5; Alma 13:3-5, 40:10). Truman Madsen speaks also of the possibility that "all prophecy is conditional. If certain conditions are fulfilled, then certain results will follow ... It doesn't determine that the event will occur ... One could say there are some prophecies which are unconditional but if you analyze them, they are not based on any *if* clauses that pertain to us" (1998, p. 4), for example, such as in Alma 37:15.

Exact planning and foreknowledge is not the only explanation of Nephi's repetition mitigating the effect of Martin Harris's loss of the manuscript, for example: knowing the importance of such records, God might have instructed preparation of a backup copy of more than Lehi's record. Portions of the plates which were sealed may contain such repetitions, just as the four gospels cover much of the same information, though each adds its own insight.

Fatalism As a Logical Corollary of Unlimited Omniscience

Neal A. Maxwell asserts that foreordination as he understands it is "no excuse for fatalism, or arrogance, or the abuse of agency" because the simultaneity of God's knowledge does not impinge on our free agency because *we* do not know what is to come (Maxwell, 1979, p. 71). However, for some the idea of unlimited omniscience seems to inevitably lead to fatalism. Madsen acknowledges this when he states, "If we say that with absolute foreknowledge, which is what we ascribe to God, then it *must* arrive ... there is a kind of necessity that is imposed

by saying it is known that *X* will occur ... those who want to protect our freedom point out that the knowing on the part of God does not cause the event to occur" (1998, p.4). Robson (1983, 1989) points out the implications are disturbing:

We have to say, in order to make a claim for his total knowledge, that he not only knows our specific future acts but in addition has to know in advance every single influence which could alter our dispositional state and would know these now and simultaneously with everything else known, so that they would not lie in the future from God's perspective. But if we use such an argument, then the idea of human freedom is no longer coherent, for our apparent choices are not real choices and our freedom of action is only apparent. (1989, p.72)

If God really exists outside of time and all time is spread out before Him as eternally present ... no reassurance that God's foreknowledge is absolute but exerts no causative force on events can rebuild my real world for me. (1983, p. 21)

If the future is known in exact detail, rather than by prediction, events must come about consistent with this knowledge and cannot deviate from the known outcome. In that case, one's felt freedom leads one toward inevitable future certainty.

A Case for Soft Determinism

The stance one takes on this issue may relate to the direction one leans when considering the tension between security and freedom. On the one hand, we are unnerved by the idea that the universe might throw even God an unexpected curve ball; on the other, we are stifled by the realization that if an outcome is foreknown with absolute omniscience, that event cannot happen otherwise and is in that sense is predetermined. This idea is marginally comforting in that it eliminates genuine risk, but it disturbs one's sense of real freedom. The questionnaire responses indicate a rejection of such hard determinism among LDS members. Such evidence is hardly necessary; most religious and non-religious persons alike recoil at the suggestion that their actions and choices are not free. On the other hand, belief in complete free will leads to an inaccurate assessment of accountability and guilt.

But we are not absolutely free. If we had total control over our choices — complete agency — we would be totally responsible and would be judged solely by our actions. Instead, according to LDS theology, we are judged by our

intent because circumstances outside us impinge on our freedom (see Moroni 6:8-9, 7:6). The percentages in Table 2 indicate that most LDS members accept soft determinism; this moderate stance avoids the unacceptable implications of either complete determinism or complete free will. In particular, clients who agonize over the results of past or future choices may be concerned with free will and determinism. An understanding that they experience neither absolute free will nor absolute determinism may help such clients avoid taking on too little or too much responsibility for their choices, thereby avoiding apathy, excessive guilt about past choices, and anxiety about their responsibility for future outcomes.

CONCLUSION

Although many members of the Church of Jesus Christ of Latter-day Saints attribute exact and detailed foreknowledge to God, they paradoxically reject the corollary that events are predetermined. This arguably represents a compartmentalization of beliefs in order to retain both belief in agency (required for accountability) and belief in unlimited omniscience. To the degree that this group interprets literally the scriptures consistent with unlimited omniscience, they are more likely to espouse the determinist position, so the term "absolutist" applies as well. This is not necessarily a problematic position, though it may be argued that the carry-over of inconsistent ideas from traditional Christianity conflicts with uniquely LDS beliefs.

On the other hand, those members with non-absolutist views are more likely to be those aware of and troubled by the apparently discordant beliefs. As an additional stress, they may be seen as "unorthodox" because of their difficulty reconciling scripture with other scripture, with empirical data, and with non-doctrinal Mormon ideology. Their inability to accommodate inconsistent beliefs or to find a logical way to integrate the seemingly conflicting ideas may lead to frustration with LDS theology. However, if the factor Limited Omniscience correctly corresponds to Poll's concept (1989, pp.1, 134), his hypothesis is supported, that those who see God as limited in omniscience are not any less committed to LDS theology. The opposite is suggested by this correlation, supporting the idea that the cognitive dissonance of compartmentalized beliefs may lead to frustrating conclusions such as fatalism, weakening allegiance to LDS theology.

The aim of the previous discussion is to argue that the meta-

physical basis of LDS theology concerning God's foreknowledge can be logically consistent, in spite of the ability of many to accept and promote it as inconsistent. A third group whose responses fall mainly in the indeterminist component are more

likely to suffer an accentuated sense of responsibility, possibly leading to a debilitating amount of undeserved guilt. For both those with indeterminist and those with non-absolutist views, soft-determinism may provide a helpful synthesis.

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Psychotherapy in the LDS Community

ERIC G. SWEDIN, PhD

Weber State University

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The LDS practice of modern psychotherapy is both a natural outgrowth of previous traditions of the Mormon *Cure of Souls* and a defensive reaction to mainstream psychology. This did not begin until after World War II, though the LDS community's early enthusiasm for the Mental Hygiene movement does point to an earlier attraction toward the nascent science of psychology.

In 1890, the Manifesto abolished polygamy within the LDS community, removing a barrier which had alienated the Saints from the larger American community. Over the next few decades, the Mormons in the Intermountain West integrated into the nation economically, politically, intellectually, and culturally. From church-directed communal economic activity, the Saints embraced the American ethic of capitalism. The church-sponsored political party was abolished and members joined the Republican and Democratic parties, though the former was more successful in courting the new voters. And, like other religious communities, the LDS community was forced to confront modernity (Alexander, 1986).

By the turn of the century, Latter-day Saints began to leave their isolation in the Intermountain west and travel east to attend colleges and universities. Their studies introduced them to modernism. In 1908, two brothers, Joseph and Henry Peterson, were hired by Brigham Young University to teach psychology and education, respectively. The Petersons

had recently completed their doctorates at the University of Chicago. Ralph Chamberlin, a biologist educated at Cornell, also joined the faculty. Two years later, Ralph's brother, William, a philosopher, came to BYU. In 1912, the two pairs of brothers became the center of a storm of controversy.

Reacting to complaints that these four modernists were teaching evolution and 'higher criticism' of the Bible, the Church superintendent of education, Horace Cummings, investigated. He found the new faculty teaching that the Bible was "a collection of myths, folk-lore, dramas, literary productions, history and some inspiration" (Sherlock, 1979; Chamberlin, 1925). The reality of miracles recorded in the Bible was questioned. The theory of evolution was "treated as a demonstrated law and their application of it to gospel truths gives rise to many curious and conflicting explanations and interpretations of scripture"; furthermore, the First Vision was seen as a "mental suggestion," not an "objective reality," which struck at the core of the LDS worldview (Sherlock, 1979, p. 12).

Three of the four were given an ultimatum to conform their teachings to "non-speculative issues" or be dismissed. After some tumult, which included a petition from the students in their support, the three were dismissed (Bergera, 1993, p. 35). Joseph Peterson went on to teach at the University of Minnesota and the George Peabody College for Teachers in Nashville. He served as the President of the

American Psychological Association in 1934 (see *Psychological Monographs*, 1938, 50:5, "Peterson Memorial Number," dedicated to the memory and contributions of Joseph Peterson).

During the early 1930s, the *Relief Society Magazine* ran a series of articles based on one of the leading texts (Overstreet, 1925) of the Mental Hygiene movement. These articles came under the heading "Lesson IV – Social Service," and included: "Personality Study: Understanding and Controlling Human Behavior" (*The Relief Society Magazine*, 1930, 17, 458-460), "Personality Study: The Psychology of Persuasion" (*The Relief Society Magazine*, 1930, 17, 515-517), "Personality Study: How to Change Persons" (*The Relief Society Magazine*, 1930, 17, 695-698), "Personality Study: Habits and Growth" (*The Relief Society Magazine*, 1931, 18, 59-63), and "Personality Study: Sound and Fruitful Thinking" (*The Relief Society Magazine*, 1932, 19, 61-65). This movement, which brought psychological ideas to the masses, and promoted the ideal of self-improvement, found a congenial home with the LDS community. The mental hygiene movement promoted attitudes which the LDS community already agreed. For a people used to being persecuted, to find a scientific trend which they could identify was a joy. No cognitive pain was associated with this, only cognitive pleasure, from having their pre-existing values confirmed by the scientific community (as represented by the mental hygienists).

Several academic studies during the 1950s and 1960s examined the counseling roles of LDS priesthood leaders (Meadows, 1958; Johnson, 1961; Thorpe, 1967). These studies found some differences in performance between priesthood counselors and mainstream, secular counselors. Bishops who were younger, served in urban areas, and more educated were rated better by their members and themselves (Johnson, 1961, pp. 110-111; Thorpe, 1967, p. 77). This can be construed as an indication of the cultural milieu that psychology was creating, which would affect those people who are younger, lived in non-rural setting, and were exposed to the latest in academic education. The church responded to this need with orientation seminars for bishops which included some pointers for effective counseling. As always, the emphasis was on inspiration (personal revelation from God received on the behalf of his duties) being the most important attribute of a bishop's calling, tempered by the following:

Experience is no substitute for inspiration; lack of preparation is not conducive to inspiration either. We're usually no wiser than our information (Church of Jesus Christ of Latter-Day Saints, 1967, p. 65).

The importance of trust was also emphasized, as the need to maintain confidences, but the other duties can interfere with this requirement.

The object of the *cure of souls* is to initiate behavioral changes and hopefully internal spiritual changes which will help an individual or group along the road to salvation.

THE LDS COMMUNITY AND POST-WAR AMERICA:

During the two decades after America's triumph in World War II, Mormonism was closer to the American mainstream in terms of culture and social mores than at any other time in their history before or since. No longer did polygamy and independent political parties alienate them from the American people, and traditional Christian sexual morality still held sway in public rhetoric. Mormonism also entered a phase of accelerating growth, fueled by aggressive missionary activity. From a million members at the end of World War II, concentrated mostly in the Intermountain West, the membership proceeded to double about every fifteen years, with half of the LDS community now residing in other countries. The sociological characteristics of American members also changed from an agricultural and working-class status to a more professional status, with many in corporate business careers. Certainly the leadership is more and more drawn from those who have been educated in business and law rather than educated on the farm (Maus, 1994, pp. 129-130).

The Latter-day Saints like to see themselves as being unique, a chosen people. While in certain areas of theology, these claims of uniqueness are quite justified, many of the attitudes and beliefs of Mormons are adoptions and transmutations of ideas from external society. Most of this integration is quite subtle, and psychotherapy is one of those areas where ideas from external society have been integrated. The LDS community reacted vigorously to the threat posed by the psychologization of America, as it always did when confronted with alternative belief systems. For example, during the nineteenth-century, spiritualism was strongly condemned, as was most other religious movements (Bitton, 1964, pp. 39-50).

Psychology can be a most insidious belief system (Van De Kemp, 1986). For example, psychology can rationalize away the experience of personal inspiration as little more than wish-fulfillment, or communication with unconscious forces within oneself, or a Jungian explanation. To be a threat to religious faith, psychology as a social movement is not required to offer a definitive answer, just enough plausible answers. The number of answers can tend to undermine the faith of

the Saints, and anything that attacks faith horrifies most of the General Authorities and most of the members.

Recognizing its potential for altering faith, the General Authorities took a dim view of the entire field of psychotherapy in the first two decades after World War II. For instance, as part of the entry for the term 'Psychiatry' in *Mormon Doctrine* (McConkie, 1966) the reader was advised to also consult the entries "Church of the Devil" and "Physicians." Bruce R. McConkie, the author, was concerned that while "competent doctors," can use their skills for "great benefit and blessing of mentally ailing patients", other psychiatrists, "unwise practitioners," sometimes give counsel which "has the effect of keeping sinners from repenting, gaining forgiveness, and becoming candidates for salvation" (McConkie, 1966, p. 610). The blanket condemnation, "Church of the Devil," referred to any philosophy or organizations which lead people away from "God and his laws" (McConkie, 1966, p. 138).

The general membership of the church was also suspicious of psychotherapy. As two psychiatrists (Hunt & Blacker, 1968) pointed out, among the LDS population, "to visit a psychiatrist would be to admit emotional and spiritual failure." A Latter-day Saint facing the need for psychotherapy was tormented by "questions and reservations:"

Will I be instructed to do something which violates my own moral standards? ... Will my faith in God or in modern prophetic revelation be threatened or ridiculed in psychotherapy? ... Will I lose my testimony? (Hunt & Blacker, 1968)

A LDS clinical psychologist (Howell, 1970) who had practiced in southern California and Utah in the 1950s and 1960s, contrasted his personal experience with an anecdote:

Another Utah bishop counseled some of his ward members that any person who was leading a life which would prepare him for the Celestial Kingdom would never need the services of a psychiatrist or psychologist. In contrast to this, I have never had a California patient complain that his bishop tried to dissuade him from seeking professional mental health services (Howell, 1970, p. 115)

In 1963, Spencer W. Kimball spoke to a group of LDS psychologists and psychiatrists. Since he was one of the two apostles responsible for working with members who engaged in the "ugly practice" of homosexuality, most of his talk was about successful treatment of homosexuality through "love,

understanding, and righteous principles" (Kimball, 1963, p. 11). As a conclusion, he emphasized:

In a nutshell, our program is about like this:

The Malady: Mental and Physical sin

The Cure: Self-mastery

The Vehicle: The Church

The Medication: The Gospel

The Treatment: Constructive activity so full of good works there is no time nor thought for evil (Kimball, 1963, p. 11).

Despite this environment of suspicion towards psychotherapy within the LDS community, Latter-day Saints were being trained in psychotherapy. Furthermore, these individuals tried to show how the interpersonal technologies of psychotherapy could be useful to the LDS community. In the same year that Elder Kimball expressed his version of appropriate psychotherapy, James Jay Tschudy, an associate professor of Psychology at Utah State University, published *The Art of Counseling* (1963). The publisher was the church's own publishing company, Deseret Book, implying a certain degree of official approval. His purpose in writing this book was:

to assist the church leader, whatever his office, in the development of counseling skills and motivate him toward a deeper understanding of human nature. It is not the author's intent to create a corps of lay-psychologists within the Church. Nevertheless, it is hoped that the study and application of the principles and techniques outlined in the text will improve the ability of the church leader to help those who seek his personal understanding and wise guidance (Tschudy, 1963, pp. vii-viii).

Tschudy advocated an eclectic approach, avoiding dogma, and hoped "that such provision for flexibility will permit increased sensitivity to the promptings of the Holy Spirit, on the part of the counselor." Tschudy did see a need for professional aid in areas of "chronic and severely disabling emotional distress," yet for most "adjustment problems" the counseling of bishops, other priesthood leaders, and relief society presidents, should be adequate (Tschudy, 1963, p. viii). This was very much a how-to book and is an important indication that inroads were being made into the LDS community. Tschudy pointed the way in which psychotherapy, practiced by lay-members, could assist in the functioning of the church and the functioning of its members. This same goal was also

furthered by the growth of psychology at BYU and by the creation of the LDS Personal Guidance Association.

PSYCHOLOGY AT BYU

While most institutions of higher education in America founded by churches have sloughed off the religious intentions of their founders, BYU has consistently hewed a close course to the LDS community. As the center of academia for the LDS community, BYU's dual mission encompasses secular and religious education. The Mission Training Center for missionaries is located adjacent to the campus. A General Authority interviews every faculty member before being hired. The church hierarchy carefully monitors the direction of the University, as well as using it a valuable tool for internal research. Marion G. Romney (1971), a member of Quorum of the Twelve Apostles and also a member of BYU's Board of Trustees, described this control:

Not only is the Board [of Trustees] charged with the responsibility of determining general policies with respect to the physical plant and personnel matters, but it is also responsible for the academic courses offered and, insofar as it can be predetermined, for the content of forum lectures (Romney, 1971, p. 2; quoted in Wilkinson, 1976, p. 200).

As with other universities, the teaching of psychology at BYU was initially associated with the more established fields of philosophy, physiology, and pedagogy, and so was not taught as separate subject at BYU. The first course in clinical psychology was offered in 1941, with an "advanced clinical psychology" course being offered in 1947. The course's description:

Therapeutic interviewing, ventilation of conflicts, relationship therapy, play therapy, psychodrama, professional relationships and ethics. Designed as a preliminary survey for advanced students intending to enter the counseling field (*BYU Catalogue 1947-48*, p. 176; quoted in Wilkinson, 1976, pp. 115-116).

This growth continued with the department's initial doctoral offering, a Ph.D. program in Clinical Psychology, being approved in 1958. In drawing up the proposal for this program, the department emphasized the "need for training of LDS clinical psychologists to serve in our culture" (*BYU Catalogue 1947-48*, p. 136).

In 1925, psychological and aptitude testing began at BYU, using standard national tests. The Department of Psychology offered classes in psychological testing and mental hygiene. In 1946, the college testing service was combined with a Counseling Center. This Center provided vocational counseling as well as the beginning of psychotherapeutic counseling. Faculty members of the Psychology department often also served as staff members of the Center (*BYU Catalogue 1947-48*, p. 114). The center also serviced the needs of the local church leadership of the student wards as well as the Mission Training Center. Most of the student ward priesthood leadership was drawn from the faculty and staff of the university, and the Counseling Center worked "closely" with these bishops and stake presidents (*Brigham Young University Counseling Center Handbook*, 1966, p. 19). There was some tension between the two sets of counselors. Bishops often saw distraught students who had failed in therapy, and the counselors saw the reverse, students who had received poor advice from their ecclesiastical leaders. Clyde A. Parker (later AMCAP president, 1987-1988), a member of the counseling center staff who also served as a church leader, recalled:

It was a rather common occurrence to have student report that he or she had been to see a bishop about a problem, received what appeared to be poor treatment, and now was seeking (and getting) help from one of us at the Counseling Center. It was easy to become puffed up with pride over our superior skill, knowledge and wisdom. But then occasionally at High Council meeting or Stake Priesthood meeting I would hear Bishops or the Stake President report how a student had been badly treated by one of us and "saved" by Priesthood ministrations. The high point in my awareness came at a Stake Conference when Elder Harold B. Lee reported a rather miraculous healing of a young woman I recognized to have been a long time client of one of the staff (Parker, 1988, p. 1).

The best solution within this dual environment was cooperation and an appreciation of the strengths and weaknesses of each set of counselors. The 1966 Counseling Center handbook explained, "Where bishops may have become involved in a particular case, they are often invited into case conferences" (*Brigham Young University Counseling Center Handbook*, p.19). The same handbook emphasized the need for confidentiality, with some exceptions: "In certain cases such as possible suicide, homosexuality, possible homicide, or other extreme problems the names of other persons concerned and circum-

stances involved are reported to the dean of students" (*Brigham Young University Counseling Center Handbook*, p.25).

THE LDS PERSONAL GUIDANCE ASSOCIATION

The growth of the various psychological-oriented disciplines at BYU during the 1950s and 1960s were a necessary prerequisite for spreading the acceptance of the various secular helping professions within the LDS community. Another area of activity occurred among the LDS members of the American Personnel and Guidance Association [APGA]. At the 1964 APGA Convention in San Francisco, LDS members of this organization meet in two sessions. This informal group labeled itself the LDS Members of APGA and continued to meet at the annual APGA conventions. Within a few years, they changed their name to LDS Counselors Conference. By 1969, the members of the group decided they wanted more form in their organization and thus elected their first president, Joe J. Christensen PhD, and changed their self-designation to the LDS Counselors Association. A constitution was drawn up, and the bold step was taken of inviting a General Authority to address their next meeting. Hundreds attended this groundbreaking session. The constitution was adopted, more officers were elected, and the name was changed yet again, this time to the Latter-Day Saint Personal Guidance Association (Jensen, 1978).

In 1970, members of the organization also met for breakfast in Salt Lake City, concurrent with the weekend of the annual October LDS General Conference. The speaker at the breakfast was a General Authority in charge of the Unified Social Services of the church. This breakfast became an annual event, and a continuing tradition of General Authority speakers was established.

By the eleventh annual meeting of the LDSPGA in 1974, the sentiment had grown that "something needed to happen in order for the organization to have any kind of impact in terms of what we had to offer the Church and the professional world" (Jensen, 1978, p. 8). By now the organization consisted of some 200 members. In the numerous discussions that followed within various LDSPGA committees, it was decided to expand the membership and appeal of the organization by inviting members of all the helping professions to join (Lankford, 1990). Of course, the name had to change. The reborn organization adopted the acronym AMCAP (Association of Mormon Counselors and Psychotherapists). The term counselor was retained to include those who "prefer to call" themselves "counselors rather than therapists," denoting a distinction in their self-perceived roles (Isaksen, 1990, p. 111). In the course of a little more than a

decade, what began as a sub-group of the APGA had become an independent group on its own. Appealing to a wider pool of professionals, AMCAP began to regularly publish a newsletter, a refereed journal, and hold two conferences a year.

The rise of LDS professional associations occurred because LDS psychotherapists felt the need to affiliate and share. This was the first step toward an integration of their professional lives and their religious beliefs (see Cline, 1966). One method of integrating is to justify prior religious concepts in psychological terms. This is a reversal of others who use psychological terms to explain away religious mores and lifestyles. Within the Judeo-Christian tradition sin and guilt are important concepts. More than just theological constructs, they guide the everyday activities of millions of believers.

SIN AND GUILT

At that first meeting of the LDS Members of APGA in 1964, Joe J. Christensen presented a paper on "Sin and Guilt." His discussion of this topic was based on the work of O. Hobart Mowrer (1961), a past president of the American Psychological Association. As would be expected, this topic resonated with the emerging generation of LDS psychotherapists. Trained in mainstream psychotherapeutic programs, many were anxious to apply their training to LDS contexts. In his presentation, Christensen sought to take a small step on the road to "synthesize some of the aspects of our work as counselors with basic tenets of our faith" (Christensen, 1964).

Mowrer is a good example of the many influential writers on the interface between psychotherapy and religion. He advanced a set of ideas dubbed *Integrity Therapy*, whose basic premise was a rejection of the biological determinism of Sigmund Freud and psychoanalysis. "Human beings are more than mere bodies, organisms, physiological entities; they are also persons," Mowrer declared in the introduction to an essay; "and personality, it seems, can be properly understood and appreciated only in terms of sociality, i.e. interpersonal and moral value systems" (Mowrer, 1961, pp. 1-2). Mowrer condemned Freudian psychoanalysis for advancing an intrinsically amoral value system. Such "a disingenuous amorality is more likely to cause than cure personality deviation and disorder" (1961, p. v). He thought that the mainstream Protestant churches had made a grave error in uncritically embracing Freudism. Yet by the end of the 1950s, Mowrer wrote that:

We are, I believe, definitely in process of abandoning psychoanalysis, both as a personality theory and as would-be

therapy—and also, very possibly, those forms of theology which have allowed themselves to become most seriously adulterated by it (Mowrer, 1961, pp. v-vi).

Mowrer's *Integrity Therapy* (1960, 1961) relied on one of the most prominent features of traditional Western culture: the Judeo-Christian concept of sin. In Christian theology, repentance is the yin to the yang of sin. The overwhelming guilt which can at times incapacitate individuals attracted the attention of psychotherapists. Mainstream psychotherapy, seeking to throw off its religious roots, attacked the concept as counterproductive to an individual's mental health. In 1959, the American Psychological Association held a symposium on "The Role of the Concept of Sin in Psychotherapy" during the annual meeting in Cincinnati, Ohio [proceedings published 1960 in the *Journal of Counseling Psychology*]. Albert Ellis, a strong and persistent voice in criticizing the negative aspects of sin and religiosity in general, warned that guilt often produces a situation where "we actually have a moral individual who hates himself" (Ellis, 1960). Ellis developed his own flavor of treatment, known as *Rational-Emotive Therapy*. For Ellis, neurotic behavior arose from irrational assumptions and so the duty of the therapist was to examine the patient's assumptions and to persuade the patient that these assumptions were irrational and should be disregarded. Certainly, this was an aggressive therapy based in positivistic worldview, where rationality and logic lead to obvious definitive conclusions (see Ellis, 1958, 1960).

Not all the views presented at this conference were against sin. Charles A. Curran (1960) compared sin and consequent feelings of guilt to physical damage and the resulting pain. These psychological pains "warn us of the dangers to ourselves, they alert us to the issues that we must face at the time when we wish to avoid facing them." Telling a client that they should not feel this pain is no favor, since "his cure can be all the more difficult for him because he has been led to think that feeling no pain, he is actually well" (Curran, 1960).

In his paper to his fellow believers, Christensen saw sin and its twin, repentance, as important tools that "can prick one's conscience and lead him to take action which will avoid further personality disintegration" (Christensen, 1964, p. 4; see also Belgum, 1963). Furthermore:

I see therapy as a process through which an individual recognizes his problems (thus arriving at insight), and then moves on to make adjustments in his actions so that they correspond more closely with his accepted standards and values, whatever they may be. The contin-

ued existence of a gap between the ideal and action can lead on, in my opinion, to serious emotional problems ... I would submit that any person who understands the basic concepts of Judeo-Christian ethics, and who violates them, suffers from feelings of sin and guilt, and until they can bring their actions to be fairly well in line with their beliefs, they will not be as mentally healthy as they ought be (Christensen, 1964, p. 4).

Christensen agreed with Ellis in that, "without a conviction that repentance is an effective principle, I would be forced to accept his conclusions" (Christensen, 1964, p. 5). Christensen argued that in an LDS setting, which does not stress the depravity of humanity, a person should not feel the sense of worthlessness which sometimes accompanies the sense of sin. This is because,

There seems to be ample evidence that man, though a sinner, has immense potential—a promise of evolutionary progression to remarkable heights—if he will but repent (Christensen, 1964, p. 6).

A sense of sin forced people to take responsibility for their lives. Repentance is a process of apology and permanent change in that area of a person's life. Christensen defined optimal mental health as "assuming responsibility for his own acts" (Christensen, 1964, p. 6). Yet while a LDS counselor can believe in the process of sin and repentance as having "great therapeutic value," that does not give that counselor the "ethical right to attempt to impose" this principle on his clients, regardless of whether or not that client is a fellow Latter-day Saint (Christensen, 1964, p. 8). Showing the pervasive influence of Carl R. Rogers PhD, Christensen sees a role for a counselor who is "non-judgmental and accepting," yet still maintains his own "convictions" (Christensen, 1964, p. 9).

In a talk to LDS college students a year later, Christensen expanded on his previous themes. "I believe that the Gospel of Jesus Christ is essentially therapeutic to those willing to apply its principles to their lives" (Christensen, 1965, p. 2). Besides emphasizing the role of sin and repentance as a way of "encouraging us to be honest with ourselves" and "avoid hypocrisy" (Christensen, 1965, p. 4). Belief in LDS religious precepts gave one a sense of purpose, answers to existential questions, and a scriptural promise of "peace" (Christensen, 1965, p. 7; see also John 14:27). An LDS psychiatrist, Louis G. Moench, also examined the issue of guilt and called for "mutual respect and cooperation" between clergy and psychotherapists on the issue:

It is not appropriate for psychiatrists to forgive sin or to encourage behavior or attitudes contrary to the religious standards of the person or of the community. The psychiatrist should be familiar with and respectful of the patients' religion and encourage the healthy application of an participation in his religion. He is often much more aware of the pathological forms of religious involvement, such as entheomania, scrupulosity, asceticism, fantasy, denial, etc., than the wholesome forms of religious participation.

The clergy should not treat mental illness (except where especially trained or as part of a professional team), should be aware of the pathological forms of religious belief, should be aware of the principles of mental health, and should recognize the more overt signs of psychiatric disorder. The psychiatrist and the clergyman can use each other as resource persons without competitive concern. In the enormous middle ground of human experience and relations, mutual respect and cooperation between the psychiatrists and clergymen enlarge the calling of both (Moench, 1970; also see Alder, 1970; McNeill, 1952).

Christensen's treatment of this subject demonstrates the use of psychological terms to confirm prior religious tradition. His approach also demonstrates the predilection of the LDS community to give primacy to tradition religious sources of knowledge over the new psychological understanding. His presentation is representative of the professional expansion which LDSPGA promoted. This urge toward the integration of theology and psychology, where psychology would illuminate and expand the traditional beliefs derived from theology, found a fuller expression in AMCAP.

THE ASSOCIATION OF MORMON COUNSELORS AND PSYCHOTHERAPISTS

The Association of Mormon Counselors and Psychotherapists, having grown out of the LDSPGA and other organizations, rapidly became a recognized forum for discussion of issues surrounding integration. The activities of AMCAP reinforce and popularize the usefulness of psychological epistemology within the LDS community. Throughout all its activities, AMCAP has maintained two goals: applying LDS values and theology to therapy, and building the confidence of the General Authorities in the "helping professions." AMCAP members are constantly reminded that they are not in yet another

professional organization, but within a subset of the LDS community. In their publications and during their semi-annual conventions, the members of AMCAP address each other as Brother and Sister, the same forms of greeting used in regular church meetings. Besides annual, later semi-annual, conventions in Salt Lake City, there are regional meetings of AMCAP under the direction of Area Coordinators.

Membership in AMCAP is divided into three different categories. The first, professional, demands that the member must have reached a professional level of training in one of the branches of counseling or psychotherapy, be a member of the Church of Jesus Christ of Latter-Day Saints and be willing to declare his willingness and intentions to adhere to the principles and standards of the Church, both in his or her personal life and professional practice (*AMCAP Journal* 1, 1975, p. 5).

The next category, students, is similar to professional; and the third category, associate, does not require the AMCAP member to be a Latter-day Saint or even a psychotherapist, but they "must subscribe to the purpose of the Association" (*AMCAP Journal* 1, 1975, p. 5). Associate members cannot vote nor hold any association office. AMCAP is very much an exclusive club, more to protect its purpose than out of any elitism.

The theme of AMCAP's inaugural conference in October of 1975 was "Current Issues Facing Mormon Counselors and Psychotherapists." Two of these issues—homosexuality and feminism—were to persistently return and be pondered over during the next two decades and still continue to vex the LDS community. The keynote speaker, Carlfred Broderick PhD, was a prominent family relations therapist who was then the editor of the *Journal of Marriage and the Family* as well as President-Elect of the National Council on Family Relations. He spoke introspectively about his profession and his religion.

I have a lively awareness that counseling can be lifesaving, soul-saving, or life destructive and soul destructive ... So I think, in the Church, the long-standing hostility between the ecclesiastical authorities and the counseling profession is not without cause (Broderick, 1975, p. 30).

Yet AMCAP could change this, for "as we [as professional counselors] become more trustworthy, I think we'll be more trusted" (Broderick, 1975, p. 30). Furthermore, "I think that one reason the Church is more open to counseling today is

because there is a whole new wave of counseling style and techniques that are eminently consistent with Gospel principles" (Broderick, 1975, p. 31). The citadel of psychoanalysis had been breached, to be replaced such a bewildering variety of therapies and modalities that the greatest number of therapists become eclectics (Smith, 1982, p. 804). The rising emphasis on "short-term, action-oriented" therapies, often based on "behavioral" modalities, appealed to a Latter-day Saint community which was composed of people who were so often doers rather than introspective thinkers (Broderick, 1975, p. 31). Short-term therapy was also a way of keeping people off the "psychological dole." Broderick was "not very sympathetic to the kind of counseling that creates dependencies" (Broderick, 1975, p. 32).

The members of AMCAP yearned for greater acceptance from their church: "We are going to show by example that AMCAP's members are also trusted and respected members of the LDS church" (Lankford, 1975, p. 3). This approval had to come from the General Authorities and the membership at large. The editorial in the inaugural issue of the *AMCAP Journal* declared: "Brothers and Sisters, the day is past that we as AMCAP members need lower our eyes, dig our toes in the sand and apologize for our respective professions" (Lankford, 1975, p. 3). The writer of this editorial, the first President of AMCAP, E. Wayne Wright, "was noted for his strong stand in ensuring that the organization adhered to LDS principles" (*AMCAP Newsletter*, Winter 1982, p. 4).

The willingness of a General Authority to speak at every AMCAP convention is a good indication that the church hierarchy had become more receptive to the message of professional psychotherapy. Elder Vaughn J. Featherstone, the General Authority who addressed the first convention, encouraged the members of AMCAP and reminded them that they were "doing probably what the Savior spent His whole life doing, in just a little different way. You are healing souls" (see Featherstone, 1990, p. 15). This was a definition which fit the image which many counselors and therapists had of themselves. The members of AMCAP were eager to prove their loyalty to the church and serve in the LDS cure of souls.

While the church hierarchy was accepting of AMCAP, a certain distance was maintained. A letter from the church legal department expressed a concern: "It would appear to some that the word 'Mormon' in your title would give an improper impression of Church sponsorship" (Jensen, 1978, p. 17). After discussions over this topic, various disclaimers appeared in AMCAP publications. The first journal carried this statement:

The Association of Mormon Counselors and Psychotherapists adheres to the principles of the Church of Jesus Christ of Latter-Day Saints. This professional group however, is an independent association with the gospel of Jesus Christ as a common bond. It is not sponsored by the Church of Jesus Christ of Latter-Day Saints (Lankford, 1975, p. 2).

These same professionals also wanted respect from fellow non-LDS professionals. Surely, Carlfred Broderick spoke for many of the attendees to that first conference when he said:

I think sometimes it's hard to be a Mormon in the field [of counseling]. I believe for me, at least, the most important thing is to be good at what you do, so that when people think of Mormons, they don't think of us as just a fringe group. They think of you first as a good therapist, and incidentally, you're a Mormon. That's my goal. My goal is have people referred to me because I'm a good therapist. Then they know, by linkage, that you can be a good Mormon and a good therapist (Broderick, 1975, p. 35).

The therapists of AMCAP drew emotional strength and professional courage from each other. Most had been trained in programs which religion was rarely mentioned as a positive component in human relations. Many wanted to be more assertive about their LDS faith, yet to break so significantly with their professional training usually required encouragement from others.

Teaching higher principles needs no apology. At any rate, whenever a therapist follows a persuasion he believes to be true (be it Behaviorism, Gestalt, T. A., or the Gospel) he naturally starts teaching that persuasion. Thus, choosing to teach the Gospel is no different in procedure from choosing to teach any other ideology (DeHoyos & DeHoyos, 1983, p. 22).

The same editorial which encouraged AMCAP members to take pride in their professions also encouraged pride in their faith. "AMCAP members" should

be active and vocal in their respective organizations ... The day is also past when we as professionals need to apologize for our religious values. Your AMCAP Editorial Board is convinced that our professions, the

gospel of Jesus Christ, and our individual ethics are congruent (Lankford, 1975, p. 3).

These are the strong assertions of confident scholars, proud of their loyalty to their religious faith and anxious to make a difference. At that same conference [1975], the President-elect of AMCAP urged his fellow believers:

my experience leads me to believe that when you are well enough known to be elected to an office in your professional association, your word and opinions seem to carry more weight than they did before. I am convinced that as Latter-Day Saints and as professionally competent people in our various fields, we do have something to say to our colleagues and that becoming "Famous" in our respective organizations would help us say it more effectively. My message, therefore, is simply this: "Let's get involved" (Isaksen, 1975, p. 5).

The purpose of this involvement was to help others with their influence to "stem the tide of liberal positions taken by a number of professional organizations" (Jensen, 1978, p. 15). These liberal positions often concerned sexuality and the Equal Rights Amendment, since that was where the values of mainstream counseling and the LDS community were diverging the quickest (see Berrett, 1980, p. 1).

While defending their Latter-day Saint values before professional peers, the members of AMCAP were anxious not to allow heresy and division to tear at their organization. Part of the editorial policy of the journal further confined the mission of AMCAP within the bounds of loyalty to their church.

AMCAP will not publish material which, in the opinion of the Editorial Board, might be construed as questioning, taking issue with, or contradicting established doctrine of the Church of Jesus Christ of Latter-day Saints (Jensen, 1978, p. 17).

Editors of the journal were instructed to publish articles which "support gospel principles and facilitate the implementation of these principles in our professional lives"; the editorial board "should consider articles for publication both prayerfully and carefully" (Jensen, 1978, p. 18). An analysis of the first five years of the *AMCAP Journal* reveals two major trends. In the beginning, many of the articles were of "a general informative nature," sometimes written by non-professionals. After a few years, the predominance of articles was

more narrowly professional and detailed, dealing with specific research problems and specific therapeutic approaches, not sweeping generalities (DeHoyos & DeHoyos, 1982, p. 22). Out of the first five years of the journal, 35 articles dealt with the integration of religion and psychology. Most of these articles tended "to be candid attempts at explaining and justifying whatever amount of religious content the therapists introduce into their therapy sessions" (DeHoyos & DeHoyos, 1982, p. 23). A husband and wife team, Genevieve and Arturo DeHoyos, both BYU professors, analyzed these 35 articles and found that as time progressed, it became "easier for Mormon psychotherapists to write about their need to use the Gospel." Their conclusion was that the "sense of dissonance" that LDS psychotherapists had felt was dissipating.

For most of them, the dilemma not longer is whether professional psychotherapy can or should include a religious orientation, but rather, *how such an orientation can be incorporated in the therapeutic process without compromising professionalism.* (DeHoyos & DeHoyos, 1982, p. 22; italics in original).

Furthermore, the DeHoyos found a correlation between the level of education and the perceived need to use gospel principles. Those with higher levels of education, such as a Ph.D., were much more likely in their articles to call for integration and demonstrate how this might be done. This statistic can be attributed to two factors. People who achieve a higher degree of education either become more dedicated to the paradigms of their particular field or become more keenly aware of how fragile and limited their specialized knowledge is. The second factor is the influence generated by the fact that, as of 1981, the "past three presidents of AMCAP and a number of its officers claim they have been using Gospel principles in their therapy" (DeHoyos & DeHoyos, 1982, p. 25). The DeHoyos concluded:

All this almost suggests that when a few high-level, high-powered, well-known Mormon professionals dared to express their feelings that the Gospel could add a great deal to psychotherapy for both Mormon and non-Mormon clients, those who had privately resolved their sense of dissonance by using gospel principles in their practice were able to come out of the closet ... so to speak (DeHoyos & DeHoyos, 1982, p. 25).

While tentative in their conclusion, the DeHoyos are almost certainly correct in noting the pivotal leadership role

that prominent LDS psychotherapists played.

Over the decades of its existence, AMCAP has taken an further trapping of a professional organization. In 1978, the first annual awards were given out. Allen E. Bergin received the Professional Liaison Award. Spencer W. Kimball, the respected President of the LDS church, received the Distinguished Service to Humanity Award. And Henry L. Isaksen received the Distinguished Service to AMCAP Award (*AMCAP Newsletter*, Winter 1979, 3). In 1981, the then-current President of AMCAP, Allen Bergin, proposed that AMCAP adopt a code of ethics, which was done the following year at the fall convention (Bergin, 1981). The code required members of AMCAP to "demonstrate harmony with the teachings" of the church and "compliance" with professional ethics "in their personal and professional lives" (*AMCAP Newsletter*, Winter 1982, p. 4). This code reemphasized the founding intent of AMCAP to meld church and profession. Also in 1981, the first non-member was invited to be a presenter of the annual AMCAP workshop at their conference. Gary R. Collins, a Professor of Pastoral Psychology at Trinity Evangelical Divinity School, had written several important books on the integrations of psychology and Christianity (see Collins, 1981). In 1985, a new logo was adopted which symbolized "the four elements ideally found in a therapeutic setting; the unique qualities of the client, the unique qualities of the therapists, professional excellent, and spiritual guidance" (*AMCAP Newsletter*, Winter 1985, p. 1). In 1987, having grown large enough to require more than volunteer service to manage its membership, AMCAP hired its first part-time employee to serve as Executive Secretary who worked out of his home (*AMCAP Newsletter*, August 1987, p. 1). The creation of this one-person staff was thought necessary even though the 1980s and early 1990s brought repeated problems with the inadequacy of Association funding.

From the modest beginning of the LDSPGA, AMCAP has become an effective organization serving as a forum and voice for the concerns of LDS therapists. Membership of the LDSPGA hovered around 125 at its peak, with fifty or sixty attending a convention being considered a "large crowd." The third annual convention of AMCAP had 302 people in attendance, with a total membership of 347 people (Jensen, 1978, p. 20). By 1991, the membership directory of AMCAP listed approximately six hundred members. Yet the organization prompted mixed feelings among some members. Many felt that the organization had become "too secular" and others thought that it had become too much of "an apologist for the church, thus, losing its intellectual

integrity" (Parker, 1987, p. 1; also see Clement, 1983). This reflected a gnawing controversy over how much LDS beliefs and psychology should be integrated.

LDS SOCIAL SERVICES

While LDS psychotherapists were organizing themselves informally through the LDSPGA and AMCAP, the LDS church was reorganizing and expanding its social services organizations. The delivery of social services was part of a larger movement to deliver welfare services of all types. From the beginning, the LDS church has delivered material assistance to its members, usually on a local level. Since the creation of the Welfare Program during the Depression of the 1930s, this assistance has become more centralized and uniform. Church-owned farms, dairies, and canneries produce food that is distributed through the United States and Canada to member families in need (see Mangum & Blumell, 1993).

In 1919, the women's organization of the church created the Relief Society Social Services Department, which grew to include a wide range of activities: "maternal and child welfare activities," health and immunization clinics, "official adoption services, the unwed mother program, the Indian Student Placement program, foster home care for deprived or neglected children, services for transients, and employment of women" (Miltenberger, 1987, p. i). In 1969, the correlation movement turned its attention to Relief Society Social Services. In keeping the general goal of centralization, in October of that year, the organization was transferred from the Relief Society to the Welfare Department.

In 1973, for purposes of obtaining the necessary legal licensing for its programs, the church formed an independent corporation, the Social Services Corporation, which assumed the duties of the social services department. With the new corporation the issue of fees for services rendered was again considered. Up to this time, previous programs had charged no fees. Now "a reimbursement system" was "established based on income, number of people in the family, and any unusual financial burdens" (Miltenberger, 1987, p. 271).

This new corporation did not intend to assume the counseling responsibilities of the local leadership. The numbers of the department were small; the total number of social workers growing from only nine workers in 1955 to 197 workers in 1974 (Miltenberger, 1987, p. 271). In 1973 a General Authority explained how the new organization was to be used by members and their local priesthood leaders.

Any member of the Church experiencing conflicts in his

personal life should first seek assistance and support from his family. As additional help is required, he may, with the assistance of his home teacher and quorum leader, consult with his bishop. The bishop endeavors to aid the member on a ward level through utilizing the ward family or other special resources he feels appropriate. If additional help is need, the bishop counsels with his stake president, who aids through the use of stake or other resources he may select. If additional help is needed beyond this level, the stake president authorizes contact with the Social Services Department, which is able to provide the full range of social services (Ashton, 1971, pp. 30-31; see also Simpson, 1973; Brown, 1977).

This expansion from licensed social work into clinical therapy occurred so eagerly that some LDS practitioners felt that LDS Social Services was "moving in the direction of becoming a massive mental health clinic" (MacMurray & Hammond, 1981, p. 25). In the late 1970s, the church hierarchy realized that they "could not provide all of the services that church members would desire" (Brown, 1981, p. 12). There was a realization that with the continuing explosive growth of membership that the "economics of the problem, our ability to finance a reasonable work load coming through the system, will be beyond the Church to handle" (Elder L. Tom Perry, as quoted in Brown, 1981, p. 31). LDS Social Services reoriented its efforts from direct counseling to "offer more consultation and evaluation services to priesthood leaders" (Brown, 1981, p. 12).

This new direction has held sway since. Nowadays, LDS Social Services functions as a "referral resource" for members, a support staff for the traditional cure of souls as practiced by bishops, stake presidents, and other authorized priesthood leaders, and handled a limited number of clinical cases, usually those of the most severe nature (MacMurray & Hammond, 1981, p. 25). The staff of LDS Social Services also pursued the goal of integration in a variety of ways. New modes of therapy are developed utilizing a Gospel orientation. ... In the late 1970s and early 1980s, professional development manuals with titles like *Assessment of Client Functioning* and *Clinical Application of the Scriptures* emerged from the research branch of LDS Social Services located at BYU (LDS Social Services, 1981, 1982). These manuals merged psychology and the Gospel in a syncretistic fashion.

One president of AMCAP, S. Brent Scharman, a psychologist who worked for LDS Social Services, described the clients who came to LDS Social Services thus:

LDS Social Services has the reputation in Utah of being a place where clients are told to live the gospel, pray and study the scriptures and their problems will go away. At the risk of sounding too defensive, I won't list all of the reasons why I know clients are not dealt with that way, but I will mention one. Our clients are, for the most part, already living the Gospel, praying and reading the scriptures, and they're still hurting (Scharman, 1990, p. 13).

Those therapists who work for LDS social services are the closest that the LDS community comes to the contemporary pastoral counselor found in other Protestant denominations. These practitioners are professionally trained, yet also operating with an explicit religious context. Scharman also saw certain benefits of being a practitioner with LDS social services.

One of the advantages of working for LDS Social Services is that the door is open to appropriately make reference to a scripture, a religious concept of a talk from a general authority. For example, I have frequently made reference to Neal Maxwell's talk on Irony, Marvin J. Ashton's talk on Perfectionism, and Ronald Poelman's talk on Adversity from this year's April General Conference (Scharman, 1990, p. 13).

By embracing religion as "just as important as any" other issue "that can be raised in therapy," Scharman sees his unique role particularly useful. "The solutions to problems are often rooted in clarifying answers to spiritual questions, and in putting one's life in harmony with those answers" (Scharman, 1990, p. 13). Furthermore, in his practice, he has "probably seen as many questions or difficulties that arise from over-zealousness or misinterpretation of some spiritual matter as I do from under use or rejection of religious principles" (Scharman, 1990, p. 14).

CONCLUSION: FROM SUSPICION TO INTEGRATION

At the beginning of the century, the LDS community approached modernity with suspicion, which eroded as the LDS community became more integrated with the American mainstream. Initial reactions to psychology were also negative, but not so much that Latter-day Saints did not become professionally trained psychotherapists. The faculty members of the Psychology Department at BYU were very secular in their outlook, but other Latter-day Saints were interested in integrating their religious beliefs and their professional train-

ing. This led to the Latter-day Saint Personal Guidance Association and its successor, the Association of Mormon Counselors and Psychotherapists.

AMCAP has served as a focal point for the efforts of LDS psychotherapists.

Eric G. Swedin PhD is a Historian and Computer Scientist who holds an appointment in Computer Science at Weber State University. Address for correspondence: Technical Education Bldg. Room 110, Weber State University, 1137 University Circle, Ogden UT 84408. (801) 626-7929 <EricSwedin@mail.weber.edu>

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The Role of AMCAP and the AMCAP Journal: Past, Present and Future

A CONVERSATION WITH BURTON C. KELLY, PhD

BY CARRIE M. WRIGLEY, LCSW

Burton C. Kelly, PhD, has been one of AMCAP's most faithful and fruitful contributors since its earliest years. He served from 1977 - 1978 as AMCAP's third President, and from 1982 - 1987, as Journal Editor, during the journal's most prolific season to date. He has also served in a number of leadership capacities in other professional organizations. He earned a PhD in Human Development and Psychology from the University of Chicago and has served in many Church capacities over the years, including Bishop and Stake Mission President, and has served four full-time missions. Dr. Kelly retired ten years ago from BYU after thirty years. He is the father of nine children, and is married to JoAnne Barfuss. This interview was conducted at his home in Orem, Utah, on February 2, 2001, by Carrie M. Wrigley, LCSW, of the AMCAP Governing Board.

CW: Burton, you have been involved with AMCAP and its predecessor, the LDSPGA, for more than three decades now. What do you think drew people to AMCAP in those early years?

BK: I think what drew them then is what draws them now. It's the chance to interact with fellow Latter-day Saints with good gospel perspectives in professional helping relationships.

CW: That is really unique to AMCAP.

BK: Yes, it is. And many people have said that over the years. "This is where I really feel spiritually at home in my professional endeavors." And that is, I think, what keeps them coming.

CW: What do you think is the motivating force behind AMCAP? Where do you think it came from?

BK: I feel the Lord wants this organization to be.

CW: Why?

BK: Well, I'll share a couple quick anecdotal statements. When I was at the University of Chicago, where I got my

PhD, I was talking one day to one of my fellow PhD students. When he found out I was LDS, he said "Well, that's very interesting. I never have found a Mormon in this field who was really active in his Church."

CW: In what field?

BK: In the helping relationships field. Of course, that was in Chicago, not here.

CW: About what year?

BK: Back in the late 50's. We have needed something like this organization, through the years, to help strengthen Latter-day Saints who are serving in helping relationships. Though you don't notice it so much here in Utah, in locations where there are few LDS, it was really noticeable. I had completed my Master's degree at BYU, and of course didn't notice any real belief conflicts there.

CW: There are plenty of other LDS helping professionals at BYU!

BK: Yes. But when I got to the University of Chicago, even though it had been founded largely as a religious institution,

it was not a religious atmosphere. I ran into lots of questions there, lots of challenging issues. One of my favorite teachers was Carl Rogers. I really liked him, for a variety of reasons. He was one of the reasons I wanted to go to the University of Chicago. I enjoyed talking with him, about a variety of things. But his father had been a minister, and he had gotten turned somewhat against religion himself [see Monte, 1999, pp. 755-759]. He raised some questions, though not in an antagonistic way. And Bruno Bettelheim [see Pollak, 1998]; I worked with him at the Sonia Shankman Orthogenic School. (When the school was established it was thought the mentally ill had to have their genes straightened out to enable them to recover.) When he interviewed me for the job, he said "Where are you from?" and when I told him, he said, "Are you a Mormon?" and I said "Yes." He said, "Well, are you a practicing Mormon?" I said, "Yes, I'm a practicing Mormon." Then he said, "Well, you may want to consider carefully whether or not you want to work here. I'm an atheist, and I don't believe in religion. And there will be questions raised, and I may do some things with which you may soundly disagree." And further, "Several people who have worked here have lost their faith in the process. Are you sure you want to work here? Think it over!" I told him yes. And he did raise some questions, as did a number of other people. As I went through my program, at times I thought, "Some of these ideas sound really good, and yet, they don't really agree with the Gospel. And consequently, how do I handle these things?" I thought, "Has anybody done a study of the scriptures, or of the teachings of the prophets, to see what they have said about human behavior and how to modify it, to improve it?" Well, I couldn't find anyone, so I decided, then and there, I would do that study. It took me about five years to analyze the scriptures, verse by verse, to see what it seemed to me they were saying about human behavior. I also have analyzed the General Conference addresses of the past 40 years for this purpose, and the other writings of those sustained as prophets, seers and revelators in the *Ensign* and the *Improvement Era* since the 1960's. Later, while serving with a Curriculum Committee, we reviewed all of the published writings of the prophets, from Joseph Smith to that time.

CW: What would you say is your basic conclusion about the difference between the words of Christ [see 2 Nephi 32:3, 33:10-11; D&C 18:34-36] versus the things that are being taught in other places, in regard to dealing with human problems?

BK: In my graduate program, I really learned that when a research finding or theory was presented, if you couldn't find

fault with it, somebody else could! There were many oppositional views, all kinds of questions. I wanted to find ideas and approaches that I could really have confidence in. The more I studied, the more I recognized, "I can't have the kind of confidence I'd like to have in the research, let alone in the theories," there were so many contradictions between them [compare JS-H 1:8-10].

CW: Between the different theories?

BK: Yes, and in the research, too! This illustration is in a totally different field, but it demonstrates the issue. I have been quite interested in nutrition and other health issues over the years. While in Denver attending a conference, I read in *The Denver Post* that now nutritionists are expressing exactly the opposite view regarding several foods they had expressed strong opinions about five years ago! That is the kind of thing found even more abundantly in the field of behavioral science. If you find that in a more exact scientific field like nutrition, the certainly it's going to be more prominent in the behavioral science field; and that's what I did find.

CW: You found that the theories contradict each other, and weren't consistent?

BK: That's right. Even research articles would express contradictions and inconsistencies.

CW: You mean, every theory has different omissions and small distortions that take it away from the truth?

BK: That's right. So, from my own experiences, and from other students and professional people reporting similar things through the years, I have concluded: that's why we need something like AMCAP, so we can get the additional insights and truths from the Gospel. Several years ago, I wrote an article for the *AMCAP Journal* titled, "The Case Against Anger" (Kelly, 1979; see also Kelly, 1980); there was a lot of opposition to it.

CW: Was that because anger is something that you're "supposed" to express, to "get it out of your system," in order to be healthy? That was not the conclusion you came to after reviewing the scriptures.

BK: Yes. But one BYU professor, as reported to me by one of his students, told the class, "I cannot imagine a psychologist writing an article like that." So there is a lot of opposition to certain ideas!

CW: Ideas that aren't consistent with deeply-held values of the psychological world?

BK: Yes, right.

CW: What are some other ideas that you see bringing up that kind of opposition?

BK: Well, nearly the whole field of sexual behavior. To be

specific, most of the people in the psychological field think extramarital sexual behavior is not necessarily a big deal.

CW: You mean they say it is not harmful between consenting adults; it's fine to express that urge, that appetite within you?

BK: Yes, it's considered a human appetite — "so you eat together, so you sleep together."

CW: Meaning, it's a human appetite that has to be satisfied, or else it leads to dysfunction?

BK: That's right. Yet there are other non-LDS professionals who don't agree at all with those non-Gospel views. But here again, this illustrates the contradictions within the field.

Then there are the differing views on mental illness. There are many who claim that bipolar disorder is genetic. There is a genetic component, no question. But if only one-fourth of the children of one bipolar parent are bipolar, and one-half where both parents are bipolar, there have got to be other factors involved. What are they? There has got to be something besides the genes at work here. But there are those who don't believe that. For some, genes are entirely it — it is a solely genetically determined illness.

Also, consider the issue of medication. I think medication has its place, in special circumstances, under special conditions, but usually for only a brief period of time. But I don't agree — rarely, if ever — with prescribing medication for all of one's lifetime; that medication is the only way to treat the problem. That view, in my judgment, discounts agency. It discounts the ability of the individual to choose and to change.

CW: You mean it creates dependency, rather than self-reliance?

BK: Yes, that's right — and that's a big issue. In 1975, Elder Boyd K. Packer gave a classic address at BYU on self-reliance (Packer, 1975). A year or two later, he addressed the same basic thesis in General Conference (Packer, 1978). He knew there would be a lot of questions raised about the talk. It's a concept that flies in the face of a number of practitioners in the field. Some professionals foster (perhaps not always intentionally, but sometimes intentionally) a dependency in their clients, rather than self-reliance.

CW: What do you think is the motive behind that kind of professional behavior?

BK: Well, I think there are two or three motives behind it:

Consider psychoanalytic theory and the concept of transference. Within that relationship there is at times a conscious effort to establish dependence, to facilitate the patient doing certain things deemed desirable by the analyst. I think that's one of the possible motives. I think that view of dependence

still has some adherents, though it's not advocated as much now as it was.

Another thing is that some helping persons just don't know any better. They don't recognize what they're doing, nor do they recognize the harm in it.

And of course, the Adversary may sometimes whisper a suggestion to a well-meaning therapist.

So it ranges anywhere from thoughts such as "that's how to help people," to ignorance, to unwittingly following someone else's promptings.

CW: You said before that you truly feel that the Lord wants this [AMCAP] organization.

BK: Yes.

CW: Tell me more about that.

BK: Okay. I think He wants it to combat some of these ideas, and to give strength to the LDS practitioners, especially those that are out in Timbuktu — so to speak — who may be the only LDS there. For example, when I was at the University of Chicago, I was the only LDS person in the program. When I joined the faculty at Illinois State Normal University, I was the only LDS faculty member, and that's a good-sized university. So here you are, off in Timbuktu all by yourself, and you have all these other people with differing and oftentimes divergent, and oft-times contradictory, views. So, I think AMCAP is needed to strengthen our LDS practitioners.

Then I think it ideally would have an impact on other professional organizations. There are some individuals who have had a very significant impact, like Allen Bergin, for example.

CW: How would you describe that impact? What has Dr. Bergin done, exactly, in your view?

BK: Well, he's written a number of things, both in books and in articles [for example, Bergin, 1980, 1983, 1988], which have suggested that religion promotes healthy rather than pathological behavior, and that there are certain practices in religious circles which strongly promote emotional health. He has made presentations at major conventions, such as APA, on these topics. He and Scott Richards have written books [Richards & Bergin, 1997, 2000] that have been widely circulated, and I think are having a positive impact.

CW: So, support for the LDS practitioner and making a difference in professional organizations are two of the factors you see.

BK: Yes, right.

CW: Are there other reasons that you feel like Heavenly Father might be interested in an organization like this one?

BK: Well, yes. Let's go back to the statement I gave you earlier, from that fellow doctoral student at the University of

Chicago, who was surprised to meet a committed Latter-day Saint. I see another purpose of AMCAP as to help the LDS practitioners remain faithful.

CW: Because so many get lost?

BK: Yes, right.

CW: Because of the alternate ideas they learn to espouse?

BK: AMCAP not only helps them in their professional learning, but in their spiritual lives, their personal lives. A General Authority once told me, "We oftentimes invited people in the behavioral fields to help us in writing about some topics. But oftentimes, the more input they have had, the more negative the impact." And that's because I think they have sometimes been more influenced by the teachings within their field.

CW: They accept the philosophies and the ideas of their training rather than the Gospel as their guide?

BK: Right. So I think AMCAP's purpose is to help keep LDS practitioners active in the faith. It is to help us make a greater contribution as LDS practitioners. It is to help us make a greater contribution in the professional organizations. The whole concept of agency, for example, which is critical to the Gospel, is not consistent with a number of psychological theories and practices.

CW: Tell me about that.

BK: In fact, it's discounted. Behaviorism, for example: behavior is believed to be modified by external influences, and very little by internal influences; behavior is to be modified by medications and gene alteration and things of that nature. This is not to say that some of those things may not be very helpful, because they have been and will be. But some of these practices and views discount the agency of the individual. For example, marriage and divorce: if you don't get along with your spouse, if you're not happy — just get a divorce!

CW: You mean "if you love them but are not 'in love' with them anymore"?

BK: Yes, they advocate "you don't want to spoil your whole life, to ruin it"

CW: As in, "why ruin your own happiness, and decrease your own self-fulfillment, and self-expression?"

BK: That's right. Hedonism is a prominent view in a lot of behavioral science theories [see, for example, Safouan, 1983].

CW: In what way?

BK: Well, pursuit of pleasure, as individuals.

CW: Yes, pursue pleasure and avoid pain.

BK: Yes, that's right. But without considering consequences for the future. Truth is a knowledge of things as they are, as they were, and as they will be, not just as they are now [see D&C 93:24].

CW: Not, "as they appear at the moment, based on the current research."

BK: Yes, that's right — current theory and research.

CW: Going back to hedonism: you talked about pleasure and pain. What are your thoughts on the view of pain in our society, and especially in our field? How does that view impact the way that people get treated?

BK: A lot of marriages, for example, ought to be maintained, not because the individuals are receiving a lot of comfort and pleasure from the marriage, but because it's what the participants need! That is, this is a growing experience for them. So, you're a little unhappy, you're going to experience a little pain in your relationship.

CW: So, it tries your patience a bit and stretches your boundaries?

BK: Yes, sometimes a great deal, not just a little bit! But that doesn't mean that you ought to get a divorce. It means you ought to check things out. For example, when I talk to people about divorce, I suggest to them that they consider very carefully what the pros and cons of remaining in the marriage are, talk with their Bishop (if they are LDS), pray about it, and come up with an answer [see D&C 9:7-9]. If you get a confirmation that divorce is all right, then follow it. If you don't, then don't. And the Lord will be with you, and strengthen you, and you'll grow in this relationship — and you'll find the marriage a blessing.

For a lot of people, the answer to all of problems is — swallow a pill. You get a little headache, don't take the time to figure out what may have caused the headache, what can you do to reduce the probability of its recurrence. You may want to take an aspirin to lessen its effect now, but maybe there are some important lessons associated with it.

A few years ago, I woke up with a pain in my lower back, which was not mitigated and in fact increased over time. It was very difficult. I got some help on it, through a physical therapist and a chiropractor. But for months, I had severe back pain. I couldn't sit very long — on the bus, in church — I'd have to stand up and walk. It was severe pain. An MRI indicated I had a herniated disc. An MD friend suggested, "I know a good back surgeon; he'd take care of it, just like that," clicking his fingers. But I don't like surgery: the few surgeries I've had have generally not turned out that well. So I went to some physical therapists, prayed about it, read books about the back, etc.; I monitored my back extremely carefully. When I did an exercise — if it hurt while I did it, I stopped; if it hurt afterwards, I stopped it; if it hurt the next day, I stopped it. Pain was the guide.

CW: Rather than the enemy, pain was the teacher?

BK: Yes! So I monitored my back very carefully. I thought often of Mosiah 4:30, which says you must watch yourself, your thoughts, your deeds, etc., or you will perish. It's a great statement on monitoring oneself. So I monitored my back situation very carefully. That back problem lasted for a good solid year. And yes, I took a few pills over that time to reduce the pain. I had gone to my primary physician. I also saw for a few times a psychiatrist specializing in non-invasive pain control techniques and got some good ideas from him. But I think the most helpful ideas I got came from the Lord, from praying about it, from monitoring, etc. And my back has been, since then, very healthy. I can sit as long as you can, I think! And I go backpacking, still.

CW: How old are you now?

BK: Seventy-four.

CW: Seventy-four and backpacking!

BK: Yes, in the High Uintas.

CW: That's quite an achievement! So, you backpack, you sit, you're able to do all of these things because you chose to learn from your pain rather than escape it.

BK: I don't have any problems with my back now. If I'd had surgery, I think I would still periodically have problems, because I investigated the typical results of back surgery. The majority of people who have back surgery, within five years will need another back surgery; problems continue.

CW: You mean, pain always comes back if it's not resolved?

BK: Yes. Now don't misunderstand me. I'm not against medical doctors. I'm not against medication, and all the wonderful contributions of modern medicine. Because where the truth is, that's part of the gospel. So I'm in favor of all of those things — in moderation, and to the degree that they fit with the Gospel. Where they don't, I'm opposed to them.

So back to pain: I think pain has a purpose. There are great lessons to be taught in pain. And I learned a lot about my back, and about backs in general. It helped me to become more empathic with other people who are suffering pain. It did all kinds of things for me. There is great learning to be found in pain. So it may not be best in most cases to immediately stop it. Learn the lesson that is there for you within that pain. And typically, be sure you learn it well, before you take any shortcut procedures — if there are any that are adequate — to shorten it. In all of these things, we can learn.

Again, I am not in favor of pain! I don't like it any better than anybody else. I don't want it. And I'll avoid it wherever I can. But I think there are great lessons to be learned. And

we shouldn't sacrifice the lesson for quick relief from the discomfort. I believe pain is a great teacher. We don't want to overlook the blessings that lie within it. Let's learn from it, and only when we have learned all we need to know from it, should we give it up — whether it's painful relationships, physical pain, or emotional pain of one kind or another.

CW: You mentioned hedonism when we started this section. One of the other philosophical forces Elder Maxwell has identified (Maxwell, 1995, p. 67) as one of the "malevolent isms" of our time, is secularism: the removal of God from, among other things, our profession. What do you think has been the impact of that influence, and how can AMCAP make an impact for good in dealing with it?

BK: Well you see, of course we put Christ right in the center.

CW: Yes, we do.

BK: And, rightfully so. I think we need to remember what Elder Neal A. Maxwell said in his address in 1976 (Maxwell, 1976).

CW: That we should maintain our citizenship in the Kingdom of God and our passport to our professional fields, not the other way around?

BK: Yes, that's the phrase. I think he's right on. And we haven't done a very good job of that. I have not done a very good job in terms of reaching out, in terms of writing, in terms of speaking much to other professional organizations. There are things that we can do, and that we need to do. I think that AMCAP — by helping us feel good about our own selves and the ideals that we espouse; by helping us harmonize our ideas with the Gospel, and be free from the ways of the world — can have an influence on the whole profession, the whole field.

CW: I think you're talking about the same things that our last two presidents, Jan Scharman (1999) and Lane Fischer (1998), have talked about: identifying truth and extending outreach, rather than just privately enjoying the things that we have.

BK: Right. Yes. We're too much ensconced within ourselves. It's easy to be that way because it's comfortable. If we stick our necks out, there will be those who will want to shoot us down; no question about that.

CW: In the environment of the 21st Century, when we have a website that can speak to the world, when we have all the amenities of modern society — publications, e-mail, and so on — what do you see as the future of AMCAP?

BK: If our articles or presentations are going to be suitable for sharing with other professional organizations or journals, in most cases they are going to have to have some modifica-

tions made to them. And that can be done without any damage to the truth. But I think on the Web, you don't necessarily have to modify them.

CW: Just share the ideas straight up?

BK: Yes. You can certainly put the modified ideas on the Web, but you can also put on the straight ones — the undiluted ones, unmodified.

CW: So that people can share ideas in a free exchange, sort of a worldwide forum?

BK: Yes, that's right. And you never know who might pick up on them. There are some sub-organizations of the professional organizations that do espouse religious concerns and issues [such as APA Division 36 – Religion and Psychology]. And they could be approached more directly, and more readily, and more frequently. So, there's just a number of ways that we could reach out.

CW: What are some of the other forms of outreach you envision in AMCAP's future?

BK: Well, in terms of reaching out to other professional organizations, I think the best way to do it is through members that know influential members of these organizations.

CW: Through personal networking?

BK: That's right. Like the old saying goes, "It's not what you know but who you know." There's more truth in that than we'd like to acknowledge! Anyway, if we're really going to have an impact with professional organizations, I think we need to work through people who are members of those organizations, and who know people in somewhat prominent positions within them. Then they can open the way to get some of our material out, particularly to some of the religious sub-organizations within the professional organizations. I think making an impact in those larger organizations really is possible, over time, step by step.

CW: What are some ways that we as AMCAP members can extend outreach and provide support to Church leaders?

BK: One way is to work through *Ensign* articles. Some of us have submitted articles to the *Ensign* that really reflect some of this work. I think that's a good way to reach out, working through the Church publications. But working through people we know is still the best way to make an impact.

CW: That personal networking is at the heart of AMCAP in a lot of ways, in creating a forum for the sharing of ideas. Reaching out to students and to other professionals is another area where personal networking seems very important.

BK: Yes, it really is; that's typically how you have the greatest influence.

CW: Why is that?

BK: Well, people are very busy; they've got lots of things to do. If they don't know you or your organization, they're often not going to take time for you — even to find out if you could really bless their lives or add something meaningful for them. They won't take the time to even look at it.

CW: But to meet a flesh-and-blood person, that's able to say, "This has been helpful to me" makes a bigger difference.

BK: "And I know you, and I have confidence in you, so I'll consider it!"

CW: One of the other dimensions of outreach that you've been involved with in a major way is the *AMCAP Journal*. You were the editor of the Journal during what many regard as its most productive and exciting time. You got a lot of material in, and you published more issues and more articles than any other editor during the years that you served. What were some of the factors that helped you create a publication that appeared so regularly, and that was so appealing and meaningful to such a wide diversity of AMCAP members?

BK: Well, thank you. First of all, I spent a lot of time at it; it took a lot of time. And I listened carefully to the AMCAP presentations, and then I'd contact those who had made the presentations, "Have you written this up?" "No, at least not in publishable form." "How about writing it up for the *AMCAP Journal*?" Some of them I may have needed to contact two, three, four, five times to get it, OK? But I did. I kept after them until they did it; not in an antagonistic way, but in a very encouraging and supportive way, "This would really help many of our readers, and could make a great contribution; we'd appreciate it if you would take the time to do that. And if you can't get it in quite the shape you'd like it, and don't have the time to polish it, send it like you can and let's see what we can do with it."

CW: You would provide editorial support for developing it?

BK: Yes, right. And in addition to the members of our Editorial Board, BYU had a class and individuals designed to help students and faculty publish articles and materials. I got acquainted with that teacher, and asked if she and her students would be willing to help us edit and develop the *AMCAP Journal*, and put it into shape. And they gave a lot of support, spent all kinds of time on our journal, all for free!

CW: How many people would you estimate were involved in the creation of each issue, and what was the nature of your Editorial Board at the time?

BK: Well, the Editorial Board just consisted of three of us. All three of us read all of the articles. The other members would send their comments back to me, and sometimes I'd

send them back to the writer, saying "It was suggested that this be emphasized or modified," or spell out what we saw as needing corrections. There were only three of us on the Editorial Board, and we were the primary ones. But this faculty member who taught the editing class, and a varying number of her students, also worked on our Journal.

CW: Reviewing your editorials through those years, it appeared that the number one problem that you faced, time and again, was the challenge of getting enough submissions.

BK: Yes.

CW: What were some of the strategies you used to deal with that persistent problem?

BK: Well, in addition to personally contacting the AMCAP members who had presented, I contacted the Area Coordinators, and asked them to look at who they had in their area who might be able to write an article for us, or who had made a presentation that they had heard and thought it may be suitable.

CW: Now, particularly, since many of our areas have area conferences or meetings where information is presented, that could be even more useful.

BK: Yes. We had only a few Area Coordinators at that time and only one or two areas held any special meetings where presentations were made.

CW: Now there are many more areas and area coordinators, bringing even more potential yield from that strategy.

BK: Then, sometimes we'd see an article in another journal that seemed appropriate. So we'd contact the person. And I'd make pleas before the AMCAP Convention at times: "We need articles!"

CW: So you very actively recruited material.

BK: Oh, very actively, yes! And you need to. After a time, if you've got enough articles submitted, you don't need to do that as much. But until you get them flowing in, you really need to recruit, you need to request articles, from every possible source that you can.

CW: So it sounds like that same person-to-person networking that you talked about earlier was really crucial with the Journal.

BK: Yes, it was very crucial.

CW: What would you say is the role of the Journal in AMCAP, and how important do you think it is to its members?

BK: It's very possibly, at least potentially, the most unifying factor in the organization. Because, you see, we had four issues a year.

CW: Yes.

BK: And if you have regular issues, it helps keep the mem-

bers interested in the organization. It helps keep them mindful of what's happening. It stimulates their own thinking, and their own ideas, and their own creativity: "Hey, maybe I could write an article that good!"

CW: That's especially crucial for people in the outlying areas who can't attend the conventions.

BK: Yes, right. And of course, most of our members don't attend the conventions, really.

CW: Right - maybe 25% of members.

BK: So, I think the Journal is a very unifying factor, and a stimulating factor. And an intellectual feasting factor, too. It's one that helps develop the members, and builds a cohesiveness that you can't get just from two conferences. Not to minimize the conferences' importance, because I think they're very important; I really like them; it's one of the reasons I'm still active in AMCAP, because I like to go to the conferences. I like to meet the people I know, to talk with them again, to see what they're doing; what's happening.

CW: To renew that fellowship?

BK: Yes.

CW: Why else are you still involved in AMCAP, after all these years? What has AMCAP meant to you?

BK: Well, it's been to me a place of intellectual stimulation, spiritual enrichment, friendship enrichment, associations; those are the things that keep me going, things I still find enriching, sometimes in the hallways as much as in the presentation rooms. It's a very good experience.

CW: What happens "in the hallways" for you?

BK: What happens "in the hallways" is, you talk with people that you haven't seen for at least a few months, maybe longer than that: "How have you been? What have you been learning and doing lately?" I get a lot of stimulation from those kinds of exchanges.

CW: The stimulation of sharing ideas, and of renewing fellowship?

BK: Yes.

CW: Why do you think AMCAP can be important in the development of the LDS therapist? There are many committed, gospel-based LDS therapists throughout the world in a variety of settings. What can LDS therapists do in the context of AMCAP that they can't do all by themselves?

BK: Well, they get feedback from others on their ideas. And they also get stimulation, and strength and support — inspiration — from the ideas of other people. So it's very valuable, I think, to be active in AMCAP, to rub shoulders with those who are doing things similar to you and have similar views. And you can speak more freely, rather than having

to evaluate and modify your language; you can speak very freely with most of the AMCAP members.

CW: Also, there's the promise the Lord gave: "Where two or three are gathered in my name, there I am also" [see Matthew 18:20; D&C 6:32].

BK: Yes.

CW: There is a spirit in AMCAP when we gather.

BK: That's right.

CW: A spirit that is hard to match by yourself?

BK: That's right. And there's a spirit there with the members, just one on one, as you talk with them too — people with common values, and common goals.

CW: As we enter the 21st Century, with the various opportunities and technologies and challenges that people face in our time, what do you think AMCAP can do and needs to do, within this very special context?

BK: Well, I think there's a wonderful opportunity for putting ideas on the Internet. I don't know, for example, how long it will be after a Journal is published before it goes on the website.

CW: I don't think it will take very long, since they're now created electronically. The entire 25-year archive of the AMCAP Journal was created in less than six weeks.

BK: Really?

CW: Yeah, because there was an electronic copy in existence already that could just be adapted for an online format. So I don't think single new issues will take very long at all to get online; a lot of things are expedited by doing things electronically, because material doesn't need to be retyped and readjusted. You just plug in the text. Documents don't need to be submitted on paper anymore; they can be submitted as email attachments to the editors, and then sent on to the website people electronically — all of which saves a lot of trees, and a lot of time and effort for everybody involved!

BK: Amen! I like saving the trees! Through our professional publications, we can really share gospel-based ideas with a much wider audience. I guess we still put them in some of the libraries, don't we? That's very important.

CW: Yes. And on the website [<http://www.amcap.net>], the *AMCAP Journal* will be available to anyone and everyone who chooses to log on. So that little convention presentation that was originally given for maybe fifty AMCAP members on one particular day in Salt Lake City can go to hundreds of AMCAP members and others through the published Journal. It can then potentially go on to thousands of additional individuals through the website, regardless of time or place, to share these pure ideas with many, in a time when there is so

much confusion and distress throughout the world.

BK: Yes.

CW: Are there any last words you'd like to share about AMCAP, and its role in sharing the words of Christ?

BK: There is no other professional organization that even accepts, let alone promulgates, the words of Christ and their application to helping relationships. So AMCAP has a very unique position, and it's very much needed. For our world is not getting less troubled, it's getting more troubled. So I think AMCAP has a very important role to play. And with the continuing breakdown of the family and other related trends, the need is going to be greater rather than less.

CW: Do you mean the need for pure truth that can guide people securely, and in which they can feel confidence? [see Helaman 3:29-30, 5:12]

BK: Yes. And, every member of the Church has the responsibility (though the Church leadership has the primary responsibility) to be preparing for the return of the Savior [see D&C 34:5-6, 35:4]. And that means that a lot of work needs to be done. To prepare for His coming is a very important obligation. Now, AMCAP members have both the professional skills as well as the intellectual and also the communication skills, to accomplish much in that effort. So I think AMCAP can have a very big role (as long as we don't assume that we are the ones with the primary responsibility, because we are not). But it is our responsibility to assist the Church in this.

CW: That is, to contribute within the sphere in which we're set?

BK: Right — not to take over; I don't want to be misunderstood on that!

CW: What specifically do you think we can do, as an organization, to help prepare for the coming of the Savior?

BK: Well, help promulgate His teachings as they apply to human behavior; and, virtually all His teachings do apply to human behavior. So, it is really not too much different from the role of the Church, except that ours is in a more professional area; the Church emphasizes one area, and we emphasize another area.

CW: When He comes, He'll bring a kingdom of peace. And we can help establish that peace right now, in the individuals and the families that we work with.

BK: That's right.

CW: And in that way, we help prepare the world for Him, so it won't be a surprise when He comes. We will already know how to live in ways that are consistent with what He will establish when He comes.

BK: That's right; that is correct.

CW: Are there any final thoughts you would like to express before we finish up today?

BK: Let's keep moving forward — onward and upward!

CW: Thank you so very much for your comments and insight, and for everything that you've done for AMCAP for so many years. We love you!

BK: Well, thank you. It has been my joy, and I've loved it,

and loved the AMCAP members.

CW: That love is very evident. Thanks again.

Carrie M. Wrigley, LCSW, serves on the AMCAP Governing Board (1999-2002) and is currently Associate Editor of the AMCAP Journal. Address for correspondence: Carrie M. Wrigley LCSW, LDS Family Services, 625 East 8400 South, Sandy UT 84070. (801) 566-2556 <swrigley@uswest.net>

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The One Who Stands Within

EZEKIEL C. SANCHEZ

President and Chief Executive Officer, Anasazi Foundation

Because of who we proclaim to be and the position we hold as "helpers" on this earth, we have a sacred and delicate responsibility to care for those entrusted to us. At *Anasazi - The Making of A Walking*, we have determined that this sacred responsibility cannot be carried out with effectiveness unless the ingredient called love is found in our hearts. Love is what keeps us awake during dark hours of the night asking for light to give others. Love makes sacrifice a worthwhile guest.

During his last days upon Mother Earth, Chief Dan George pleaded:

My friends, how desperately do we need to be loved and to love. Love is something you and I must have. We must have it because our spirit feeds upon it. We must have it because without it we become weak and faint. Without love our self-esteem weakens. Without it our courage fails. Without love we can no longer look out confidently at the world. We turn inward and begin to feed upon our own personalities, and little by little we destroy ourselves. With it we are creative. With it we march tirelessly. With it, and with it alone, we are able to sacrifice for others. (Nerburn & Mengelkoch, 1991; George, 1989)

From out of the blue, to you and me, the cry for help comes from all directions. At times when the cry from others is pressing upon my soul, I reach into my heart searching.

When I finally emerge, the conclusion is the same. I rediscover the principle that my soul is interwoven with the souls of those I associate. We are in this together. How I came to this conclusion has been an ongoing process of a lifetime. The learning to sacrifice for others did not come easy.

It was in Texas when I first heard the following quote of John Greenleaf Whittier from Carlos E. Asay, who was to become my mentor and truest friend: "Me lift thee and thee lift me, and we will both ascend together" (Whittier, 1992). I soon learned that Carlos Asay lived what he taught. It didn't take long for this simple quote to also become a part of my life. This quote best describes what *Anasazi - The Making Of A Walking*, is striving to do in Arizona. Today, time permits me to relate only a part of the teachings I discovered along the wilderness trail and in the wilderness of the world, teachings which Larry Olsen and I call the *Anasazi Way*.

DIFFICULT LEARNINGS ALONG THE TRAIL

My mind can quickly unlock memories, which at times come muddled in the remembering. But memories of difficult learning that have found their way into the sacred pouch of my heart come in distinct remembrance. I recall one incident in my early helping and lifting of others where night found me wet and shivering with nothing but a ponderosa tree to shield me from the wall of pouring rain, the pine boughs serv-

ing as the only protection from the cold wind. My search for a Brigham Young University survival group who had taken the wrong trail had begun earlier that day. But darkness and its companions, rain and wind, caught me unprepared and alone of top of Boulder Mountain with only my solemn thoughts and a growling empty stomach.

Fatigue and want of bread can do funny things to both mind and body. Through the long hours of that night, many critical thoughts worked overtime in my already exhausted body. When morning finally came, the welcomed sun dried not only my clothes but its rays banished the dark discouraging thoughts of my mind. Or so I thought. I have since learned that discouraging thoughts need to be replaced with good thoughts; otherwise they lie dormant waiting for the next opportunity to show their ugly heads. A day later I came across the lost group.

A following summer in southeastern Utah, hiking with raw blisters within the walls of Horse Canyon, the dark thoughts began to emerge again, this time in broad daylight. The complaining of the students had been constant throughout the morning. The noonday sun that before had been a welcome relief on Boulder Mountain would this time intensify the ordeal by heating the floor and the red walls of the canyon, making it a sandstone oven. The intense heat boiled my faultfinding to perfection and the "whys" kept finding their way into my heart.

But I kept coming back for more as I continued to assist Larry Olsen in the development of the BYU Survival Course at Provo, Utah. In an article titled "Red Circle Cliffs," I wrote about the challenge a group of survivalists and I had coming off the Circle Cliffs:

It had been a rough and stretching five days trying to find a way down the red Circle Cliffs area. The colorful sandstone hills seemed to go on forever. The high cliffs and deep crevices seemed to keep us from finding the final destination where Larry Olsen and Paul Newman and their groups would reunite with us. As the sun scorched our backs, the warning of the old cowboy outside Hall's store had echoed in my mind many times: "If you think to hike the Circle Cliffs area, you're in for a rough go. The last time one of use went in there, he had a heck of a time coming out. I wouldn't go if I was you." He spat tobacco juice on the ground and looked at me with his steel gray eyes. Then he walked away. Those words, which at that time challenged me, now seemed prophetic. (Sanchez, 1996)

By late afternoon of the second day we pushed our weary bodies over hills of loose sand, hoping we might run across

water if we kept going. Open murmuring began to be manifested among the group. The subject of water was on everyone's lips. Accusations and finger pointing followed throughout the night. Next morning we all humbled ourselves on our knees upon Mother Earth and took turns praying. To everyone's surprise, rain came from some small clouds, which appeared in the clear blue sky. We ran around digging holes in the sand and laying our ponchos in them to catch the water.

I concluded the "Red Circle Cliffs" story with the following words:

Through five days of challenging experiences, my life had become interwoven with their lives. As I looked at the group gathered around the fire, the faces of those I had walked with stood out in the dark. Their lives had found a way into my heart. I knew then that my view of life's obstacles would never be the same. As difficult as it had been, I felt this was not the last group I would lead into the Circle Cliffs area. Turning to the northeast, I remembered searching for the dark outline of the Circle Cliffs. In my mind's eye I could see small white clouds filling up the sandstone pockets with rainwater once more. (Sanchez, 1996)

Then, as a second thought, I attached the following postscript to the "Red Circle Cliffs" story:

I did return to the Circle Cliffs with other groups. The difficult obstacles were still there waiting for us. One day someone asked me that if I already knew the difficulty of the Circle Cliffs, why did I go? What the person didn't understand was that I didn't go because I loved to torture myself but to drink of the spiritual walking again and again. (Sanchez, 1996)

With each walking into the wilderness I found awakenings taking place within my soul, though I have to admit that sometimes I couldn't make heads or tails of the feelings within my heart. All I knew was that I wanted to walk with others. For a long time it seemed that's all I did – always walking in the capacity of a helper.

PUTTING OTHERS FIRST

As time went on, other helpers joined Larry Olsen and me [Olsen & Sanchez, 1999]. One of those remarkable individuals was a young man by the name of L. Paul Newman.

Today Paul directs the Anasazi Wilderness walking and is part of the Anasazi Governing Body.

Throughout my survival experiences at BYU, I tried to keep what I called a "Trail Log." This log entry records my awakening of the important principle of putting others first:

Rainbow Point – end of Bryce Canyon, Utah: I guess years will pass and no one outside the instructors in the field will know the hardships, pain, and tears we go through. I am witness of how these wonderful people cry unto the Lord for guidance and strength. The physical and temporal strain [however] is not as penetrating as the mental pain. The physical we can overcome, I know, because we have done it. The mental is always different, new, and challenging and oftentimes discouraging. People are so important and delicate. They are the first [and] most important things in my eyes. I feel so in this capacity, and so the hunger pains, cold, tiredness, thirst, and aches in the body are second to this.

Years later, as I joined Larry in the open deserts of Arizona, this principle of putting others first was to become a significant part of the Anasazi Way. These self-evident truths and teaching still come line upon line, precept upon precept [see Isaiah 28: 10]. For instance, the understanding that stepping into the hearts of those we teach is *sacred ground* came through several ways. I now know individuals are sacred beings because I have read the book in my heart. Today we need more than ever to look past the outward appearance and strive to see the greatness of these children.

In 1976 I attended a funeral of an old traditional Navajo man in Lukachukai, Arizona. Afterwards at the graveside services, a beautiful horse was shot and laid to rest in the grave with the body of the deceased. The elderly Navajos said he would need the horse to ride in the next world. Earlier, in the chapel viewing of the open casket, I had seen beautiful jewelry and fine blankets folded neatly with the body.

Navajo tradition is that the spirit in man will continue to live beyond the grave. My wonderful wife, Pauline, taught me that in her Navajo tongue the spirit in man is referred to as "Ni-hi-yi-si-zi-nii" or the "One Who Stands Within."

About nine years ago on a cold wintry day where Red Creek empties into the Verde River, I shared the idea of the "One Who Stands Within" with a Young Walker [Editor's note: "Young Walkers" is the title given the teenagers who walk the Anasazi trail in order to improve themselves] who would not be home for Christmas. His immediate response was, "that's awesome!" That reply warmed my chilled bones. After that exclamation

he remained silent. Then he excused himself and came back a bit later with an armful of wood. While he placed pieces of wood in the fire, he did the *Making Of An Asking*: "Could it be that before we came to earth we knew each other?" he asked.

Now it was my turn to be silent. As he waited for an answer, I thought, "Out of millions of people on this planet, what if this Young Walker is someone I dearly love, who has been sent my way?" As I dwelled upon this, another thought came which continues to form the basis of my belief about the Young Walkers and their parents. This new thought filled my heart with emotion that cold winter day: "It is said that when men's paths cross, it is not by accident. It is the Creator bringing two old friends together."

As new insight found its way into my heart, my eyes filled with tears but not from the whirling smoke of the mesquite flames. Leaning forward I touched his shoulder and stared deeply into the eyes of this wonderful Young Walker. For a while time stood still. Then, like rushing water it came. Without speaking a word we both sensed it was not by accident our paths had crossed.

That memorable December day, our lives became interwoven together forever. It was then I realized that I couldn't be caught up with outward appearances and exclude someone I might have known long ago. The "One Who Stands Within" is before me daily, clothed with flesh and bones and asking for a piece of sacred bread and for a drink of living water. As we lift others, we, too, are filled to overflowing. That wintry day on Red Creed, whose waters flow into the Verde River, my soul was filled with living water.

THE TRUE PATH OF LIFE

In my early search for learning, I came across a quote by Hugh B. Brown that has helped me see why the wilderness has such a profound effect on human beings, especially the children who walk the trail with us. Hugh B. Brown said,

Sometimes during solitude I hear truth spoken with clarity and freshness; uncolored and untranslated it speaks from within myself in a language original but inarticulate, heard only with the soul, and I realize I brought it with me, was never taught it nor can I efficiently teach it to another. (Madsen, 1966; see also Kimball, 1972, chap. 18)

My experience, my friends, reveals there can be several places of solitude in which we can hear the "One Who Stands Within." One special place is the home built upon love.

Another is within the walls of Holy Places. For some it is the silent majesty of nature, away from the distractions of the world. In his final Anasazi report, Star White Wolf shared this insight he discovered during his wilderness "Walking":

Although life seemed much harder living without showers and stoves, I realized that I was actually blessed to be able to live in the most simple way. I was able to see nature in the best possible way; I was a powerful part of the sacred circle of life. I lived only to see the most beautiful moment. I longed to see a gorgeous sunrise, or a solemn sunset. There were no hectic noises to distract my thoughts from the powerful and triumphant sights of nature. Nature heals hearts and minds by providing a scenic solitude. This was the only place I could have gone to sort out the confusion in my life, to stop and see myself from the inside out, to see that I really do have purpose in my life. (Star White Wolf)

I believe that in our anxiety to be of help, we at times spread a dark cloud, which covers up truth spoken by the "One Who Stands Within." We classify young people and label them instead. It is easy for many young people in distress to start believing their man-made labels. A number of Young Walkers come into the Anasazi program describing themselves as a "so-and-so, because my doctor [or my teacher, or my parents, or my counselor, etc.] told me; therefore, there's not much I can do about it except cope with it the rest of my life."

Children who come to us burdened with man-made ideas of "coping" soon discover they don't have to live with those doctrines. They learn they can drop their burdens and have a new beginning. This deep change is evident on the Anasazi trail. It is the awakening of the "One Who Stands Within." Red Arrow Hawk, a former Young Walker, described his experience in the following words:

My Rabbitsick week, I had my awakening. I was sitting on top of a mountain and was thinking about my past mistakes. As I began to pray, for the first time in years, I asked God back into my life. It was then I knew He had never left my life! He was always there for me, and always would be. I had this feeling come over me that I can't describe — except to say it was wonderful. I cried for hours after that, with happiness and regret. (Red Arrow Hawk)

Do we see the Young Walkers — or your own children, or those you work with or teach — as the Great Spirit sees them

[1 Samuel 16:7], with potential to succeed, having greatness within them? At times, I too have added to the clutter and commotion in the hearts of those whom I should be helping.

Consider Wise Red Owl's moving declaration:

When we were hiking down a really big and very steep mountain I slipped and fell on a century plant. When I fell on it we all were at the beginning of the hike and the poison in the leaves made it very painful. Every time I took a step it hurt. When we got to where we were going to camp for the night I was hurting so bad that I got down on my knees under a tree and asked God to take the pain away. Before I was even done saying the prayer the pain was gone. That was when my testimony really started to grow and be strong. I remember that day so very well, I could describe that place that I kneeled in prayer perfectly. (Wise Red Owl)

Would you and I (knowing all the bad things this Young Walker had done to his parents and others) have come to his aid immediately? The opportunity to respond to this child's pleading was immediate. By asking, the Young Walker reinforced the spiritual knowledge, which he brought with him, the sure knowledge that help is there whenever we need it.

Occasionally in our desire to help, we complicate the awakenings. Perhaps because somewhere along life's path we have been introduced to some traditions which keep others and us from walking on the True Path of Life. Every place I go, in the supermarkets, at church, movie theaters, parent-teacher nights, or shopping malls, etc., worried parents share terrifying stories of their children and caution each other about the "terrible two's." What should be regarded as the greatest adventure in a child's life is treated as an undesirable burden. "I can't wait until he's out of his terrible two's," is echoed in parting. To the traditional Navajo, the "little ones" are sacred gifts. My wonderful wife Pauline and I determined that the tradition of the "terrible two's" would not be a part of our family life.

WHY SOME WALK BACKWARDS

As the "terrible two's" are left behind, the world trembles in fear awaiting the arrival of the "terrible teenage" years. Through years of involvement with families, I have found that some young people will act well their "labels." During a Shadow Sitting [Editor's note: "Shadow Sittings" is the title given counseling sessions; "Shadows" are the counselors, who are the inter-

mediaries between the Young Walkers and their parents], a Young Walker leaned against a mesquite tree and shared with me what she considered a normal and expected part of her life. She said when her parents would sorrow and weep over her wrong choices, she would cry out in her mind, "What's wrong with you, I'm supposed to be this way! Don't you know I'm going through my terrible teenage years?"

All around us the world is tripping over itself to establish tighter rules and contrived consequences for the children they have labeled "troubled youth." It is my observation that rules to control behavior only serve as the means for children to lose their self-identity and self-worth. This identity confusion is being manifested more and more in the wilderness walking. My soul is saddened by the endless cry of Young Walkers who continue to question their identity. Listen to the following quote:

Who am I, was the question I asked myself over and over before I left home last January. I was lost, stuck down some road, always running from my problems only running backwards and making my life and those around me more miserable. I couldn't breathe, I didn't listen, didn't see. (Morning Dove)

As I stand here tonight my friends, I want to tell everyone within the sound of my voice that there is an answer to this heart-rending question. Many Young Walkers, after walking through the catclaw bushes and prickly pear cactus can write again:

I was lost, now I'm found. I opened my heart and mind. Why wouldn't I see my pain before; I fought a war inside, my heart and mind raged and screamed – soon I destroyed who I was fighting for; I left all those who I loved behind. I fought and constantly cried. But God took my hand and walked by my side. Now my heart sings with joy and happiness, the war has ceased, I am found; I know who I am, my heart will sing its peaceful song. (Morning Dove)

The prologue in the Anasazi video recounts the story that in the 1880's a prominent eastern journalist made a visit to Chief Joseph of the Nez Perce Tribe [see Nerburn, 1999, pp. 148-188]. In the course of this visit, he noticed that the Indian children in the camp seemed to be robust, obedient and purposeful in their daily lives. The story says that arrangements were made for the journalist's own son to spend

a summer in the tipi of Chief Joseph, in hopes of helping the boy gain some of those same virtues. When the boy returned home in the fall, his father was pleased and astounded by the growth and insights the boy exemplified.

Yellow Wolf, a Nez Pierce warrior, explained:

I was a boy of about thirteen snows when my parents sent me away into the hills. It was to find my *Wyakin* (Spiritual helper) ... Gave me one blanket, but no food. I might go fifteen, maybe twenty, suns with nothing to eat. But could drink water aplenty. Only trees for shelter, and fir brush to sleep on. I might stay in one place three nights, maybe five nights, then go somewhere else. Nobody around, just myself. No weapons, for nothing would hurt me. No children ever get hurt when out on such business. (McWhorter, 1984, p. 27)

These accounts of Chief Joseph and Yellow Wolf form the guiding base of the Anasazi program. We are taking the young people back to nature, so they can hear the singing in the valleys, and find their *Wyakin*, or their spiritual helper. In order to make it romantic and less threatening for the children who are entrusted to us, the trail experience is centered around true principles utilizing primitive skills. Anasazi uses Indian lore and culture as the vehicle to touch the Young Walkers' hearts. This allows the Trail Walkers [staff] to be creative as teaching moments arise on the trail (Sanchez, 1994). The far-reaching effects of true principle teachings are found in the following story of a Young Walker called Walking Bear:

I had many opportunities to start over at Anasazi in a ceremony called a blanket stepping. In the stepping, I laid out all my belongings and I was asked to leave behind anything that might prevent me from completing the program, such as drugs or cigarettes. In this ritual, I left my bad habits behind and took only what I needed with me. (Walking Bear)

This clear and direct approach gives the Young Walker an opportunity to apply this principle to his way of life both on and off the trail. Walking Bear continues:

Throughout my life, I can move on by losing bad habits, by getting rid of things I really don't need to survive. It's not only physical things but things like grudges that can hold me back from moving forward in my life ... Now that I'm home, I have the opportunity to use what I

learned at Anasazi. There are always warning signs that tell you that it's a bad situation, such as a rattle on a rattlesnake that warns you to stay away. When I hear about a party and I know there will be drugs or alcohol there, in my heart I hear the rattle – and stay away. That reminds me of a story I read out in the wilderness about a young Brave who set out on his Walking to find out who he was. In his Walking he hiked atop a huge peak. At his feet he saw a rattlesnake and it said to him, "Pick me up and put me under your clothing and take me down to the valley because it is too cold for me up here." The young Brave said, "You are a rattlesnake. If I pick you up and take you down, you'll bite me at the bottom." The snake said, "Oh, I promise I won't bite you." So the Brave cautiously picked it up. When the brave set the snake down at the bottom, it coiled and struck. The brave said, "But you promised." The snake then said, "You knew what I was when you picked me up." It's the same way with drugs. I know what it's going to do to me when I pick [it] up, but it's my choice to stay away. (Walking Bear)

In today's present predicament, we must not bear around the bush. We are in a real battle for their lives! In a very evil and subtle way, children of all ages are being set up in a vicious faultfinding circle that separates them from their parents, spiritual leaders, and their Creator. They are cleverly led astray into dark shadows where they lose their way.

Listen to the voice of a former Young Walker, Running Red Fox:

I must have been twelve or thirteen the first time I ever used drugs. It was my favorite thing to do. Every weekend, every day; every excuse. My use continued at a rapid pace for the next three years, ever worsening into bigger amounts and harder drugs. By my sophomore year, as suddenly as a brick wall, things started to crash down on top of me. (Running Red Fox)

So I ask you where were the "friends" of Running Red Fox when the brick wall came crashing down? Why didn't they come to his rescue?

No wonder Black Elk prays:

Great Spirit, Great Spirit, my Grandfather – all over the earth the faces of living things are alike. With tenderness have these come up out of the ground. Look upon these faces of children without number and with children in

their arms, that they may face the winds and walk the good road to the day of quiet. This is my prayer; hear me! The voice I have sent is weak, yet with earnestness I have sent it. Hear me! (Black Elk, 1988, p. 6)

Are the children the only ones which are targeted? You and I have not gone unnoticed. Nor are we ignored. Somewhere along life's path we come across the "mid-life crisis." This sinister idea is appealing to the carnal desire in men. Its goal is to destroy the relationship between spouses. One day the man gets up and looks at his wife and thinks she is unattractive. He goes out and buys a motorcycle and a black leather jacket and starts chasing his secretary. When his wife, the mother of his wonderful children, inquires regarding his strange behavior, he hollers, "don't bother me, don't you know I'm going through my mid-life crisis!"

It has been my experience that the more I desire to be an answer to someone's prayer, the more intense the pulling away by invisible hands becomes. Because we have chosen to be helpers at the noonday hour, we have to withstand the heat as the temperature rises. Our children and those whom we work with depend on it; our wonderful spouses and others expect it. Our ears must not tune in to the dark whispering of the "Invisible One Without." Our task is to expose the poisonous counterfeit of truth and show a way out of drugs and life-shattering choices.

At Anasazi, the children come first. We come second. To free themselves from worldly cares, I counsel our people to "drop their burdens at the gate" and tend to the needs of the Young Walkers on the trail. We strive to remind ourselves that the Anasazi way is not to change the behavior of the Young Walker or their parents, but to provide opportunities for the heart to be touched, so the change can come willingly from the "One Who Stands Within." Then the change, like clear water, will flow without compulsion.

The whole purpose of Anasazi is to help Young Walkers go home to their families with growth and insights from the Anasazi Wilderness Walking, to begin once again walking together as a family. In October 1986, F. Burton Howard said:

Some years ago it was fashionable in certain circles to hear the phrase, "you can never go home again." That is simply not true. It is possible to return. It is possible for those who have ceased to pray, to pray again. *It is possible for those who are lost to find their way through the dark and come home.* And when they do, they will know, as I know, that the Lord is more concerned with what a man is than

with what he was; and with where he is than with where he has been. (Howard, 1986, p. 76)

This inspired declaration gives hope to me and the Anasazi helpers who at times need additional strength to continue reaching out. It gives us the confidence to assure both the parents and Young Walkers that "it is possible for those who are lost to find their way through the dark and come home" (Howard, 1986, p.76).

As the Wilderness Walking concludes, Young Walkers are reunited with their parents in the Lone Walking camps for the *Talking of the Heart*. The wilderness setting gives the parents an opportunity to see their child and themselves from a different perspective. It allows the possibility of beginning a new relationship of trust and a foundation for a new beginning. A mother wrote about the insights which came to her during the "solo" experience with her son:

Our time on the trail with [our son] was a highlight of this experience. He was so eager to leave but he did a great job of caring for us in the wilderness. The hardest part was holding back and letting him be responsible and do all of the work and the caring. I think that time in the wilderness helped the lessons of Anasazi sink in, that we needed to let him be himself. We needed to lighten up and let him grow up and be responsible. He is an awesomely good and capable kid and worthy of all the love we can give. We had gotten distracted by a lot of rules and structure of parenting, and trying to control behaviors.

She then concluded with this wonderful understanding:

The most valuable lesson I learned from our Anasazi experience is that mostly [our son] needs to be loved. We need to let a lot of the everyday conflicts go: trying to be right, or the "good" parent isn't the answer. I am thankful for the little things that indicate forward Walkings, and try to trust that now he will at least be bothered by backward Walkings, if not eliminating them. No matter what direction [he] goes in the future, we are so appreciative for this chance at a new beginning, without the old baggage. It is a fresh start for our family.

At Anasazi we are blessed to have Mother Nature as a Holy Place without walls. The question you might wonder is, "what would Anasazi do if the wilderness were to be removed? What approach would Anasazi use to reach the

heart of the *One Who Stands Within* in an environment other than a wilderness setting?"

It has been my privilege to have been involved with human needs in places other than the wilderness. And I want to say to you today that the approach, whether we are in a wilderness setting or a plush air-conditioned office or home, does not change much. Distraction might be an obstacle to overcome but the principles of helping are the same.

The journey of discovery as a helper to young people has been long in the making for me. And I sense it will continue until I get it right. It has also taken mountains, deep canyons, and deserts for the thought that came from the "One Who Stands Within" to take a profound meaning in my life. This came to me as I was out walking in the desert thinking about the young people. This is the thought: "How sacred is the individual who walks the earth and whose path has crossed my way?" That thought gave me a different insight to the young people we work with.

An elderly Navajo best describes how I feel about those I walk with today. He said:

Our fathers used to be with your fathers in the long ago, but then we came to a division in the road with a great stone in the middle. We went one way and you went the other. We went around that big rock for a long time, but now we are back together and we will always walk together from now on. (Kimball, 1982, p. 594)

For me and these wonderful Young Walkers and parents whose paths have crossed my way, "the great stone in the middle" is no longer there, because "we are back together and we will always walk together from now on."

But as long as I am mortal man with weaknesses to overcome, I have to remind myself that the principle of "ascending together" cannot be done unless I see others as our Creator sees us – with a seed of greatness and with potential to succeed.

I close with this thought: "Whereas, one who is able to stand forth and say 'I know,' testifies of himself *because of the knowledge that is within him*" (Talmage, 1912, p. 128).

Ezekiel C. Sanchez (aka "Good Buffalo Eagle") is currently President and Chief Executive Officer of the ANASAZI Foundation, a non-profit, licensed wilderness youth treatment program located in Arizona. A Totonac Indian born in Mexico, he is the only one of 16 siblings to learn English. He attended Brigham Young University on an art scholarship, led wilderness survival courses with Dr. Larry D. Olsen, and eventually became a

full-time staff member in the Department of Youth Leadership at BYU. His knowledge of plants and ancient skills is unparalleled, and he is widely respected for his unmatched ability to track and travel with little or no water through desert terrain. He has served on President Eisenhower's Council on Children and Youth, as a member of the American Indian Service Board, as Area Director for LDS Seminary and Institutes in the Navajo Nation, and as Director of Training at the LDS Mission Training Center in Provo,

Utah. He has also served in numerous positions in the Church of Jesus Christ of Latter-Day Saints, including serving as bishop of a ward consisting of members of 30 different Native American tribes.

Address for correspondence: Ezekiel C. Sanchez, ANASAZI Foundation, 1424 South Stapley Dr., Mesa AZ 85204. Phone (480) 892-7403 or (800) 678-3445. e-mail: <ezekiel@anasazi.org>

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PRESENTED AT THE FALL 1999 AMCAP CONFERENCE ~ OCTOBER 1, 1999

Using a Spiritual Model to Transport Us Through Life's Passages

ELDER JOE J. CHRISTENSEN

*First Quorum of the Seventy
The Church of Jesus Christ of Latter-day Saints*

To begin, I would like to invite you to utilize the miracle of imagination and transport yourselves to the Holy Land north of the Sea of Galilee. The location is in the "Coasts of Caesarea Philippi," near the head waters of the Jordan River, where the Savior conducted a secondary opinion poll among his disciples (Matthew 16:13-19). He asked them, "Whom do men say that I the Son of Man am?" In their responses they informed him that "Some [say that thou art] John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." After he had heard what others had said, He asked them a more pointed and personal question: "But whom say ye that I am?" You remember that it was the powerful Peter who responded, "Thou art the Christ, the Son of the living God." That was a bold and significant declaration for one of Jewish background to make since they as a people had been waiting for centuries for the coming of the Messiah—or the Christ. The Lord confirmed the validity of this declaration by assuring Peter that "flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven" and further, that "upon this rock I will build my church; and the gates of hell shall not prevail against it." Some of you may be wondering what this has to do with AMCAP as an organization and the topic of "Using a Spiritual Model in Transporting Us Through Life's Passages." I submit that it has much to do with both. First, regarding this organization of counselors and psychotherapists who share common religious roots: I have watched this association for many years—earlier, on the playing field in its vestigial stages—and due to

schedule conflicts in the past many years, I have been an interested card-carrying observer from the bleachers. I have appreciated the opportunity to serve, though, in a very limited way, as one of what are called the "AMCAP Fellows."

Commendation is in order to all of you who have chosen your helping profession and have diligently strived to maintain all you do on the sure foundation of that "rock"—your testimony of the Savior, and of Restored Gospel truths and principles. You are a unique and influential group, accomplishing much good, and will continue to do so with the trust and confidence of those we sustain as living prophets, as long as you remain on that "rock." I am confident that were the organization to take a turn away from these solid moorings of testimony and commitment to the Savior and the Restoration, the "gates of hell" may prevail and AMCAP would flounder and eventually disintegrate. Next, relative to my assigned topic of "Using a Spiritual Model in Transporting Us Through Life's Passages," I hope it will become obvious that having faith in Christ is the sure foundation on which we personally can successfully be transported through whatever transitions and passages we face in life.

In the invitation to share this time with you, I was asked by your leaders to focus on aging, retirement and the ultimate mortal transition of death and how the Spirit may be of assistance in making these transitions. They must have wanted to have a real live case study to present this topic and so here we are—both aging and retiring. As a consequence, much of what I say will be autobiographical.

Since August 15, we had begun the process of retiring—and

things seemed to be going along well for a total of nine days when I received a call from President Hinckley and the conversation went something like this:

"Would you be willing to accept the call to go to San Diego and serve as Temple President and Matron – beginning September first?"

I responded, "Yes, we would be willing – did you say September first?"

"Yes. That's in just a few days."

"President, we will be there," and that was the end of the conversation.

President Clifford Wallace's wife, who was matron of the Temple, was very ill and President Hinckley obviously felt that their release should be sooner rather than later in order to permit President Wallace to spend those last days without the burden of Temple responsibilities on his shoulders. The timing of the call proved to be appropriate since Sister Wallace passed away about two weeks after we arrived.

Since the call, we have begun to make another kind of passage in our lives, and for the past month have felt like we have been drinking out of a fire hydrant, because there is so much to learn. Even though for years we have attended the temple with some regularity as patrons, we never had a glimmer of the multitude of organizational complexities that go on behind the scenes in the operation of a temple. They include the scheduling, calling and releasing of 2200 temple workers who in many cases are in their retirement years and making meaningful transitions in their own lives.

In 1997, the First Presidency and Twelve decided that the area authorities should be ordained seventies and function in their areas with most of the authority granted to general authorities. President Boyd K. Packer gave a speech assuring them that they were, in effect, full-fledged and authorized seventies. He made an adjustment in Gertrude Stein's poem, "A rose is a rose is a rose" and used as his theme, "A Seventy is a Seventy is a Seventy." Not long thereafter, one of the general authority seventies who had been granted emeritus status said, "A seventy is a seventy is a seventy – until he's seventy."

Well, that year has come in my life. For the past six years or so, I served in the Presidency of the Seventy. Then I was released from the Presidency as of August 15th, when all the changes were made in area and headquarters assignments for the seventies, and began to make that transition. In exactly twenty-four hours from now, in the afternoon session of General Conference, most likely a representative of the First Presidency will announce the "granting of emeritus status" which will signal in effect my retirement from active service

as a general authority, and another transition in our lives will begin. At that point, rather than being a member of the First Quorum of Seventy, I will return to our stake and ward and participate in the High Priests' Group.

There will be no more assignments to stake and regional conferences where we are treated with such deference. Upon returning home from one stake conference assignment, Presiding Bishop Victor L. Brown's wife said, "Well, who has been spoiling you this weekend?"). There will be no more training responsibilities in various parts of the world with area, stake, mission and temple authorities: no more assignments to sit on the stand to preside at meetings—even in our home ward, by the way; no more direct and regular contact with the First Presidency and the Twelve and other colleagues among the General Authorities in meetings at Church Headquarters and in the upper room of the Temple, and so on.

Making these transitions requires a multitude of adjustments in thinking, feeling and schedule. The timing of these changes does not come as a surprise.

We have known for years that upon reaching seventy, a seventy does not continue to function as a seventy. It is, just as many of you who have served in ward and stake callings know, that in three, five, ten years or whatever, you will be released. Sooner or later, we all need to make that transition back to being a regular member of the ward with the ongoing responsibility of living under covenant rather than under call while someone else receives the opportunity to grow and develop in whatever position we have occupied. The reality is that with every call we receive there is a built-in release at some time in the future on this side of the veil. There are, however, a few exceptions. We were reminded of this when President Faust, at the conclusion of a stake conference, turned and said to the recently released stake president, "President, now that you are released, you'll wake up in the morning and life will go on. With me, when I'm released, I'll wake up in the morning and I'll be dead!" There are a few exceptions – about fifteen of them, to be exact – who will not be released on this side of the veil. With all the rest of us, a future release date from whatever calling we have is built in. That is one of the reasons that while we are in whatever calling, we should serve just as it says we should in the scripture, "with all of our heart, might, mind and strength" (D&C 4:2).

How do we cope with changes such as releases, retirement, aging, and ultimately, the transition to the other side of the veil which come into our lives at expected or unexpected times? How can the Gospel, the Spirit and our system of values help us navigate through these transitions successfully? I

would like to share with you three practical suggestions that could be of assistance.

First, take a positive view and celebrate the transition. Let's begin with aging: If we live long enough, we are all sure to experience it and its effects. I notice in the audience a few of you who have dyed your hair the same color as mine. I'm reminded of a little tradition my wife Barbara and a friend have of exchanging birthday cards each year, all having something to do with how old each is becoming. The last one Barbara received had a picture on the front of a frumpy older lady dressed in dowdy clothes and the caption read, "When you get to be as old as you are, you need to remember one thing." Then turning to the inside cover it reads, "And if you do, you are way ahead of the rest."

Among a variety of adjustments in aging, the time does come when we experience changes in how the blood circulates to the brain. One friend told another, "You are getting old enough that you ought to start thinking about the hereafter."

His response was, "I already am. When I go into a room, I think, 'What am I here after?'"

When release, age, and retirement come, take a positive view. Celebrate the change. In my case, I thought of the blessings that come with the gift of time:

- time to do so many things I had not found nor taken the time to do while in active service. Even if the Bishop of our ward didn't feel inspired to call me to any position, there would still be more for me to do than could be done in the time available. I knew I could find life meaningful – living under covenant rather than under call. There were so many things that came to my mind that could and should be done. Fortunately, a variety of them are of value even beyond this life. Here is a portion of my list:
- Family History – I'm still hoping and praying that I will not have to appear before the judgment bar of the Lord without having done more than I have done to date.
- Personal history – going through and putting together files, photographs and writing – for behold, "there is much unorganized."
- Vegetable and flower gardening – have you heard of the "Garden of weedin'?"
- Art – watercolor and oil painting – I have always wanted to learn more about painting. It reminds me of an older brother I was talking to the other day who after retirement had taken an art class. His teacher asked if he would like to have the painting he had been working on put on display with oth-

ers of his students. He responded, "No, I have sold it." "You have already sold your painting?" the teacher asked. "Yes, I sold it to my wife for fifty dollars, with the guarantee that I would not be hanging it in our home."

- Our little dry farm in Banida, Idaho needs a lot more help than I have found time to give in the last few years.
- Writing – not an attempt at something necessarily of general consumption but especially what I hope would be of some value to our children and grandchildren.
- Travel to some of those places we have wanted to visit but have not had the opportunity to this point.
- Taking advantage of the time to read and really study in depth so much of what I have not found or taken time to do. There are so many books I have yet to read.
- Having time to do something with a few of those carpenter's tools in the "Tuff" shed in back of the house. I have a grandson who asked me if we could go out and build something. I said, "What would you like to build?" He said, "It doesn't matter – just if we can do it together."
- Golf and other physical activities. I enjoy golf and I have overcome all those problems in the game except two: distance and direction. I could also do a lot more walking with my wife, Barbara. I've heard that walking is the universally best exercise and while doing so, we are able to solve most of the problems of the world.
- Grandchildren hikes take some time and effort but I don't know of many things where I feel both my time and effort are used to more advantage.
- Helping others – neighbors and family. There are all kinds of help I could give to our children and grandchildren – and that ranges all the way from building and flying a kite, making a slingshot, or helping lay sod in one of the yards.
- Temple attendance and service. We likely underestimate the great value this service is not only to those on the other side of the veil but also to those of us who have arrived at the age when we need to find something more meaningful to do with our lives than merely lowering our golf score.
- Volunteer service is another option. How about that soup kitchen or helping with a multitude of projects in the inner city, or wherever?
- Chores around the house. I have a long list of chores that should be done around the house and the yard, such as repairing or replacing that leaning fence, helping to see that the sprinkler system covers more effectively, etc. My list is only exceeded in length by the one that Barbara has for me to do.

- The piano and guitar. I love music and enjoy entertaining myself on either the piano or the guitar, but really, I should learn to play more than the two or three missionary hymns and the few chords I learned to play on the guitar a half century ago.
- Firesides with children and grandchildren. With our six children and twenty-eight grandchildren, we could and should have more scheduled couples and grandchildren firesides, reunions, etc. These activities have provided us with some of our most meaningful discussions and opportunities for positive parenting and grand-parenting input.
- Church service. After all of this, there may still be something the Bishop would like us to do in the ward as a home teacher or whatever but if that were not to come, as you can see from this list or the one you would develop for yourself, one does not need a formal calling or regular nine-to-five job to keep genuinely occupied with meaningful things to do after retirement. We should remember that it is of even more importance to live under covenant than it is to live under call. With a wide range of interests and participation, the Spirit can help make almost any passage successful to a new stage in our life.

Second, write the “Things of My Soul” (see 2 Nephi 4:15).

At times of major transitions in our lives, there is value in thinking and writing about what some have come to call “The Things of My Soul” – the things that really matter most in our life. Recently, I was assigned to do what has become a tradition among the seventies at the time of release. We have the assignment to speak to the other seventies on the subject of “The Things of My Soul.” It caused me many hours of deep reflection on what matters most to me. I was grateful that as a result of the restoration of the Gospel, we have a remarkably helpful system of meaningful values. Unfortunately, many in our society do not have a system of values that strengthens them. During the years of the “Hippie” sub-culture, I remember reading a sobering comment from an author who wrote about two young men as follows:

He was a senior, an outstanding student and leader in one of America’s best schools. He had much to be proud of, but his words were somber, “This is a world of madness, absurd, stupid, nothing solid. There are no values to depend upon.”

About the other, the author wrote:

“At Andover, a seventeen-year old, tie askew, plaid jacket wrinkled from never being hung up, looked across the campus where elms towered above gray stone buildings. He spoke hesitantly, “I have no values because there is no basis for

them. I haven’t any goals because I don’t know what to aim for.” (Cumiskey, 1962)

Unfortunately, that situation hasn’t changed much in the last thirty years; there are many who feel similarly today.

Abraham Maslow (1959) wrote that “our prime disease is valuelessness. It is a state variously described as amorality, restlessness, emptiness, alienation, hopelessness, the lack, in short, of something to believe in and be devoted to.” Things have not changed much for many around us today. Maslow went on to say: “We need a validated, usable system of human values that we can believe in and devote ourselves to, because they are true rather than because we are exhorted to believe and have faith” (Maslow, 1960, p. 3).

That is exactly what we have in the Gospel – a “validated, usable system of human values that we can believe in and devote ourselves to because they are true rather than because we are exhorted to believe and have faith.” Having this system of values makes sorting out what is most meaningful to us much easier.

Many years ago, I experienced what in one way was a personal revelation that changed my life and helped me to appreciate what really matters to me. Sharing it with you may be of some value. Some motivation for doing what I did may have come from the lines in the hymn we all know so well:

*When upon life’s billows you are tempest tossed
When you are discouraged thinking all is lost,
count your many blessings
Name them one by one
and it will surprise you what the Lord has done.
(Hymn #241)*

I did that. I sat down and wrote on a sheet of paper a list of the blessings in my life that I thought were important to me. I wrote them in whatever order they came to my mind. Then I sorted them out by priority. Which one was the most precious, next most, and so on down the list. One of the impressive things to me about the experience was to read my list and note that at the top were several blessings that are so important to me that I would pray for the courage to give up my mortal life to defend them. Blessings at the top of my list were my faith, family and freedom.

I had difficulty in deciding how to order the blessings of my faith and my family, which should be first and which should be second. I finally decided to consider them a tie for first place because in the Gospel they are so closely linked together. On further consideration, however, I imagined a situation in which my wife, Barbara, were to say to me something like, “Joe, I’ve had

it! It is either your testimony of God, the Savior, the Prophet Joseph Smith, the Book of Mormon and the Restoration of the Gospel – or me. If you will deny all that, I will stay with you. If you will not, I'm gone. What will it be?" It was then I knew that I could not deny my testimony even if it meant losing the precious blessings my wife brings into my life. I am confident that if Barbara were given a similar choice, her testimony is firm enough that she would decide the same. I would be the one gone in order to preserve her testimony. That is one of the reasons Barbara is so precious to me. We share a common conviction.

We know where each is coming from in the area of commitment and we know that it is through the restored keys of the sealing power of the priesthood that the love we share as sweethearts for each other and as parents for our children is meant by the Lord to last forever. We place that faith and testimony first on our list and then, our family comes next.

When I think of family, I also include the profound influence for good my parents had on my life. I find myself thinking more and more often about what a blessing they were. I was their oldest son. My sister, Coy, was the oldest child.

Mom and Dad hadn't had any experience in naming sons and so when it came to naming me after my father, whose name was Joseph, in their practical and down-to-earth way they determined that since everyone would likely call me "Joe" anyway, that is all they gave me and I became "Joe Junior." A few years ago, when a friend found out that my name was Joe and not Joseph said, "Out of deference to the Prophet, you ought to change your name to Joseph."

I responded, "Well, out of deference to my parents, I will leave it as they gave it to me."

But somehow for me, as I was growing up, my parents seemed to know just what to do. On the farm, especially during World War II when finding available hired help was not easy, we learned to work with the cows, the irrigation turns, and on tractors in the field at an early age. There were many five-to-nine days rather than nine-to-five days. Even though there were times – while hauling hay on hot summer afternoons, or the early and late work with the milking chores – when we wished we could have the life of our city friends. As I think back on it now, I will always be grateful for learning the lessons which came from that work in those early years. We have tried to pass that benefit along to our children and hope for it in the lives of our grandchildren. My parents were always kind, gentle and deeply committed to the Gospel.

Neither my father nor mother ever physically punished me. They never laid a hand on me in anger and yet somehow they were able to cause me to feel that I never wanted to do anything

that would embarrass or disappoint them. Even though I am sure there were occasions when I did both, they always made me feel supported and loved. For nine years, Dad was Bishop of our little ward in Banida, Idaho, and rather than rebelling as the Bishop's son, I felt an obligation to do what I could to be supportive of him and encouraged my friends to do the same.

One day I had a conversation with Dad about some acquaintances who had rebelled against their father's domineering and autocratic rules in their family, where there were a host of regulations, "do's" and "don'ts," restrictions, seemingly unreasonable groundings, and sometimes even harsh physical punishments. After thinking about the situation for a few moments, Dad said, "Well son, I've always thought that if parents don't make many rules beyond what the Gospel teaches, the children won't break many rules and won't need to be punished." My folks always made me feel that I was respected. They always made me feel that I was better than I am. More and more I appreciate them for that and those feelings have become some of the important "things of my soul."

My mother's influence on me has been profound. She was the most cheerful, optimistic and Christian person I had ever known. She had a love for life—all kinds of life – that had a powerful effect in my own. To illustrate, I remember a friend and I had been in the hills north of Banida with our .22 rifles hunting jackrabbits. We came across a rattlesnake and had shot and killed it. We brought the rattles home as a trophy. That night at the supper table I shared with some pride the experience of our conquest. I will never forget the gist of my mother's response. She said, "Sonny, don't you think that rattlesnake enjoyed living? There are hundreds of rattlesnakes on that mountain and killing one of them won't make any difference." All of a sudden my heroism didn't seem so heroic after all. Likely that is one reason I came to a stage in my life when it is difficult for me to take the life of almost anything (I probably should confess that to this point, flies and mosquitoes haven't risen to that level of concern).

Even though I must confess I am not anxious to move on to the other side of the veil, I still look forward to the day when I will have another opportunity to sit down and have a good visit with Dad and Mom. I will want to verbally thank them again for contributing so much to what I feel are my most precious blessings – those blessings that money cannot buy, because they are without price, and consequently, are priceless. Just by counting your own blessings and putting them in order of priority will help you "lift up your heart and rejoice." The strength and spirit that come from doing so can help us make life's transitions more successfully.

After faith and family, on my list of my most precious blessings, comes freedom. How I appreciate living in a land where our basic freedoms and inalienable rights are protected! I'm so grateful for the Constitution and the Bill of Rights that strive to preserve life, liberty and the pursuit of happiness. I had that blessing of freedom and its importance to me tested in 1953. It was during the time of the Korean "Police Action" that seemed more like a war to us since 25,000 American servicemen's lives had been lost, including that of one of my cousins who was very near my age. It was a time of what they called "Universal Military Training." In other words all the young men who were physically and mentally able were required to fulfill their military duty. I was involved in training to become an officer in the Air Force. At about the same time I received the anticipated orders to active duty, Barbara and I had just found out that our first child was expected. I was to report to Sewart Air Force Base in Tennessee to be processed into active service on July 29, 1953. It was a time of bitter fighting in North Korea. I fully thought that within six months after entering active duty, I could likely receive orders to go to Korea as several of my friends and relatives had done. It was a time of serious thought for me. I weighed my values at the deepest level. I did not like the idea of leaving Barbara and the son or daughter we were expecting (back in those days, times were more unsophisticated so we never knew whether it was to be a boy or a girl; all we hoped and prayed for was that it would be a "healthy little Mormon"). The prospect of leaving home, family, country and going into the unknown where lives were daily being lost was not of casual concern. The Cold War was at a heated peak. Russian communism was firmly entrenched. The threat of the North Korean communists with the backing of the billions of red mainland Chinese dominating northern Asia then, and in domino fashion, the conquest of all of southeast Asia seemed very real to me. The expressed goals of the communists were international revolution, the destruction of democracy, religion and finally worldwide domination. This could be the loss of freedom and those basic inalienable rights for all of us. In the process of weighing all of this, I sincerely came to feel that I was willing to do my part to help defend those values I considered so important. I decided that I would willingly go and serve to the best of my ability wherever the military was to send me. As it turned out, while Barbara and I were en route to that first active duty assignment, a cease-fire agreement was signed at Panmunjon. And so, I don't have any war stories to tell anyone. I served at the Charleston Air Force Base in South Carolina and we had a marvelous growth experience in the Church and the military. Today, thinking of the things of my soul and those blessings that are most

precious to me, if the same threat to our freedoms, families and country were to present themselves again, I would willingly sign up and do all I could to help defend them.

I believe that standing up for freedom is what we all did in the confrontation we had in our pre-mortal lives before coming to this earth. We chose to defend freedom, the possibility of eternal progression, and the prospect of our families becoming eternally linked in a mortal setting – a setting in which we would be tested to see what our decisions would be when given full opportunity for choice between good and evil.

It seems to me that in the Church we occasionally have some semantic problems distinguishing between freedom and agency. Sometimes we hear that in the pre-mortal war in heaven, Lucifer was attempting to "take away our agency." In my opinion, Satan's plan was not to take away our agency but rather the freedom of exercising our agency. I recognize that we do not have all the information we undoubtedly will receive some day in the future on this significant subject, but until further enlightened, I choose to think that agency is a given rather than a gift – and that agency is an essential component of the individual eternal intelligence that is a component of each of us. We read that intelligence "was not created or made, neither indeed can be" (D&C 93:29), because it has always existed and, I believe, literally cannot be destroyed (D&C 93). For me intelligence and agency are two of those marvelous eternal things that set our LDS faith uniquely and powerfully apart from the sectarian religions of the world. All of this relates to my feeling that freedom and its defense must be high on my list of values and "things of my soul."

Third, and finally, remember the "Plan." The existentialistic philosopher, Soren Kirkegaard, referred to what he called "that awesome chasm of death" (Kirkegaard, 1993). That awesome chasm is what death is for anyone who does not have the blessings of knowing and believing what has come to be called the "Plan of Redemption" (Alma 22:33), the "Plan of Salvation" (Moses 6:62), or the "Great Plan of Happiness" (Alma 42:8)). The Spirit can be of great assistance to us when facing that ultimate mortal passage from this life, when death is imminent, by remembering "the Plan."

Just a few months ago, I was reminded of the mortal finality of death in a very vivid way. My sister, Coy, just older than I, had cared for years for my brother-in-law, John, who was stricken years ago with slowly deteriorating Multiple Sclerosis. His difficulties had progressed to the point that around-the-clock care was needed. Coy was the care giver. Then one day, noting that she was not feeling well, Coy went

to the doctor for a check up. Problems were discovered. She was immediately and directly hospitalized and from that point never was able to return to their home. An inoperable, metastasized, stomach and liver cancer was discovered and two months later she was at death's door. It pains me even to talk about it because, as brother and sister, we had been very close. At her request, I came to the hospital for a personal and private visit. The concern for her husband, John, and his care were uppermost on her mind. She was grateful that an adequate center had been located which could provide the around-the-clock care he needed. Her children and grandchildren were mentioned with deep feeling. Then, she described her condition and the doctors' grim prognosis indicating that there was nothing to be done except increasing the pain medication in an effort to keep her as comfortable as possible. She discussed dying and the very difficult question of whether or not removing artificial life support would be acceptable to the Lord and a right thing to do under the circumstances. I assured her that the decision, as difficult as it was, would have to be hers, but knowing that all had been done medically as well as through our combined faith, prayers, and Priesthood blessings, dying naturally would not seem to me to be contrary to Divine will. She made her decision, said good-bye to all her loved ones and then taught all of us a great deal about dying with dignity. Then, she was gone.

In one of her last conversations with her Latter-day Saint doctor, she said that she would like to be buried with a current temple recommend. He said, "I don't think they use them over there." She said, "I want to be buried with my current temple recommend anyway." The Bishop and Stake President came for the interviews and she was buried with her current temple recommend, just as she wished. The "Plan," the "Rock," the Spirit – and their significance – were uppermost in her mind as she made that final mortal passage to the other side of the veil.

In summary, if we want to have the blessings of the Spirit in making successfully the various passages in our life that

result from aging, retiring – and finally, dying – we will be helped if we remember to:

- Think positively and celebrate retirement or release. It is more important to live under covenant than it is to live under call.
- Think of and write the things that matter most to you – "The Things of My Soul."
- Remember the "Plan" that lets us know who we are, our purpose in life and what we can look forward to in the life to come

If we do all this, the Spirit will be with us. Our testimony of the Savior and what He has done for us will be increased and we will remain on that "Rock" – firm and immovable regardless of the difficult passages we have to go through in our mortal lives. I am eternally grateful that in the Restored Gospel of Jesus Christ we have that "validated, usable system of human values that we can believe in and devote ourselves to, because they are true rather than [merely] because we are exhorted to believe and have faith." With you I testify that Jesus is the Christ, the Son of the living God and upon this "Rock" we can successfully build. In the name of Jesus Christ. Amen

Elder Joe J. Christensen has been a member of the First Quorum of Seventy since 1989, and currently serves as president of the San Diego Temple. He graduated (PhD) from Washington State University, and has served as Associate Commissioner of Church Education, as president of the Mission Training Center, and as president of Ricks College. Elder Christensen holds an honored place in AMCAP: he was one of its original Founders, served as a member of the 1976 Committee that formulated AMCAP's Bylaws, and served a 3-year term (1978-1981) on the Governing Board. He also served twice as chairman of AMCAP's predecessor organization, the LDSPGA. Elder Christensen's last assignment before attaining Emeritus status as a General Authority was to present this address to AMCAP at the 1999 Fall Convention.

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KEYNOTE ADDRESS PRESENTED AT THE FALL 2000 AMCAP CONFERENCE

OCTOBER 6, 2000

“Spiritual Roots of Ethical Marital Therapy”

WENDY L. WATSON, PhD

Brigham Young University

What a privilege it is to speak with you today, especially because it's the day before General Conference. What a feeling to be right here! Right next to our ever-expanding Temple Square, where, for the next two days, heaven and earth will come together in a most profound way. This morning, I pray that I may speak with the Spirit and that you may listen with the Spirit, so that if there is a concern or question regarding spirituality and ethics that has been weighing on your mind and heart, you may have it answered—not necessarily because of anything I will say, but because of what the Holy Ghost will help you hear.

Brothers and sisters, as Mormon counselors and psychotherapists, we should be the most ethical therapists on the planet! Actually, we should be beyond ethical! We have had the privilege of being immersed not only in the waters of baptism, but in the grand truths of the restored Gospel of Jesus Christ! Are we living up to those privileges? Do our professional lives reflect our privileged view of eternal life?

I love the story of Konrad Lorenz, a famous ethnologist (Watzlawick, et al., 1967, p. 20). One day in his back yard, he experimented with “imprinting” baby ducklings—that is, getting them to respond to him as though he were their mother. To do so he walked in figures of eight as he crouched over, constantly quacking and glancing over his shoulder. Dr. Lorenz was congratulating himself on his spectacular feat of

getting these baby ducklings to follow him and attach themselves to him—and perhaps was thinking about writing up the results for a peer reviewed journal—when, at the very moment of self-congratulation, he looked up, right into the faces of a group of tourists passing by!

They looked horrified! Why? Because from the tourists' vantage point, the baby ducklings were hidden in the grass and could not be seen. Consequently, all they saw was a crazy old man with a long white beard waddling in circles and quacking! Without the fuller picture—that is, without seeing the baby ducklings and knowing the intent behind Konrad Lorenz' quacking and circling behavior—this brilliant ethnologist's imprinting experiment looked only like craziness!

As counselors and psychotherapists, we understand that a situation remains unexplainable, and can never really be understood, until our view is enlarged to include all the relevant elements. That's a basic axiom of our work. We understand that we need the widest angle lens possible to make sense of many situations. We know that if we only use a zoom lens, as helpful as that lens might be, there are crucial elements that will go unnoticed—and, therefore, our assessment of the situation, and our responses, will reflect an impoverished view.

For example, think about zooming in on a picture of a

young boy looking down, while eating a very small piece of bread. With only a zoom lens, we might conclude that this is a poor, sad child in need of food and companionship. But, with a wide-angle lens, we see the boy is sitting with his family on a church bench. And we realize we are witnessing a sacramental moment. What a difference a larger frame makes! What a difference being able to see more elements of a situation makes! What a difference being able to see the fuller picture makes!

As Mormon counselors and psychotherapists, we have access to a fuller picture. As members of the Church of Jesus Christ of Latter-day Saints, we have access to grand elements of the eternal picture of life that can provide us with a fuller, richer understanding of whatever situation we are viewing. We have access to wide-angle lens truths about premortality, the Fall, the Atonement, resurrection, Priesthood power, saving ordinances, eternal life and eternal lives. These truths richly expand our view of this mortal life—its purpose, problems and possibilities, even in the midst of confusing difficulties.

Yet I wonder if, in our professional lives, we sometimes—metaphorically speaking—join the horrified tourists in the Konrad Lorenz story. Even though we've been given the eternal view, do we sometimes replace the wide-angle, gospel-truth lens with a worldly lens, blocking out our broader knowledge both of the baby ducklings and of Konrad Lorenz' imprinting intent—so that we can be accepted by the group of tourists (even if they are uninformed and myopic tourists),

Do we sometimes live professionally far beneath what the gospel lens has shown us? And, if we do, are we really being ethical? Is it ethical to settle for a picture of a situation which has been taken, developed and framed by the best the world has to offer, but is pathetically constricted when compared to the view afforded by wide-angle eternal vision and Spirit-enhanced perception? And, is it ethical, if after paying the price for the unobstructed gospel view, to then make clinical assessments, offer interventions, and conduct research based on an impeded view offered by the world's zoom lens—a lens which often is clouded, and sometimes totally corroded and distorted?

With the further light and knowledge we have received, is it ethical for us to only live by the world's ethical standards, and not by eternal standards? Elder Bruce R. McConkie (1985, p.699) pointed out that "ethical principles are born of doctrinal concepts." Years earlier he commented on this gospel-ethical connection when he said (1966, p. 240), "the more gospel doctrines accepted by a particular people, the

higher are their ethical standards."

What a marvelous truth: The more gospel doctrine we accept and live, the higher are our ethical standards. Think about that—as we increasingly understand and live Gospel principles, we increase our ethical understanding and behaviors. On a lighter note, considering that truth, perhaps we could receive professional continuing education credits for attending our Sunday School Gospel doctrine class! With the sure connection between ethical principles and gospel doctrine, as LDS counselors and psychotherapists, we certainly should be the most ethical therapists in our professions.

Considering the connection between gospel doctrine and ethical standards, perhaps we've found a new approach to sharing the Gospel with our professional colleagues. I wonder if those of our colleagues who are naturally drawn to figuring out professional ethical principles and practices, are actually seeking for the greater truth and knowledge available in the restored Gospel of Jesus Christ? Could our professional codes of ethics be keys to bringing the Church out of obscurity with our colleagues? Could the following question, focused on professional ethics, commence a marvelous missionary moment? Turning to your non-LDS colleague whom you admire you ask: "What do you know about our professional code of ethics. Would you like to know more?" With the gospel's influence on ethical behavior, think of how that conversation might develop!

It seems axiomatic to say that the Savior's teaching to "Love thy neighbor as thyself" (Matthew 19:19)) undergirds all professional ethics. Professional ethics involve being therapeutically loving. As we love our clients as ourselves, our ethical decisions naturally unfold. As we seek to bring our professional expertise to assist clients in moving forward in their lives, we are increasingly ethical as we respect our clients, value them, honor them—and as my Canadian colleague Lorraine Wright says—even "reverence" them (Wright, 1999).

However, at the same time that we celebrate the undergirding influence of gospel principles in the life of professional ethics, are we really being ethical as Mormon counselors and psychotherapists if we don't remember, and show we remember, that eternal gospel truths "go way beyond ... canons of good living" (Clark, 1975)? When the world's ethics grow out of some portion of gospel doctrine, is it ethical for us to look only to the world for direction in our professional lives, when we have the fullness of the gospel?

President J. Reuben Clark spoke passionately when he said,

"Christ's teaching are in the highest degree ethical, but they ... are more than this" (1975, p. 50). Brothers and sisters, we are privileged to know more! We know that Christ's teachings are more than just "ethical principles," and we have been given more of his teachings. In our professional lives, are we living up to these privileges of knowing and having more? Is the fullness of the gospel reflected in our professional lives? Are we living professionally, as fully as we can, all the fullness that the gospel lens offers?

Let's reflect on these questions by considering eight others:

1. Is it ethical for us to look to the world's views on a professional power conflict, when we have the Lord's teachings about power and influence (D&C 121) to help us?
2. Do our baptismal and temple covenants guide our behavior such that we are living so far above the "standard of professional competence and integrity", that this particular professional standard is a non-issue?
3. Are gospel truths about personal agency guiding our professional practices such that we are therapeutically transparent, bringing our clients onto our "board of directors" related to their therapy so to speak, and therefore, queries about therapist manipulation and client compliance are laid to rest.
4. Do we really show that we know the 11th Article of Faith's injunction to "let them worship how, where and what they may" so that professional struggles around "values conflicts" with our clients never arise?
5. Does the Lord's counsel to "not run faster than we have strength" (see D&C 10:4) along with Moses' experience of delegation (see Exodus 18), help us with professional boundary problems and burnout?
6. When we think about the Lord telling us (3 Nephi 13:24) that it is impossible to "serve two masters" for either we will "hate the one and love the other, or we will hold to the one and despise the other." Could this be our key to avoiding and managing dual relationships, where the "two masters" in fact, are embodied in one person?
7. And could there be a better guide for all professional ethical practices than the 13th Article of Faith? Consider an ethical dilemma you have faced in your own clinical practice. Now, think about the 13th Article of Faith. "We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all

things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." Could the 13th Article of Faith have helped you with your ethical crisis? As you think about really being "honest, true, chaste, benevolent and virtuous," would those truths have given you direction? As you really seek everything that is "virtuous, lovely, or of good report or praiseworthy," would you find the answer to the ethics question that plagued you?

8. If all the professional codes of ethics were suddenly lost, are we clear enough about life because of the restored Gospel lens, that we would be able to professionally function in a consistent and impeccably ethical and healing manner, a manner that is so much higher than just "causing no harm" toward those who are already harmed?

According to Bersoff & Koepl (1993) ethics are "articulated values and beliefs that help make sound moral judgments." So what do we really believe? What do we really value? What are our own professional "Articles of Faith"? What do we really believe about clients, their problems and their possibilities? What do we really believe about our privileged role in the lives of people who are struggling and who come seeking help? What do we really believe about change?

And, what do we really believe about all these things, when we view them through our highly privileged, restored gospel lens? Consider this: If a qualitative study—perhaps an hermeneutic inquiry—were conducted of your teaching, clinical practice and/or your clinical research, would your practices show evidence that you have a fuller understanding of life because of the restored gospel lens?

Are we being ethical if there is no difference between our assessments and interventions and those of our colleagues who do not have the fullness of the gospel? Think of your approach to therapy. Think of your most frequently used assessment and intervention strategies. Think of your approach to research and teaching. Now the question: Are your spiritual roots showing? In fact are they shining through and guiding everything you do in your teaching, clinical practice and/or research?

President J. Reuben Clark (1975, p. 53) strongly denounced "any Latter-day Saint psychologist ... [who would] explain away, or misinterpret, or evade or elude, or most of all ... repudiate or deny, the great fundamental doctrines of the

Church in which he professes to believe." Instead, President Clark encouraged courage, moral courage and intellectual courage, which he termed "the courage to affirm principles, beliefs, and faith that may not always be considered as harmonizing with [scientific] knowledge" (1975, p. 52).

Our own Dr. Allen Bergin has demonstrated such courage. It was his valiant and pioneering efforts that assisted bringing the word "spiritual" out of the therapy closet and into the foreground of the field of psychology (see for example: Bergin, 1979; Bergin, 1980; Bergin, 1983; Bergin, 1988; Richards & Bergin, 1997). Building upon Dr. Bergin's efforts, other helping professions have commenced speaking about "spiritual strategies" and, happily now, in many professions it is almost the "in thing" to show sensitivity to the spiritual issues of clients and to demonstrate that you employ a "spiritual approach" in therapy.

So, what about our intellectual courage—yours and mine? If we each had just a little more intellectual courage, what would we be drawn to speak up about within our professional lives? If we lived just a tithing's portion, just 10%, more ethically—in terms of living up to what we really know to be true—what professional practices and issues would naturally fall away from our lives? What changes would arise in our assessments and interventions as we rise just a little higher as "men and women of covenant" who take seriously our opportunities to assist those who are burdened?

An internationally renowned non-LDS marriage and family therapist, Cloe Madanes, seems to live up to the light she has been given. She writes about sexual abuse this way: "Sexuality and spirituality are related. So a sexual violation is a violation of a person's spirit and that is why it is particularly wrong" (Madianes, 1990, p. 53). Cloe Madanes is a great proponent of apologies and forgiveness, declaring, "the only way we can survive from day to day without emotional breakdown is by forgiving and forgetting" (1990, p. 12). And her view of change involves performing unselfish acts that involve sacrifice. In fact she states, "To actually perform unselfish acts that involve sacrifice is more therapeutic than talking to a therapist about guilt and depression" (1990, p. 13).

We have much to learn from our good, non-LDS colleagues who courageously speak up for what they firmly believe. Are we willing to speak up about the truths we are given? Are we willing to rise up to help with the present challenges in the psychotherapy field, and to "seek learning, even by study and also by faith" (D&C 88:118) and then to speak up about what we learn?

There are indeed "law[s] irrevocably decreed before the

foundations of this world upon which all blessings are predicated" (D&C 130:20). Are we willing to study and fast and pray, to engage in temple worship and increased obedience, in order to distill down the laws which will assist clients to reach their goals and move ahead with their lives? Are we willing to live up to the privilege of hearing the voice of the Lord through the Spirit and through His prophets, so that we can discover and uncover the principles and practices which will be even more fully consistent with, and informed by, the fullness of the gospel?

Last evening we honored Elder Jeffrey Holland and Sister Patricia Holland. What a magnificent union of strength and vision, articulateness and courage they are! I believe each of them has taken the injunction of the Prophet Joseph Smith to heart, as each of us needs to do. The Prophet taught:

The things of God are of deep import; and time, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! If thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God. (Smith, 1976, p. 137)

Are we prepared to stretch and search and contemplate in order to distill down eternal principles and practices that undergird good mental health and great marriage and family relationships?

Elder Holland is. Years ago, he presented three grand truths about marital intimacy at a 1988 BYU devotional in his landmark address, "Of Souls, Symbols and Sacraments" (Holland, 1989, pp. 182-197). And he reaffirmed these same truths as an apostle of the Lord in the October 1998 General Conference (Holland, 1998). As I have wrapped my mind and heart around these three eternal truths, I am increasingly convinced that most husbands and wives are living far beneath their privileges related to sexual intimacy and love, because they have been under the influence of the world's view of sex and love, and in many cases duped by Lucifer's lies.

The three grand truths about marital intimacy as offered by Elder Holland are:

First, that physical intimacy is a soulful experience, involving the body and the spirit. The body is indeed the "great prize of mortal life" (Holland, 1989, p. 187) and we, as members of the Lord's Church, are doctrinally distinct in understanding that the body and the spirit are the soul of man (Talmage,

1913, p. 117). Physical intimacy is to involve souls—the husband's body and spirit joining with the wife's body and spirit.

The second grand truth offered by Elder Holland is that physical intimacy is a symbol of the total commitment and union a husband and wife have for one another in all areas of their lives. If the only time a husband and wife are uniting is during physical union, they are probably experiencing “counterfeit intimacy” as Victor L. Brown Jr. (1981, pp. 5-6) describes it. “Counterfeit intimacy” occurs when we relate to each other in fragments—a fragment of a wife here, connecting with a fragment of a husband there. Imagine how physical intimacy changes when a couple's life is truly intertwined in talking together, working on problems together, enjoying small moments just being together?

The third grand eternal truth is that physical intimacy is a kind of sacrament, a time to draw close to God, a time when we quite literally “unite our will with God's will, our spirit with His spirit, where communion through the veil becomes very real” (Holland, 1998, p. 77). This is a spectacular truth! Sadly, however, it is the exact opposite, the antithesis, of what far too many have believed. Influenced by the adversary's lying lens of love, many couples have supposed that they were never further away from the Lord than when joining together in physical intimacy. Nothing could be farther from the truth!

So now, think of the real truth: Physical intimacy is a kind of sacrament! Elder Holland states that at sacramental moments “we not only acknowledge [God's] divinity but we quite literally take something of that divinity to ourselves” (Holland, 1998, p. 77). I wonder if the Lord's counsel for us to not partake of the sacrament of the Lord's supper unworthily (3 Nephi 18:28-29), because the blessings will not be there (in fact damnation will be there), applies to the sacrament of physical intimacy. I believe it does. In my clinical practice, I have worked with couples who have partaken unworthily of physical intimacy, or couples where one spouse has approached this marital sacrament with unclean hands and an impure heart. The outcomes are tragic and sadly predictable.

I salute the husband, who following disfellowshipment, chose on his own to wait for physical intimacy with his wife until he was more pure. Following this self-imposed, self-restraint, he read to his wife one evening Section 46 in the Doctrine and Covenants. Her heart was irresistibly drawn towards his. She experienced that moment as the most wonderful and effective prelude to physical intimacy they had ever shared in their 25 years of marriage.

On the other hand a woman spoke of times when her hus-

band, ravaged by self-doubts and collisions with the brutal world, felt unworthy in almost every way. She then said tenderly, almost reverently, “in those moments, physical intimacy was the only way I could really help him feel loved—worthy of love, worthy to love.” Perhaps there are many reasons why spouses can feel closer to the Lord as they unite in the marital sacrament.

Since Elder Holland offered these grand truths about marital intimacy—that marital intimacy is to be a soulful, symbolic and sacramental experience—I find that I'm naturally drawn to offering these truths to conflicted couples, through readings and through questions:

- One wife who was perpetually tempted to behave in an illicit manner pictured a question popping up on a neon sign when she felt herself weakening. The question that successfully started to assist her was, “If I were to remember that by acting on these illicit impulses I am actually toying with that person's very soul, their body and spirit, and toying with the very purpose and product of life, how would I quickly manage this situation?”
- For a man who struggled with many financial problems and with loosening the bands of pornography from his heart and mind, the following question assisted him: “If I were to discover that I was setting myself up for financial ruin by sinning morally, trivializing my own body and that of another's, and trivializing the Savior's atonement, how would I manage these illicit impulses?”
- One recently divorced woman experienced “always being caught off guard” by sexual advances from men. She found strength by being prepared to say, “I am so sorry that you don't know that this is wrong. I am so sorry that you believe that this is a loving request. It is not. It will ruin both our souls and it trivializes all that the Savior did for us through the atonement.”
- For a couple whose love was ravaged by his multiple affairs, the following question invited long sought-for changes: “If you were to believe that you are never closer to the Lord than when you as husband and wife are engaged in physical intimacy, what would you want to change so that you can begin to experience that kind of sacramental moment?”

I consider it a distinct privilege that an apostle of the Lord has given us these grand truths about marital intimacy. How can we demonstrate in our clinical practices that we are living

up to the privilege of knowing these truths?

Another privilege we have as counselors and psychotherapists who are members of the Church of Jesus Christ of Latter-day Saints is the gift of the Holy Ghost. We can have the Holy Ghost as our constant companion! Imagine what that can mean for our therapy! Independent of our clinical approach, with His influence we can see what we would otherwise be blind to; speak with the tongue of angels; have all things brought to our remembrance; be smarter than we are; and more empathic than we are. We can discern ethical distinctions such as the difference between courageously speaking up and coercion. And the list of things the companionship of the Holy Ghost will do for us as counselors and psychotherapists, goes on.

I have come to believe that the most ethical therapy that we can offer as Mormon Counselors and Psychotherapists is what could be called, "Spirit-saturated therapy"—therapy guided and influenced by the Holy Ghost. And, I believe that Spirit-saturated therapy is the only kind of therapy we really have time for, at this most crucial time in the history of the world and the Church. Spirit-saturated therapy occurs when the Holy Ghost is present to quicken our thinking, helping us make connections we have not previously made.

Therapy saturated by the Spirit increases our ability to hypothesize, enlarges our ability to be therapeutically creative in uncovering and challenging constraints in our clients' lives, and in offering interventions to facilitate solutions. The Spirit expands our clinical abilities, brings previous scholarly learning to our minds, increases our ability to engage difficult, even "resistant," clients and allows us to see with benevolent eyes the good intents and great desires of those who outwardly seem devoted to inflicting and perpetuating conflict within their families. The Holy Ghost softens even the "hardest" heart, unstops ears that have neither been able to hear concerns nor love spoken by family members, and opens eyes which have been blind to the possibilities within themselves and their relationships. Change really is possible when the Spirit is present: hearts change, ears change, eyes change!

Parley P. Pratt wrote about the Holy Ghost, enumerating truths about the Spirit in a most eloquent way. I love his words and keep them close at hand in my office and in my heart when trying to do Spirit-saturated therapy. You know these truths as well, and can probably repeat the following quote by memory with me. Here are Parley P. Pratt's words:

[The Holy Ghost] quickens all the intellectual faculties; increases, enlarges, expands and purifies all the natural passions and affections, and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates and matures all the fine-toned sympathies, joys, tastes, kindred feelings, and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness and charity. It develops beauty of person, form and features. It tends to health, vigor, animation and social feeling. It invigorates all the faculties of the physical and intellectual man. It strengthens and gives tone to the nerves. In short, it is, as it were: marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being (Pratt, 1965, p. 61).

I believe that Spirit-saturated therapy is only possible as we live up to the gospel principles we know. As we do so, we invite the Spirit into our therapy. We become co-therapists to the Spirit. He becomes our clinical supervisor and our consultant, our therapy guide, our ethical director.

Can you imagine facing a therapeutic dilemma, an ethical crisis with quickened and enlarged intellectual faculties and therefore, knowing what to do? That's what the Holy Ghost can do for you. Can you imagine having all things brought to your remembrance? All your laboring to refine your clinical skills, highlights of salient journal articles, relevant scriptures, words of the prophets—brought to your mind so that you can help a client? Can you imagine what happens when all things are brought together in a laser-like focus, when you plead to know, after studying it out in your mind, how to help a couple who have been struggling with marital intimacy for years? That's what the Holy Ghost will do when you invite Him, through your behavior inside and outside the therapy room, into your clinical practice.

And can you imagine the joy you experience when—on a day that may have started out with a prayer for cancellations—you find your passion for helping others increasing, your love of your work enlarging, and your love for those you work with expanding? That's what the Holy Ghost can do, and will do, as you live to offer Spirit-saturated therapy to your clients.

- Can you imagine a high power businessman-husband who has a history of coldly and cruelly interacting with others, especially since being disfellowshipped, weeping with his wife every time he enters your office, indicating it is the only place he can speak from his heart and

where he can still feel the Spirit?

- Can you imagine non-LDS clients and students saying, "There's just something different about your work, something spiritual," and having a non-LDS colleague, a minister in another church, say "I would describe your clinical work as a 'secular theology'."
- Can you imagine a husband saying to his wife following a session about their sexual intimacy problems, "I felt truth spoken in the session tonight"?
- Can you imagine being able to see your assessments and interventions in a whole new light as you seek to discover if any one of them, in any way, denies the divine Sonship of Jesus Christ and His Atoning sacrifice?
- Can you imagine seeing your clients become more physically beautiful right during a session as you uncover constraining beliefs that have held their spirits captive all these years?
- Can you imagine being drawn to move physically and emotionally toward a raging husband, not in a "technique-ey" manner, but because for a brief moment you can almost see how wounded his spirit is?
- Can you imagine a 15-year-old saying to her mother, "There's something different about Dr. Watson's office; it feels peaceful there."?
- Can you imagine a husband and wife who have been mired for years in the angst of pornography and the demoralization of years of non-successful interventions, being willing to entertain a whole new approach to marital intimacy, one that involves coming out of the world, leaving the world's myths and Lucifer's lies about sex, in order to co-create sexual experiences that are truly out of this world?
- Can you imagine a woman who has been troubled by her past, being willing to look way into the past, in fact, to imagine her pre-mortal past and what experiences she may have had there that prepared her for this mortal tutoring and sometimes tortuous earthly experience?
- Can you imagine a husband who, at the beginning of the session stated vehemently that he didn't want to change, didn't believe he could ever change, and didn't believe he would ever be good enough for his wife, moving to a position of hope and belief and willingness and reaching out to his wife—all within 10 minutes?

I can imagine them, because I've experienced all these things! And, I believe they are evidences of the Holy Ghost guiding my best professional efforts. After all I can do, I

believe the Spirit rushes in because of the love Heavenly Father has for my clients and His concern for their marriages and families.

I believe in a team approach to therapy! And the most important team member, in fact, the only member whose team I always want to be on, is the Holy Ghost's.

Years ago there was an advertisement for a credit card company that indicated one should never leave home without their card. Paraphrasing their ad, and trying to speak the truth clearly, and hopefully not irreverently, I would say: "The Holy Ghost: Don't leave home without Him"—and my motto for therapy would be, "The Holy Ghost: Don't do therapy without Him." The Holy Ghost will tell you when to speak and when not to speak, what to say and what not to say, when to involve Him in a covert way and when to involve Him in a more overt way in the therapy.

My therapy approach involves uncovering and challenging a client's constraining beliefs, and offering and supporting facilitating beliefs. The Holy Ghost has helped me many times in being able to identify beliefs that are at the heart of the matter. Most often this is a private prompting that I follow in order to move therapy along. In a few cases, however, the prompting has been to involve the Holy Ghost in a more overt way.

One example was a faithful, single, never-married woman who was dreading going to her younger brother's wedding. It was going to be held just before Christmas in her hometown. She was growing increasingly distressed imagining all the people she would see. She anticipated their probing, painful questions about her own marital status. She wondered how she would manage the troublesome feelings during the temple sealing. She doubted her ability to even attend. She was considering every other option she could think of: Should she take a good male friend with her? What would the pluses and minuses of that be? And she even wondered about hiring an escort! She was desperate!

We talked about the reality of the Holy Ghost as her companion, as she had indicated previously her strong belief in His guidance in her life. We talked together in a manner that increased the reality of His presence in her life: Could she imagine Him being right there with her at her brother's wedding? How would she want to be, with Him right there by her side at the reception? What would she be drawn to say and do, with the Holy Ghost as her constant companion during this difficult time? How would she feel? How would she look?

One month later she wrote the following email: "Wendy:

I've been so excited to come back to Utah for the sole purpose of giving you an update. Christmas was wonderful! I can't remember when I've enjoyed being with my family more. We laughed and cried and ate and talked. It was really great. My little brother's wedding was just beautiful and I absolutely knew the Holy Ghost was there as my companion. It was such a positive experience for me and I left the reception that night knowing Heavenly Father really, really loves me. I was more myself than I've ever been and people kept telling me how happy I looked. That was such a great compliment."

Considering all that the Holy Ghost will do for, and with us, how can we increase our ability to have the Spirit with us in our therapy sessions? How can we live so that we can be co-therapists with the Holy Ghost in bringing healing to individuals, marriages and families? Each of us have had various experiences with the Spirit when we knew that "something different, something unexpected" happened in a session—times when we were moved beyond our own abilities to do or say something that turned out to be a turning point in a session. We have watched "something different" happen to a client or between clients. Something we just couldn't explain and had never seen before.

How can we continue to co-create those Spirit-saturated therapy sessions? Let me offer just two processes which invite the Spirit to be present during therapy. They are: Prayer and Preparation

PRAYER

President Boyd K. Packer said (2000, p. 7), speaking of the gift of the Holy Ghost, "It is awakened with prayer." So, let's start with prayer.

Is it ethical to pray to have the Spirit with you? Or is it an unfair advantage? Or is it unethical not to pray to have the Spirit with you when you know it will make a difference to therapy? Dr. Larry Dossey, who has studied the healing effects of prayer, suggests (1993) that if a health professional believes that prayer works, not to use it is analogous to withholding a potent medication or surgical procedure. Are we willing to really pray for our clients, for ourselves, for the presence of the Spirit? Really pray?

Lately, I've been drawn to the word "whatsoever" as it relates to receiving answers to prayers. In 1 John 3:22 we read, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Well, I'm willing to keep His commandments and I

hope, actually I strongly believe, that Spirit-saturated therapy is pleasing in His sight. And, then in Mormon 9:1 there is that wonderful "whatsoever" word again: "Whoso [also a great inclusive word] believeth in Christ, doubting nothing, whatsoever, he shall ask the Father in the name of Christ, it shall be granted him and this is the promise unto all." Does this really mean: *Whatsoever I ask for?* Yes, if I am obedient and don't doubt, and if I ask the Father in the name of Christ, I will receive.. *Whatsoever I ask, even to be able to do "Spirit-saturated therapy"?* Yes! I take the Lord at His word. Check out all the scriptures on prayer. It's amazing how many passages include the word "whatsoever." What a reassuring word!

Another aspect of prayer has caught my attention lately. I've always loved the account of the Brother of Jared in the book of Ether (see Ether 1-3). His request of the Lord to touch the stones has always taught me about the need to be specific in my requests to the Lord. But his experience with the Lord has taught me something else lately: In Ether chapter 3, notice what else the Brother of Jared does to receive an answer. He keeps telling the Lord

- (a) what he knows the Lord can do,
- (b) what he needs the Lord to do, and
- (c) why he needs the Lord to do it.

Thus, the specific request of what he needs the Lord to do is nested in between acknowledging all the Lord can do, and providing a rationale for why he needs the Lord to do it.

For us, acknowledging what the Lord can do regarding therapy may involve acknowledging that:

- (a) we know He can heal our clients without our help,
- (b) he can help us speak what He needs to have spoken,
- (c) He can bring our clinical conceptual/perceptual and executive skills, which we have studied and learned, to our memory through the influence of the Spirit—and can enlarge and enlighten those same skills.

We need to tell the Lord what we know He is able to do for us and our clients. Then, if we continue to follow the Brother of Jared's example we will ask specifically for what we need in this particular therapy session with this particular client, couple or family.

To be able to be specific about what we need will mean that we will have prepared and studied the case prior to going to the Lord. And then we need to provide the Lord with a rationale. Tell the Lord why we need His help. We need to explain to the Lord the

reason we need Him to do what we've asked Him to do.

I have practiced the Brother of Jared's formula of:

- (a) acknowledging what the Lord can do,
- (b) making a specific request, and
- (c) offering a rationale about the request, and I have experienced a change in my prayers when I do.

I was once prompted to offer this formula at the end of a session to a client who was struggling with a life-changing decision. Her vicious cycle of internal conflict was escalating. A successful business woman and returned missionary, she found herself knowing all the right things to do to find out what the next step in her life should be, but not being able to do any of them. She felt numb. In fact, the only feeling she was certain of was that the heavens seemed to be made of brass. She wondered why she should even bother praying—which was one of the things she knew she “should” do. She was beating herself up because she was not praying, and thus the downward cycle continued.

A few days following our session she emailed me, saying:

I had a very meaningful fast and prayer on Sunday. I have been reading about the Brother of Jared as you suggested. I took a small step at attempting that kind of prayer and was surprised at how it made me feel. I can't really explain it but once I started acknowledging all I knew the Lord could do, it was as if it was increasing my faith even as I spoke the words and I could feel that. I don't know if that makes sense, but it gets me excited to study and move on with my life.

We can't leave a discussion on prayer without noting that in the house of the Lord, His temples, we learn to pray with power. What a difference that makes in our lives! I've noted elsewhere (Watson, 2001, pp. 153-161) the benefits of what could be called, “Celestial therapy,” which is available in every temple. Celestial therapy prepares me for increased companionship of the Spirit.

PREPARE FOR THE COMPANIONSHIP OF THE HOLY GHOST

A second process that allows me to experience Spirit-saturated therapy is preparation! In my ongoing effort to live up to the privilege of having the gift of the Holy Ghost, I have found that I need to prepare extensively. We are

bio-psycho-social spiritual beings, so I have found I need to prepare in every way—physically, psychologically, socially, and spiritually—in order to have the Holy Ghost guide my best therapeutic assessments and interventions.

Almost two decades ago I realized I needed to be very careful about the things I listened to on the TV or radio, especially prior to a therapy session. Listening to music and watching TV are great de-stressors for me, but I found I couldn't just turn my spirit over to a DJ or TV producer if I was to have the Spirit with me in a session. I knew I had to do something different. So, I started to listen to the Book of Mormon on audio-tape as I got ready in the morning. On a heavy clinical day I knew I needed every ounce of spiritual strength and therefore screened everything I listened to, even being mindful of what I listened to on my drive to work. The scriptures became music to my ears, as did the truths about Joseph Smith offered by Truman Madsen (1978). As I grew in my ability to hear the voice of the Lord as brought to me by the Holy Ghost, I found that I was naturally drawn to increased fasting and prayer, to more frequent and intensive temple worship, and to writing my reflections about life in a journal.

I felt that I couldn't plead with the Lord to help me to be the best therapist I could be, without doing everything I could on my part—from reading extensively in professional books and journals to immersing myself in the scriptures. If the Holy Ghost was going to bring all things to my remembrance, I needed to have something in my mind and heart for Him to activate. Over time the scriptures shifted from being something to read at night before falling asleep, to becoming my friends who were raised up to shore me up, and to help me understand another piece of the puzzle with conflicted couples—like the day I opened the scriptures just minutes before an initial session with a couple and was drawn to the following words: “they buried their weapons of war for peace” (Alma 24:19). That scripture confirmed an intervention approach I had studied, and I was able to assist this couple clear away the debris that had built up in their 20-year marriage.

I'm sure you've found as I have, that when we pray for the Holy Ghost to help us see what the Lord wants to teach us in the scriptures, our eyes are changed so that verses salient to our struggles come suddenly into focus. For example, in preparing to speak with you today, “ethics” has obviously been on my mind. I found that as I read and listened to the scriptures, I heard things I hadn't heard before. I experienced Ammon's response to King Limhi (Mosiah 8: 6,

12-13) as highly ethical. You remember that King Limhi brought Ammon some very important and precious records and asked him if he could interpret languages. Ammon told him that he couldn't, and he referred King Limhi to one who could—a prophet! What a marvelous example of ethical behavior: not practicing outside the borders of competence!

Another example when my eyes and ears and heart were opened to truth by the scriptures is the encounter between Captain Moroni and Pahoran (Alma 59 & 60). I'm sure I had read that account many times before, but it was one day when I was once again in the midst of trying to understand what constrained marital emotional intimacy that Captain Moroni's and Pahoran's interaction really opened the eyes of my understanding. As I read Captain Moroni's letters requesting reinforcements from Pahoran, the escalating accusations and recriminations taught me three things that constrain emotional intimacy:

1. Rushing to judgment
2. Accusing others of negative intent
3. Failing to remember that things are rarely the way they appear to be

Here's what I saw in their interchange: in Alma 59, Moroni writes his first letter—a legitimate request. Then conditions get worse and so does Moroni's outlook! He moves from request, to guilt induction, to blatant accusation and recrimination! By Alma chapter 60, Moroni is accusing Pahoran of all kinds of things: attributing malevolent intent to Pahoran and characterizing him as selfish and neglectful. And how does Pahoran respond? Pahoran didn't say: "Why are you taking me on. You are falsely accusing me and I shouldn't help you at all with an attitude like that! With that miserable temper of yours you deserve everything you're getting and I pity your troops!" He said nothing like that! After all that Pahoran has been falsely accused of, listen to his response (Alma 61:9): "now, in your epistle you have censured me, but it mattereth not; I am not angry, but do rejoice in the greatness of your heart."

Pahoran acknowledged that indeed Moroni had censured him, but said, "It doesn't matter. I am not angry; I rejoice in the greatness of your heart"—not even the "goodness" of your heart, but the "greatness"! That kind of response heals relationships and facilitates emotional intimacy and invites the Spirit to be present.

Having briefly discussed two processes namely, prayer and

immersion in the scriptures, which can assist us as we prepare for Spirit-saturated therapy, obviously it will ultimately be the Spirit Himself who will teach each us what we need to do to have His presence in our therapy sessions. As we continually seek to heed the promptings of the Spirit and offer Spirit-saturated therapy, He will bring us the voice of the Lord. Our therapeutic offerings to our clients will increasingly demonstrate that we are living up to our privilege of having a restored gospel enhanced view and we will indeed be the most ethical therapists on the planet.

In conclusion, listen to the words President Gordon B. Hinckley offered during the conclusion of General Conference in April 1998:

May the windows of heaven be opened and blessings be showered down upon us ... as we walk with boldness and in faith before the Lord to accomplish His eternal work. (1998, p. 88)

Brothers and sisters, in our professional lives, we need to walk with boldness and faith in order to help the Lord accomplish His eternal work. As Mormon counselors and psychotherapists, we are needed in building the Kingdom. We have a special privilege in being able to help individuals, couples and families. I believe the most ethical principles, practices, and/or procedures will flow from our efforts to live up to this magnificent privilege. And, I believe the most ethical thing we can do as Mormon counselors and psychotherapists is to live up to this privilege.

This weekend our new Conference Center will be dedicated. President Hinckley has once again set the example of how to do the seemingly impossible. Listen to his steps to success:

The building of this structure has been a bold undertaking. We worried about it. We prayed about it. We listened for the whisperings of the Spirit concerning it. And only when we felt the confirming voice of the Lord did we determine to go forward. (Hinckley, 2000, p. 34).

Thanks to the Prophet's vision and his spiritual tenacity, 21,000 saints sitting in 21,000 seats will now have access to an unobstructed view each time a meeting is held in the Conference Center. Tomorrow and Sunday, President Hinckley and other servants of the Lord will offer over 11 million saints gospel truths which will enrich, expand and enlarge our unobstructed view of life, the Lord's love of each of us, and

His way-beyond-ethical plan of happiness. I pray that at this most awesome time in the history of the Church and the world, we may have the courage to boldly and faithfully walk and talk, such that our professional lives will reflect the unobstructed view the restored gospel lens affords us.

Wendy L. Watson, PhD, is a Professor in the Marriage and Family Therapy Graduate Program in the School of Family Life at Brigham Young

University. She is the author of *Purity and Passion: Spiritual Truths about Intimacy that will Strengthen Your Marriage*, and co-author of *Beliefs: The Heart of Healing in Families and Illness*.

Address for correspondence: Wendy L. Watson PhD, M&FT Graduate Programs - 274 Taylor Building, BYU, Provo UT 84602. Phone (801) 378-2349. e-mail: <wendy_watson@byu.edu>.

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PRESENTED AT AMCAP'S 20TH ANNIVERSARY CONVENTION, OCTOBER 1995

A Conversation with Past AMCAP Presidents, 1975-1995

from the original video conducted and narrated by

DAVID W. BUSH, PhD

*Utah State University
AMCAP Vice-President, 1997-1999*

Editor's note: This paper is edited from the video prepared by Dr. Bush for AMCAP's 20th anniversary celebration in 1995, assembled from interviews with some of AMCAP's past presidents.

AMCAP — The Association of Mormon Counselors and Psychotherapists — has served thousands of professionals the past twenty years, supporting them in their challenge to blend gospel principles with therapeutic practice.

AMCAP — Promoting ideals and standards of helping others, consistent with the gospel of Jesus Christ.

AMCAP — Encouraging open communication, collaboration, and fellowship; especially, fellowship.

Gary Carson, EdD, Past President 1978-1979 To me, the greatest contribution AMCAP has been able to make, and will continue to be able to make, is to provide an arena where people who have the common faith come together—one, for interaction and clarification of issues, but another one is for fellowship. When I see Rich Berrett, it's an embrace. I love Rich Berrett. I love Henry Isakson. I love Wayne Wright. These are individuals that I just have great affection for, and that when I see them, it's a time to rejoice.

Evelyn Thatcher, MA, Past President 1986-1987 The greatest thing that I remember is my association with Danny Gray

and with Richard Ferre. We had board meetings at Richard's place in Salt Lake City; and Dan and I became very close friends.

Richard Johnson, PhD, Past President 1980-1981 AMCAP has been kind of a refuge; AMCAP has been a safe place. And we do promote ideas here, but they're gospel-based ideas.

Vance Hendricks, EdD, Past President 1992-1993 Well, I think the highlight of the presidency was the association with the people, both in the Executive Board and the board of directors; and, AMCAP members are great!

Brent Scharman, PhD, Past President 1988-1989 I think the best experience was perhaps two-fold: one, the monthly board meetings that we held — people were quite faithful about getting to them, and coming from some pretty good distances at times — and you form such a nice, wonderful, close bond in relationships. And then number two, I think the opportunity to do some creative thinking and see it come to fruition, such as in the conferences — and changes that were made to the newsletter and journal, and that sort of thing.

Faith and fellowship — Keys to AMCAP's success. Who were the AMCAP founding fathers, and what brought them together twenty years ago?

Henry Isakson, PhD, Past President 1976-1977 Some of my fondest early memories are of the times when some of us Mormon counselors and psychotherapists would get together at the APGA convention and have a lunch or a breakfast together and just kind of compare notes as professionals and as Mormons. And eventually, after some years of meeting like that on kind of an informal basis, we organized what we called the LDS Personal and Guidance Association.

E. Wayne Wright, D.Ed, Past President 1975-1976 We had quite a group; they were mostly people from BYU, Weber State, University of Utah, and Utah State. But we couldn't get on the program; we didn't have status to get on the program at APGA typically. And the agendas of the APGA were different from ours. So we met privately and had a reserved space; we would get together for a day or for an evening, and just put on our own program — for us. We decided to meet every month for the ensuing year; we met down at Vic Cline's office, and we had — the ones that I remember were — Victor Cline, Henry Isakson from Ricks College, Gary Carson from Weber State, Burton Kelly from BYU, and myself from USU.

Gary Carson EdD, Past President 1978-1979 It was Henry who came up with the acronym—The Association of Mormon Counselors and Psychotherapists, AMCAP. That was kind of the beginning.

Two decades of devoted leadership fostered growth and exceptional programs from AMCAP's best.

E. Wayne Wright, D.Ed, Past President 1975-1976 Elder Hartman Rector came to our stake conference. After his meeting with the stake leadership, I cornered him (since I was on the high council, I had a foot in the door). And I said, "There are a group of us who are trying to start an association of Mormon counselors and psychotherapists; and we want to gain acceptance in the Church. We want the Church to know of us; but we want the Church to trust us, and to know what we're about. Would you be willing to speak to our group, and tell us what we need to know from a Church standpoint?" And he said — and I remember this very clearly — he said, "I don't know anything about counseling. But I know that if I can define a problem, I know where to find the answer, and the answer is in the scriptures." And he said, "I will think about this, and get back to you." And he did, and he spoke to us.

Gary Carson, EdD, Past President 1978-1979 President Ezra Taft Benson came to that meeting. At the time, President Benson was president of the Quorum of the Twelve. We had an awards ceremony and an awards dinner; that was during the year that I served as president, so I had the opportunity to introduce him. It was one thing to sit there at the table with him and with the other officials of the organization — but at the time I got up to introduce him, I looked down at him at that table and reviewed all the kind of things he had done, with regards to distributing welfare and organizing that effort after World War II — and I looked down that table at him and said, "This is kind of stunning, because in another day and time, we might have introduced him as Peter." Those were precious, kind moments!

Wendy Ulrich, PhD, Past President 1994-1995 Well, I joined AMCAP as a student, in my doctoral program, so it was extremely important for me in that context to be in association with other members of the Church who were trying to do the same kinds of things I was learning about, and to see that perspective. So I think, having the opportunity of living outside of the mainstream of the Church, to associate with other people in the profession has probably been the most important thing for me. I still remember some of the first conferences I came to. I remember particularly noticing some of the women who were involved in AMCAP — and that was really important for me — to see that there were people in this profession whom I could really relate to as role models. I remember Anne Horton being a real presence. I remember Bev Shaw and Joan Anderson being people I admired from afar, even before I knew who they were or what

they did in the organization — just the way they carried themselves, and the way they participated in what was going on; it was really vital to me.

Gary Carson, EdD, Past President 1978-1979 I think at that point in time, it was a response people had to a genuine kind of need that they felt from within. I don't attribute it to a massive effort to try and canvass and petition people for membership. I believe there were efforts to make people aware, and we began to have conventions: initially just one a year, and then as I recall we went to spring and fall. And there were some, to me, outstanding things that took place at those conventions. We were fortunate to have some people who were very capable, who were willing to come and present, and ultimately generate pre-convention workshops — I think specifically of Carlfred Broderick. Ron Bingham was also one of the people who was involved in that early group; and so as we started to generate programs for conventions, I remember Ron specifically recommending Carlfred, whom I think he had met at Penn. State. And Carlfred had such genuine warmth and such a great sense of humor, and such a broad background and training, that when he presented it was just a delight. It was total joy.

Alan Westover, MS, Past President 1993-1994 Over the course of the last six years, I've seen from my vantage point, my perspective, a lot of movement. And presently, I feel very comfortable with where AMCAP is at, relative to the gospel-secular issue. And I think we've got a lot of the wrinkles smoothed out in the organization. Anne Horton was the president when I first got involved; she was very instrumental in bringing Becky Gray [AMCAP secretary] on board, which was a tremendous step, a very important step.

It hasn't always been easy. From challenges about the use of "Mormon" in the Association title, to rejections to print announcements in the Church News, AMCAP leaders and members have overcome several hurdles in creating an identity.

Henry Isakson, PhD, Past President 1976-1977 We had some challenges! In fact, after the first meeting in 1975, as I recall, we were notified by the legal department of the Church that the Church had a proprietary interest in the

name "Mormon," and in the initials "LDS;" and they questioned whether or not we should be using it as part of our name. Apparently an article had appeared in the *Salt Lake Tribune* about one comment that was made by somebody on a panel in our second meeting, about the counselors wanting to work on the image of the Church, particularly in the Salt Lake Valley. And it took a little doing to get them to give us permission to continue to use the name. At that time, we had offered a little disclaimer that we put on our letterhead and our publications and all of our announcements and so on, saying that we were a professional organization not affiliated in any way with the Church of Jesus Christ of Latter-Day Saints.

Wendy Ulrich, PhD, Past President 1994-1995 I think one of the key challenges for AMCAP is that our leadership only stays in for a very short period of time; it's hard to find the continuity to keep something moving. That has both its strengths and weaknesses, of course. We can see a lot of strengths in that because there's opportunity for lots of change and diversity of opinion and diversity of styles to be expressed, but it does make it challenging to keep an agenda moving forward.

Alan Westover, MS, Past President 1993-1994 You know, there are two or three things I have felt for a long time that AMCAP could do better — and I certainly have not felt successful in making a difference, or at least not a large enough difference. One of those arenas is in drawing the membership into the participatory element in AMCAP. We still have too few people doing too much of the work.

Jonathan Chamberlain, PhD, Past President 1995-1997 I think it has had kind of a varying personality, like an individual — maturing, struggling, in search of something that gives it credence and purpose. There are many good people who really need to belong to AMCAP and enjoy what we enjoy.

Brent Scharman, PhD, Past President 1988-1989 I suppose major frustrations were the issue of the balance between science and religion, how to provide an organization based in values and Church standards and that sort of thing — and yet set a high standard professionally, so that people would come to a conference and feel like they got both. That's a challenging thing to do!

Despite the controversies and the search for balance between spiritual and secular, AMCAP has survived twenty years — primarily by being true to the faith and following the Brethren.

E Wayne Wright, D.Ed, Past President 1975-1976 We went through some hard times keeping straight with the Church, and avoiding anything that would cause the Church to back away from us. We were doing everything possible to court the favor and the trust of the Brethren.

Gary Carson, EdD, Past President 1978-1979 Much to our great satisfaction, in all of those early efforts, there was never a time when I felt that we as a group were in conflict with the Brethren.

*Much has been accomplished. Much lies ahead.
Where is AMCAP today, and where are we going?*

Evelyn Thatcher, MA, Past President 1986-1987 My greatest hope for AMCAP would be an active membership, helping each other and supporting one another, especially in the outlying areas.

Henry Isakson, PhD, Past President 1976-1977 What are my future wishes for AMCAP? Well, I hope it will continue to grow; but above all I hope it will continue to provide the associations I missed so much when I was in a depression feeling sort of all by myself — especially when I was out in Massachusetts and Florida, and didn't have opportunity to discuss my feelings about various topics and various issues, and so on, with fellow Latter-day Saint counselors. So I appreciate very much the opportunity to be a part of this organization over the years, to have been a part of it, to have been a part of the founding fathers group, and to have seen the tremendous growth. We now have members literally all over the world, in all of the mental health professions. And I'm so happy that we've been able to survive and continue with our program. I have great hope for the future of AMCAP.

Alan Westover, MS, Past President 1993-1994 I'm kind of an ideal-oriented guy. Our membership is diverse, and if our

membership grows, we can do specialization within the organization. Perhaps one of the days of the conference there can be break-out groups, where people of like minds can congregate and address those things which are most exciting to them.

Vance Hendricks, EdD, Past President 1992-1993 I think the need that brought LDS therapists together in the very first place still exists; I think that remains one of the paramount issues. That is — giving LDS therapists an opportunity to meet together and to support each other, and to consider in a highly professional way the application of their skills and knowledge within an LDS environment, and within its theology.

Alan Westover, MS, Past President 1993-1994 It has been a very meaningful experience for me to work with AMCAP, and I have a testimony that AMCAP has a mission in the Church. From time to time, people address the question, "Has AMCAP outlived its usefulness?" But I think we have just scratched the surface of its potential. Because, for example, we've got the chaplains, we've got Ricks College, we've got BYU, we've got LDS Social Services, and tens of thousands of professionals out there. This is an organization that crosses those boundaries, and can bring everybody together.

Wendy Ulrich, PhD, Past President 1994-1995 I think certainly the Savior's approach in the work that He did was twofold, and included both of these things. [1] It certainly included how do you cope with difficult circumstances, how do you find freedom within the circumstances you are in if you can't escape them. But also, [2] how do you heal — and I think we know Him as a healer. I think AMCAP is an organization that is committed to both of these principles, that we are trying to help people to (what we would say) repent, to change, and also to heal. And I think these are Christ-like qualities; I think these are Christ-like endeavors. These are things that we take from His example. I hope that AMCAP would continue to be a place where the best of both of those approaches is examined and put forward, where people are trying to find that integration — of not only coping, but also of knowing that people can truly change at a deep level, that we can heal and find peace in our lives in that way.

*AMCAP — Searching for peace, with Christ at the center; supporting one another in personal and professional balance and growth.
Happy Birthday, AMCAP!*

David W. Bush, PhD, holds appointments in the Counseling Center and the Department of Psychology at Utah State University. Address for correspondence: David W. Bush PhD, UMC 0115 Counseling Center, Utah

State University, Logan UT 84322. Phone (435) 797-1012. e-mail: <dav-ebush@cc.usu.edu>

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Editor, AMCAP Journal

Chapman University
40015 Sierra Hwy, Suite B160
Palmdale CA 93550
phone: (661) 267-2001 x5348
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<rellswor@chapman.edu>

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As AMCAP members we strive to center our personal and professional lives upon Jesus Christ
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We invite you to explore AMCAP's new website, www.amcap.net. In conjunction with AMCAP's 25th anniversary celebration in October 2000, the Governing Board launched this effort to substantially upgrade AMCAP's website, to achieve the following purposes:

- *To serve* our members, by providing information and support on a level that has not been possible before – even to those in our most distant outlying areas.
- *To celebrate* 25 years of faith and fellowship, scholarship and professional service.
- *To share* the treasures AMCAP has acquired over this quarter-century with all our members, as well as with others including students, researchers, Church leaders, and Church members seeking gospel-based psychological information.

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The Mission of The Association of Mormon Counselors and Psychotherapists is to provide information and support for the LDS mental health professional.

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