

# AMCAP NETWORKER



ASSOCIATION OF MORMON COUNSELORS  
AND PSYCHOTHERAPISTS

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

AMCAP

[www.amcap.net](http://www.amcap.net)

Fall 2003

## PRESIDENT'S MESSAGE

The months following my election as President of AMCAP have been full of warm experiences and associations. I have marveled at the loving, dedicated service of so many members who seek a greater understanding of how to “succor the weak, lift up the hands that hang down, and strengthen the feeble knees” (D&C 81:5). It is the combined effort, gifts and talents of so many people that make AMCAP possible.

When I first entered my professional life as a psychologist, I realized that I must learn to link both academic truth and revealed truth. AMCAP provided a forum where I could meet with and learn from others who shared my quest. AMCAP is a unique professional organization because we focus on learning truth both by study and by faith. We can combine the truths learned from empirical inquiry and sound clinical practice with the revealed truths of the gospel to create a more powerful understanding of how to change lives and assist others.

As Charles Dickens aptly phrased it, we live in “the best of times and the worst of times.” The gospel has been restored and gives us a more correct understanding of our true nature, our relationship to God, and our divine potential. Both secular and spiritual knowledge are rapidly expanding. Many of the secrets of the functioning of the brain and body are being revealed to us. New discoveries in biochemistry have provided symptomatic relief for many who suffer from previously incurable, severe mental illnesses. Technology has provided a means by which we can flood the world with information. Yet in spite of these great blessings, there is an increase in both suffering and the need for

compassionate and competent mental health care. The world is becoming more unstable. The effects of war, abuse, fractured families, availability of addictive processes and substances, and other evils have increased the need for competent and caring mental health professionals. Our work has increased but so have our tools for performing that work.

Those who have freely shared their skill, knowledge and spiritual insights with AMCAP have created a larger and richer pool from which we can all drink. Our individual power to contribute is greatly enhanced by the combined power of all.

AMCAP is moving forward. The new website has enhanced our ability to network and expand our influence to a worldwide audience. The new discussion board expands our association with one another beyond the conventions. More Latter-day Saint researchers are empirically investigating the role of spirituality and religion in mental health. We have the opportunity to speak in a voice that will be heard by other professionals. The diligent efforts of those who produce the journal have moved us closer to that dream. The technology and networking expertise of board members have now made it possible for AMCAP to provide continuing education credits that were previously available only on site at the conventions.

It is this combined energy and sharing of gifts and talents that will continue to make AMCAP a force for good in a troubled world. I thank you all for what you bring to this combined effort.

Marleen S. Williams  
President, 2003-2005  
Association of Mormon Counselors  
and Psychotherapists

## AMCAP NETWORKER

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AMCAP works best when we all work together.

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# SHERI DEW, TRUMAN MADSEN, AND ELDER ALEXANDER MORRISON TO SPEAK AT THE AMCAP FALL CONVENTION

OCTOBER 2-3

Sheri Dew, Truman Madsen, and Elder Alexander B. Morrison will provide keynote addresses at the Fall convention, *Applying the Teachings of Jesus Christ To Promote Emotional Healing*. Elaine Marshall, Jan Scharman, Wendy Watson, and other popular speakers from the health professions will provide information on integrating spiritual perspectives into theory and practice and will describe recent research findings that link spirituality and mental health. Other topics include forgiveness, therapist burnout

and self-care, and research-supported interventions for bipolar depression, borderline personality disorder, etc. The convention will be held Thursday and Friday, October 2-3, in the Joseph Smith Memorial Building in Salt Lake City. Registration materials have been mailed to all AMCAP members and are also available on-line at [www.amcap.net](http://www.amcap.net) on the "conventions" link. Continuing education credits will be available. *We look forward to seeing you at the convention!*

## MY FAVORITE AMCAP MEMORIES

CURRENT AND FORMER LEADERSHIP COUNCIL MEMBERS

### BEVERLY SHAW, PRESIDENT, 1991-1992

One of my favorite memories is of the board member retreat where we redid the By-laws and put together a Code of Ethics. Prior to the meeting, Wendy Ulrich had prepared a rough draft of the new By-laws; and I had prepared the same for the Code of Ethics. At the meeting, Wendy was on the computer with everyone offering ideas and suggestions -- working as a team to make these two documents reflect the vision of AMCAP. It was a tremendously bonding experience and one that illuminated just how much we all cherished AMCAP and what it stands for.

Another favorite memory was the conference which was held on homosexuality. I don't know when I've been so powerfully moved by what was presented at one of our conferences. All the heartfelt messages from Carlfred Broderick, Carol Lynn Pearson, Bishop Stanley Roberts and his wife, from several anonymous young men and others made clear the enormous responsibility we, as therapists, have when we undertake the care of one of these individuals.

### DENNIS ASHTON, BOARD MEMBER, 1997-2000

My favorite AMCAP memories include:

Sister [Marjorie] Hinckley speaking to AMCAP members after receiving her humanitarian award, looked over the audience and stated, "How did a nice girl like me get into a situation like this?"

Brother Dallin Oaks was selected to receive the Distinguished Service to Humanity Award in 1998. Because of his wife's deteriorating health (cancer), he was unable to attend. In response to our invitation Brother Oaks wrote: "I feel very honored at this invitation, and would love to respond favorably. I am sad to report that I feel that I cannot do so. I have great appreciation for the work of your organization, and appreciate the family proclamation theme you have chosen, and would love to be part of it."

### JAN SCHARMAN, PRESIDENT, 1997-1999

On the evening of Thursday, April 2, 1998, AMCAP presented its highest honor, the Distinguished Service to Humanity Award, to Sister Marjorie P.

Hinckley. As part of her acceptance, Sister Hinckley remarked, "We each do the best we can. My best may not be as good as your best, but it's my best. . . . When we do our level best, we experience a peace." I believe we were all touched by her sweet humility, graciousness, and the power of her simple message.

President Hinckley had been involved all week in meetings with the general authorities prior to spring General Conference less than two days away, and so we considered it an extra blessing that he and all of their children were able to join with us that evening. He concluded the evening with some brief remarks directed to each of us as AMCAP members. How fortunate we are to have received such an endorsement of our work from a prophet of God!

*"I think it's a wonderful thing that you have this association. To have you of the Church in this professional field stand together and work together and give strength and support and encouragement, one to another, in a world where you are constantly under attack, is a remarkable and wonderful thing. The Lord bless you in your great organization.*

*"Keep up the good work. Look after those who are in trouble and in need. There are so very many. I read on a billboard in Los Angeles [California] some years ago the statement that there are more people in hospitals with mental problems than there are with physical problems. I don't know if that's*

*so. . . . You know what to do for them; you give them encouragement and hope and interest in their lives. May you be blessed in all of your professional service. Stay together, work together, and love and respect and appreciate one another is my prayer for each of you."*

### **SHARON WOODS WILSON, PHD, BOARD MEMBER, 1994-1997**

September 28, 1995 was the AMCAP awards dinner held in the Joseph Smith Building in Salt Lake. It was a much anticipated evening because President Hinckley was to be attending. He was to be given an award, and he spoke to us. My daughter, Amy Beth McPherson, married to a BYU student, and my husband Jim attended with me. Amy was nursing her first son (she now has four); so he, nine month old Daniel Christian McPherson, came along also. The Prophet was sitting at the table next to us, and we went over to pay our respects. President Hinckley reached out to my grandson and, in his sweet way, patted him on the head and said, "Hi, 'Bill.' What are you doing here?" President Hinckley emulated the Savior's humility and love of children. His words that evening, I remember, assured us of the importance of our work in mental health. Though I remember nothing specific from President Hinckley's comments, I remember his countenance; and I remember how he reached out and touched my grandson!

## **THE NEW AMCAP WEB SITE**

**RICK HAWKS, PHD**  
Board Member

We have great dreams for our web site at [AMCAP.NET](http://AMCAP.NET). During the past few months, we have recreated the site. We've changed the server, the picture on the home page, and the navigational system, as well as adding new features. The most exciting new feature includes a discussion board. Think about it—the web site growing and hundreds of LDS counselors from around the world beginning to share with one another at a single location. What a wonderful resource the discussion board brings to

each of us individually, as mental health professionals. We also have a complete listing of AMCAP members on the site and have retained old resources, such as the *AMCAP Journals*. The new site is user friendly and easily managed. If you are interested in helping with the site, please let me know. You can contact me at [mail@amcap.net](mailto:mail@amcap.net). For example, we need some help monitoring the various discussion boards. I am very excited about the new web site and the growth it reflects in AMCAP.

## NEWS FROM AMCAP HEADQUARTERS

B.J. (BETTY JO) FULLMER  
Executive Secretary

It is a fabulous experience to work with such tremendous individuals on the AMCAP Board! During my association with AMCAP over the last four years, I have been impressed by the commitment, devotion, and love that people have for this organization. The Board members truly have a vision for AMCAP's future. It has been exciting to help develop the web site and dream the possibilities with them.

The new changes that have been made to the website are:

1. Order convention cassette tapes on the website with your credit card.
2. Renew your membership online with a major credit card. There is also a place to become a lifetime member.
3. The Members Only section is expanded. For access to the Members Only site:

**user id: amcap3 password: education**

The members only site has an online directory and a discussion board to allow AMCAP members to network with one another. The directory has your name, work address, work phone number, fax, email address, and your website. Please let me know if your information is incorrect. I will do my best to update the information. Please use the directory for networking and referrals. Our members do not like to be sold to or receive spam, so please do not misuse the online directory.

I appreciate those who renew their memberships every year. Your dues help AMCAP run successful conventions, print and mail the *Journal*, *Networker*, and *Bulletin*, as well as run day-to-day operations. Please send me an update if your mailing or email address changes: [mail@amcap.net](mailto:mail@amcap.net).

## CLINICIAN'S CORNER

*In the following eight articles, members of AMCAP share ideas that they have found helpful in their own clinical practice. These ideas are suggestions only and should only be used by trained clinicians using professional judgment. AMCAP members are invited to submit clinical ideas for inclusion in future issues of the Networker. See [www.amcap.net](http://www.amcap.net) for additional ideas from past AMCAP publications.*

## DETACHMENT

DAVID H. COOMBS

Many of us have learned that our sense of worth comes from being needed; we have felt important if we could rescue and take care of others. When we are overly involved in the lives of others and feel responsible for their happiness, we cross the lines of good mental health. We know we have crossed these lines when we worry excessively and are preoccupied and obsessed with someone else's wellbeing. We cannot allow ourselves to be so enmeshed in the lives of others that we lose sight of taking care of ourselves.

We are hopelessly entangled in the lives of others when we consistently allow them to make us angry, sad, and unhappy. We may be holding onto the sick idea that if someone has to suffer, we will do it. We shield persons from the consequences of their foolish behavior. We feel responsible for their sobriety, recovery, and ultimate happiness. To stop orchestrating, manipulating, and controlling the lives of others, we must learn to detach.

“Detachment” is a word used to describe the process of “letting go” and possibly of “getting out” of unhealthy entanglements. Detaching allows us the permission to get out of the business of fixing other people and solving their problems in order for us to be happy. If we are in a relationship in which someone else’s behavior is causing us consistent and intolerable pain, then we have no other alternative but to detach.

Some of us have developed a “victim attitude” toward life, in which we feel helpless and expect others to abuse us. We stay in painful relationships because we don’t think we can do any better elsewhere. We must learn that the “power is in us” (D&C 58:28) to break out of our self-imposed prison, to let go and detach. The Lord didn’t create us just to be reactors, but “to act” (2 Nephi 2:14), to take charge and assertively see that our needs are met.

Each person is responsible for his or her own salvation. The Second Article of Faith reminds us that each person is accountable for his or her own sins. While parents have been commanded to

lovingly teach their children right from wrong, parents are not responsible for their children’s choices. While we have been commanded to share the gospel with others, we are not responsible for whether they accept it or not. We have been commanded to give to the poor, but we are not responsible for what they do with our gifts. We have been commanded to seek reconciliation with those whom we have offended, but we are not responsible for whether they respond favorably or not. While we have very little control over others, we do have control over ourselves. We want to be the best we can be and allow others the freedom to do the same. Life works best when each person takes care of himself and takes responsibility for his or her own happiness.

We must detach thoughtfully and prayerfully to avoid extremes. While we don’t want to be cold and unfeeling, neither do we allow people to control our lives. Learning to detach takes practice; we will not always do it right; but, as we continue to work at it and to pray about it, we will experience increasing peace and happiness.

## HOW THE BOOK OF MORMON STRENGTHENS MARRIAGES

DAVID H. COOMBS

The Book of Mormon is not often considered a marriage manual, yet it is one of the best resources available for assisting couples in resolving marital difficulties. The Prophet Joseph said that “a man would get nearer to God” by studying the Book of Mormon than by studying any other book (“Introduction,” Preface to the Book of Mormon). Marion G. Romney, former counselor in the First Presidency, testified of the changes that can take place in our homes when we prayerfully study the Book of Mormon:

I feel certain that if, in our homes, parents will read from the Book of Mormon prayerfully and regularly, both by themselves and with their children, the spirit of that great book will come to

permeate our homes and all who dwell therein. The spirit of reverence will increase; mutual respect and consideration for each other will grow. The spirit of contention will depart. Parents will counsel their children in greater love and wisdom. Children will be more responsive and submissive to the counsel of their parents. Righteousness will increase. Faith, hope, and charity—the pure love of Christ—will abound in our homes and lives, bringing in their wake peace, joy, and happiness” (*Conference Report*, April 1980, p. 90).

What married couple would not want to claim these beautiful promises? As a professional marriage and (continued on page 12)

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family counselor, I was asked recently what books I recommended to couples having marital difficulties. I reported that there were several authors in my field that I respected, but my favorite book is the Book of Mormon. There is a power in this book that saves marriages. The Book of Mormon is a powerful catalyst that motivates couples to think, feel, and live differently. As we “feast upon the words of Christ” (2 Nephi 32:3), the spirit of the Lord speaks to us and works a mighty change in us to cause us to repent of our foolish sins, particularly the sin of pride.

According to President Ezra Taft Benson, in his masterful discourse delivered at the April 1989 General Conference, the universal sin of pride destroys more marriages and causes more contention in families than anything else. President Benson warned that many of us are guilty of pride and are sinning in ignorance. He explained that it is easy to see this sin in others but difficult to see it in ourselves; that when we are selfish, unrepentant, easily offended, faultfinding, backbiting, murmuring, living beyond our means, envying, coveting, withholding gratitude and praise that might lift another, unforgiving and jealous, we are guilty of the sin of pride. According to President Benson, the only antidote for pride is humility—meekness, submissiveness, a broken heart, and a contrite spirit. He pled with us to be humble. Of all the couples who have come to me for counseling, the only ones who resolve their marital difficulties are those who are willing to be humble and are committed to growth in their marriage.

I do not fully comprehend how the process works by which the Book of Mormon inspires couples to change; I just know it does. I know something happens to couples when they read about Nephi’s resolve to “go and do” (1 Nephi 3:7) what the Lord commanded and about his faith in the Lord that made him equal to the task. Possibly couples conclude that, since the Lord has commanded them to successfully work out their marital problems, he will also “prepare a way for them that they may accomplish the thing which he commandeth them.” Nephi’s example of quickly forgiving his cantankerous brothers gives couples the permission and the freedom to let go of their grudges and to “frankly forgive” (1 Nephi 7:21) each other.

It is likely that couples are inspired by the promise in

1 Nephi 15:24 that when we “hold fast” to the iron rod, which is the word of God, they and their marriage will “never perish” but will last forever.

Wouldn’t every couple want to be as Nephi and live “after the manner of happiness” (2 Nephi 5:27)? While Nephi never specifically defined this, I believe Alma did when he admonished us to “be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive” (Alma 7:23).

When Alma and people were put into bondage by a Lamanite army, they had to carry heavy burdens on their backs and were sorely afflicted. Some couples may identify with this and may think they are in bondage and are required, by nature of their marriages, to carry heavy emotional burdens. As Alma’s people poured out their hearts to God, their prayers were answered. The Lord strengthened them and made their burdens light. They bore their burdens with ease and “did submit cheerfully and with patience to all the will of the Lord” (Mosiah 24:15). Just as the Lord made a way for them to escape, he has provided escape for couples in a variety of ways. Some have escaped their self-imposed prisons by changing their attitudes, which makes all the difference. Some were inspired to seek counseling from their bishop or professional counselors and gained needed insights and understandings. Some have been guided to the right doctors, who gave them the right medications that mellowed out their mood swings and allowed their true and best personalities to blossom forth.

Nephi promised us that as we “feast upon the words of Christ. . . the words of Christ will tell [us] all things what [we] should do” (2 Nephi 32:3). As we prayerfully each day read the Book of Mormon, we are blessed with ideas that flow down from above and appropriate feelings that well up from within that help us resolve our marital problems, whether they be financial, sexual, emotional, social, or spiritual. The Lord has provided a marvelous resource in the Book of Mormon, which can be our own personal Liahona (Alma 37:38) to guide us, as couples, back to our eternal home.

# COUNTERFEIT ADDICTIONS / REAL NEEDS

SUSAN S. CAMPBELL, PHD, MFT

## INTRODUCTION

There are many ways to work with addictions—12-step programs, behavioral management programs, solution focused programs. My concern with many of them is that they seem to jump from defining the behavior and looking at negative consequences to making a behavioral plan. Some of the research on addictions suggests that deeper needs may be driving the addiction. I don't believe that any plan will work well unless an accurate diagnosis and understanding of the etiology of the problem addiction is reached. Based on the research, I have found it useful to explore the needs of the individual. The individual has probably had missing pieces for some time and has bravely been trying to fill those holes with the poor-fitting addiction. Once those actual needs are discovered, properly fitting healthy alternatives can be created that will make a difference and better fill those important missing pieces in the person's life. At this point, other therapeutic methods can be implemented: A 12-step program can be used to fill relationship and spiritual gaps. A behavioral method can be used to create new habits which actually meet needs better. A solution-focused method can be used to explore what the person has already been sporadically doing that has helped and arrange to do more of it.

The process that I use for discovering and charting addictions follows:

- I. **Triggers.** What seems to set or start the addictive behavior into motion?
- II. **Behavior.** Define the addictive behavior.
- III. **Immediate Pay-Off.** The reason the addiction continues—those brief but powerful positive results.
- IV. **Long-term Negative Consequences.** "Paying the piper"—the many negative reasons to stop

the addiction—careers, relationships, physical ailments that are struggling.

- V. **Underlying Needs.** Maslow's Hierarchy:
  - A. Physiological needs: food, water, etc.
  - B. Safety needs: stress, security, safety, stability
  - C. Love and Belonging: attachment issues
  - D. Esteem: success, status
  - E. Self-Actualization: spiritual connection?
- VI. **Healthy Alternatives.** What would better fill these needs?

## CRUCIAL NEEDS

### PHYSIOLOGICAL NEEDS

The body can react physically if its needs are not met for food, sleep, exercise, quiet, meditation, or activity. This depletion of the body perpetuates the physical aspects of the addiction. The person uses counterfeit addictions to attempt to meet these needs.

### ATTACHMENT

Beverly James (2001): "Addictions fill the empty place when attachment is missing."

Karen B. Walant (1995): "Detached, alienated people. . .barely navigate life's challenges. Our cultural emphasis on autonomy and separateness has led to a retreat from valuing interpersonal, communal dependence and has greatly contributed to a rise in the number of people whose suffering is often expressed in addictions and personality disorders" (jacket).

Karen B. Walant interview (2001): One of the goals of Western parenting is to raise children who are totally self-sufficient and need no one. Children are taught not to share negative emotions and to seek comfort from blankets, pacifiers, and teddy bears (continued on page 14)

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rather than from mother, father, or family. Adults then seek comforts from food, alcohol, money, etc. Adults go emotionally underground, avoid sharing emotions, fear that they will be discounted or dismissed. Healthy attachment allows for separateness as well as connectedness. Twelve-step programs (AA) and psychotherapy have helped people reattach to the loving bonds of humanity.

Research by Hadley, Holloway, and Mallinckrodt (1993) found that adults who grew up in families with high conflict and low levels of cohesion are more likely to experience addictions, insecure attachment in object relations, and internalized shame.

Cook's (1991) research findings concluded that where early caregiving involved neglect, unresponsiveness, abusiveness, or rejection, internalized shame resulted. Defenses against this shame often manifested in addictive behaviors. Therapy would need to involve "examining their roots in early childhood experience" (p. 415). The addiction may be serving the purpose of protecting the client from the shame and its pain. "In doing family therapy, the intergenerational transmission of shame and attachment insecurity means that it is likely the parents of the clients were themselves inadequately parented. . . the client must now take responsibility for [her/himself] in changing the addictive behaviors and learning a healthier lifestyle" (p. 417).

#### SPIRITUALITY

Christina Grof (1993) described a restlessness or desire for something more that takes us into destructive relationships, self-destruction, or addictions. These temporarily provide a missing piece or satisfaction. The author believes that "this fervent thirst for wholeness, as well as the discomfort with it, is the underlying impulse behind addictions. . . . Our innate longing to rediscover our spiritual nature is an often unconscious driving force that many of us feel throughout our lives" (p. 18).

Mcauliffe (1996) stated that research evidence was found showing the possibility that mood-altering

behavior (alcohol or substance addiction) can be indicative of spiritual disorders.

Colleen Bernhard's (1997) workbook provides LDS clients with ways to meet spiritual needs while overcoming addictive behaviors.

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*On the following page is a form that may be copied and used to assess the counterfeit addictions and real needs of clients. Page 16 contains a sample completed form.*

# COUNTERFEIT ADDICTIONS / REAL NEEDS

TRIGGERS	BEHAVIOR	PAY-OFF	CONSEQUENCES	UNDERLYING NEEDS	HEALTHIER ALTERNATIVES

## COUNTERFEIT ADDICTIONS / REAL NEEDS

(Example of completed assessment form)

TRIGGERS	BEHAVIOR	PAY-OFF	CONSEQUENCES	UNDERLYING NEEDS	HEALTHIER ALTERNATIVES
Lethargic		Excitement	Excitement	Better physical care	Better self-care—nutrition, amount and frequency. Sleep.
Stressed		Calm	Increased stress	To be able to relax, calm, feel safe	Exercise, quiet, meditation. Reduce and manage stress, safety.
Lonely	Use Pornography	Fantasize closeness	Feel lonelier	Early attachment needs	Early child development and inner child work. Attachment work.
Fight with partner	Fantasize sex with partner	Partner is angrier—Fight more	Partner is angrier—Fight more	Emotional intimacy, closeness	Recognize, process/ communicate feelings. Marital therapy.
Partner mad, may leave	Guilty, hurt, angry	Guilty, hurt, angry; Partner distant, goes	Guilty, hurt, angry; Partner distant, goes	Acceptance, love. Commitment	Communication, broaden ways of loving/couple therapy.
Feeling ugly	Fantasize attractiveness	Feel uglier, more disgusted with self	Feel uglier, more disgusted with self	Self-care, self-esteem	Better self-care (physical above). Family of origin or early child work.
Feeling bored, inadequate, discouraged	Less bored; Fantasize success; Feel OK	More of a failure; Feel guilty, more discouraged; Feel awful	More of a failure; Feel guilty, more discouraged; Feel awful	Self-esteem, self-worth, new experiences. Progress. Success	Evaluate career/ interest levels/ wishes, desires. Realign goals and behaviors. Training, school. Life balance
Lost	Numb	Feel more lost	Feel more lost	Spiritual connection	Scriptures, prayer, religious commitment. Spiritual quest.

# HOW MUCH POWER DOES SATAN HAVE?

DAVID H. COOMBS

I was counseling a man with an addiction to pornography and urging him to gain strength from his prayers and from reading the Book of Mormon. I stated that he needed the saving power of Christ and that only through Christ could he have the power to restore balance to his life. I emphasized the importance of the Book of Mormon as one of the vital tools necessary for his recovery. I quoted President Ezra Taft Benson, when speaking of the Book of Mormon, who said: “There is a power in the book which will begin to flow into your [life] the moment you begin a serious study of the book. You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path” (*Conference Report*, October 1986, p. 6).

His response surprised me. He said, “The more I pray and read the scriptures, the more I upset Satan and get him mad at me. I am afraid of him. I feel like a little kid who can’t leave the school yard because there is a big bully standing at the gate ready to beat me up. There are two adult book stores between here and my home. I might be able to get past the first one, but I fear the devil won’t let me get past the second.”

It was interesting to hear how he described himself as weak, fearful, and powerless against the forces of evil. This man was cleverly disowning responsibility for his addiction by believing he could not be held accountable in the face of Satan’s overwhelming power. It was apparent to me that while he wanted to overcome his addiction, he wanted more to keep it. The discussion that followed centered on the question, “How much power does Satan have?”

I feel certain that Satan has only the power that we give him. He operates on the principle of fear and deception. He is a big bluffer, a big blow hard. He would like us to think we are powerless before him, but this is only one of his many lies. The devil cannot force us to do evil. He is not the cause of our wickedness. I don’t wish to diminish Satan’s skillful

ability to deceive and tempt us, but only to emphasize that we have the final word in every confrontation with him. Satan is a coward. He will flee from us whenever we take our stand against him (see James 4:7). When we choose to sin, it is only when we have justified, rationalized, and made up our minds that this is what we want to do. While Satan certainly presents us with temptation, it is still our choice whether we follow him; and we are responsible and accountable for our actions. James says that he “that knoweth to do good, and doeth it not, to him it is sin” (James 4:17).

Satan operates within the prescribed limits set by God (see D&C 121:4). While Satan may have the power to “bruise” our heal—meaning to trip us up—we have, through Christ, the power to “crush” his head (see Genesis 3:15; note also the chapter heading and footnote to verse 15 in the 1979 LDS edition of the Bible). The Lord has given to all the faithful “power over that spirit” (D&C 50:32).

Under special circumstances, as with Job, the Lord will allow Satan to afflict us with disease or cause accidents and even death. But I believe this is rare and only allowed under special conditions. President Joseph Fielding Smith said at the funeral service of Elder Richard L. Evans, November 4, 1971: “No righteous man is ever taken before his time.” Since we, as committed Latter-day Saints, are on the Lord’s errand, he will protect us until we have completed our work here on the earth.

The way Satan tries to influence us, according to Nephi, is to whisper into our ears thoughts and ideas that will ultimately lead us down a path to destruction (2 Nephi 28:22). We have the power, of course, to ignore him. Satan was among the Nephites during their golden era of righteousness; but “because of the love of God which did dwell in the hearts of the people,” they gave him no heed (4 Nephi 1:15). I believe that the same conditions will exist during the millennium in that Satan (continued on page 18)

(continued from page 17)  
will still be on the earth; but “because of the righteousness of [the] people, Satan [will have] no power” (1 Nephi 22:26). Since the Nephites bound Satan by their love of God, and the people during the millennium will do the same, why then can’t we do it today?

We know that “the spirit of contention is. . .of the devil” (3 Nephi 11:29). We see that Mormon was so impressed with the Nephites’ ability to eliminate contention from their homes that he mentioned it four times (4 Nephi 1:2, 13, 15, 18). We, too, need to be impressed by this and set a goal to so live that we might eliminate contention from our lives. Even among many Christian families, it is expected that there will be a certain amount of contention and that this is considered “normal”—“normal” possibly by the world’s standards, but not normal if we want to establish Zion. We must and can limit Satan’s ability to create contention in our lives. We have the promise from a prophet of God that as we read from the Book of Mormon regularly as individuals and

families, we will, indeed, eliminate contention from our homes (President Ezra Taft Benson, *Conference Report*, April, 1980, p. 90).

We increase our power over Satan as we “feast upon the words of Christ; for behold, the words of Christ will tell [us] all things what [we] should do” (2 Nephi 32:3). We increase our power over Satan through our prayers: “Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work” (D&C 10:5). We increase our power over Satan as we keep sacred our temple covenants, as emphasized in this verse in which Nephi saw the worldwide church in the latter days and saw the “power of the Lamb of God, that it descended upon the Saints of the Church of the Lamb, and upon *the covenant people of the Lord*, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory” (1 Nephi 14:14, emphasis added). While Satan is strong, with Christ by our side, we are stronger.

## HOW DO WE FORGIVE OURSELVES?

DAVID H. COOMBS

In spite of going through the steps of repentance, including confessing, forsaking, and diligently serving others, there are far too many of us who refuse to be comforted. It is as if we are saying that the Savior’s atonement is not enough and that we have not suffered sufficiently for our sins. When we refuse to forgive ourselves for remitted sins, then we are denying the power of our Redeemer. Instead of listening to the voice of our Good Shepherd, who would have us feel clean, we are hearkening to the voice of Satan, who would have us believe we are not good enough to have our guilt removed.

Wouldn’t Satan have won a great victory if he could get us to believe that the Lord did indeed atone for the sins of all mankind, BUT his atonement does not apply personally to us? It is as if we single ourselves out and egotistically make ourselves the one grand

exception to the infinite and merciful plan of redemption. We convince ourselves that our sins are so uniquely gross that we do not qualify for the Savior’s love.

The great message of the Book of Mormon is that just as Enos had his guilt swept away, so can we. Just as Alma the Younger, once described as the vilest of sinners, was pained by his former sins no more, so can we. Just as Oliver Cowdery was assured of the Lord’s desire to encircle him in the arms of His love, so can we. While we may know these things intellectually, we may be warring within ourselves emotionally by doubting our worthiness and convincing ourselves we don’t qualify for Christ’s atonement.

We all have a running conversation within that is

patterned after the way our parents talked to us. If our parents talked to us in such a way that we concluded we were of little worth, then it is likely we will continue to talk to ourselves today in the same way and remind ourselves often that the very core or essence of ourselves is not of much worth. We quickly look to our foolish sins, of which we all have many, and view them as evidence that our parents were right.

To apply the atoning blood of Christ, we must repent not only of our sinful behavior, but also of our sinful negative thinking. For example, when we recall past remitted sins, instead of reliving the horror and the

pain, we must practice saying to ourselves, “STOP! I have repented of my sins. I refuse to beat on myself. I have been redeemed by the blood of Christ. I rely upon the mercies of Him who has paid the full price for my sins. I will not allow Satan to rob me of my peace. I am so grateful for a merciful God who has set me free.”

To continue in our needless suffering is to deny our Redeemer’s love for us. As we give ourselves permission to love ourselves and to accept the Lord’s love, we will experience the most marvelous of all marvelous feelings, that of having our guilt swept away.

## BEING IN THE WORLD BUT NOT OF THE WORLD

MADISON H. THOMAS, M.D.

*(The following article is a shortened and revised version of a paper that was prepared for AMCAP’s 2003 Spring Convention. Ed.)*

Being in the world but not of the world is not really a new idea but goes back to both ancient and modern scripture. Jesus said, “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world” (John 17:15-16). Elder James L. Cullimore stated, “There is a great challenge in living in the ‘world.’ The concern is not where we live but how we live” (*Ensign*, January 1974). In our commercialized, complicated world, this concept may be helpful to those who counsel individuals and families. Let’s consider a few circumstances in which we might be in the world but not of the world:

**Automobile Speeds.** We have always been admonished to obey the law of the land (see D&C 98). As I drive along Seventh East from Holladay to the LDS Hospital, I have found that if I drive at the posted maximum speed, cars seem to whisk by me going 10, 20, or 30 miles per hour faster than I am. Since I have to use the car to get from place to place, I must be in that world; but I do not have to be of the

world and follow their speed patterns. Going along at the posted speed is quite satisfactory for me. I get there about as soon as I would otherwise because I have to stop at the red lights the same as they do. I have relatives who come from California, and they maintain that it is not safe to go at the posted speeds. They have to exceed the speed limits to keep up with the traffic in order to be safe. Many of you may take that position in explaining your own position to a client who has a problem with obeying and sustaining the law, and this might be a profitable way of using that thought to advantage.

**Entertainment Media.** We have to learn how to draw the line. Video games, which are easily accessible to children, are becoming increasingly graphic in their depiction of violence, killing (including murder) and sexual acts, all of which win young people preferred contained violence and aggression.

The February 4, 2003, *Salt Lake Tribune* had a heading, “Violence, Gore, and Nudity Go Mainstream as Network Television Tries Compete.” The article expressed concern about sexual content and foul language on television. Because exposure (continued on page 20)

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to these images tends to be addicting, many, especially children, will be helped by understanding that this is a problem where you can turn it on with a button, but you can also turn it off with a button. President Hinckley wrote in 1995, “Encourage your children to read more and watch television less.”

We are inundated with books of pornographic content or stories of violence, which can also become addicting. Writers and publishers seem to compete for the money involved. The Lord counseled, “Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith” (D&C 88:118).

**Weight Problems.** The Surgeon General’s statistics show that approximately sixty-one percent of adult Americans are overweight (*Health*, January 2003). Overweight people have double the risk of high blood pressure, two to three times the risk of heart attack, double the risk of stroke, and four times the risk of diabetes. They have two to three times the risk of developing gall stones, double the risk of colon cancer, and double the risk of arthritis in their knees. They have a 50 to 100 percent higher risk of death from all causes than those who have a normal weight. Overweight women face significantly increased risks of having babies with heart abnormalities and other birth defects.

Losing even one pound over a year’s time, which can be done by cutting ten calories a day, can dramatically improve health. We are counseled, “And it pleaseth God that he hath given all of these things [food and raiment] unto man; for unto this end were they made to be used, with judgment, *not to excess*, neither by extortion” (D&C 59:20, emphasis added). “And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—Every herb in the season thereof, and ever fruit in the season thereof; all these to be used *with prudence* and thanksgiving. Yea, flesh also of beasts and of the to fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used *sparingly*” (D&C 89:10-11, emphasis

added). The promise is given that obeying these commandments would provide health, wisdom, and knowledge, and that the destroying angel will pass by them and not slay them, or in other words, a long life expectancy. Whether clients are simply hoping for a long and healthy life or better looks, some of these factors concerning weight problems may be worth considering with them.

**Marriage and Family Life.** Almost half of all marriages now end in divorce, with tragic disruption for both the couple and their children. Cohabitation without marriage is increasingly common. An estimated 11 million Americans now live with an unmarried partner, increasing by seventy-two percent in the past decade (2000 Census). Thirty-three percent of babies born across the nation in 1999 had unmarried parents. Eighty percent of young women lose their virginity in their teens.

Ninety-three percent of sexual offenders of children know their victims. Twenty-three percent of sex offenders are under the age of eighteen. Sixty-eight percent of imprisoned sex offenders report being sexually abused as children. Sexual themes in advertising of all sorts sells consumers on the dehumanizing notion of people as sex objects, which can lead to increased violence against women.

In “The Family: A Proclamation to the World” (*Ensign*, November 1995), we read: “God has commanded that the sacred powers of procreation are to be employed only by man and woman, lawfully wedded as husband and wife,” and further that “Parents have a sacred duty to rear their children in love and righteousness.” The Proclamation warns, “Disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by anxiety and modern prophets.”

President Hinckley recently stated that Latter-day Saint men should treat their wives with respect and not as chattel or a slave or someone inferior, but as an equal with whom to walk in righteousness. He advised us all to “nurture our divinity.” Counselors may help individuals or families become stronger by acknowledging the problems in the world while

helping to not be *of* the world.

**Substance Abuse.** Use of alcohol, drugs, tobacco, tea, coffee, and various kinds of herbal or recreational drugs appear to be increasing. Last December, an American Medical Association report indicated that brain damage is caused by youthful alcohol abuse; and for that reason, they called on television broadcasters to sharply restrict alcohol advertising seen by young viewers. AMA Vice-President Michael Scott indicated that we've known for years that alcohol makes kids dead, or may kill them. Now we have evidence that it makes them dumb.

**Sabbath Observance.** Sports and other

entertainments commonly fill up the day, instead of family activities. My grandchildren have encountered problems of children's sports activities now being scheduled for Sundays. They have not been willing to participate on Sundays, much to the concern of their teammates or coaches, though often mixed with admiration.

**Conclusion.** In each of these wide-ranging circumstances, I believe it is possible for a true understanding of the gospel of Jesus Christ to keep us from 'becoming of the world,' no matter how often we are thrust into the midst of our modern world. The Gospel can help each of us to see more clearly what opportunities exist for strengthening ourselves or our families in this increasingly confusing world.

## DOUBT NOT, FEAR NOT, BE NOT AFRAID!

DAVID H. COOMBS

Worry and fear cripple our ability to lead happy and productive lives. There is a direct relationship between fear and lack of faith in God, who said that he would always bless us in our hour of need. Just as the Lord said to Joshua, "I will not fail thee, nor forsake thee" (Joshua 1:5), he has promised us all that if we will put our trust in him, he will make us equal to any task. He told Oliver Cowdery, "Look unto me in every thought, doubt not, fear not" (D&C 6:36). He has reminded us over and over that the righteous need not fear (see 1 Nephi 22:17-22).

We mortals forget that we walk in full view of our loving Heavenly Father and that nev`r are we out of his sight. He is always aware of us and knows our needs. He has assured us that as we serve him, he will be on our right hand and on our left. He has assigned angels to assist us and has placed his spirit in our hearts to buoy us up and to give us constant strength (see D&C 84:88). With this assurance, why should we ever be afraid?

We demonstrate a lack of faith when we frighten ourselves with "what if" questions that lead to awful and devastating conclusions. We disobey the

command to "let virtue garnish [our] thoughts unceasingly" (D&C 121:45) when we think the worst about ourselves and our circumstances and fill our minds with negative images. We must change our "what ifs" to "so whats" and know that "all things work together for good to them that love God" (Romans 8:28). When worries and fears creep into our hearts, let us remember to follow the admonition in Proverbs 3:5-6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Are we not in good hands as we lean and wait upon the Lord? Of course, we must be obedient and do all in our power to bring about much righteousness; but then we must let go of our worries and let God take charge of our lives. We want our will to be swallowed up in his will. There is peace in righteous doing. "If ye are prepared, ye shall not fear" (D&C 38:30).

We can create in our minds a fantasy of our own personal Camelot and plead with Heavenly Father to make it all possible. We are easily frightened when the Lord is late or says no to us; we forget that he is (continued on page 22)

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much wiser, has the eternal perspective, and knows what is best for us. He is a God of truth and cannot lie. His promises are certain. He will not fail us nor forsake us as we continue to serve and love him. He

has promised the faithful “peace in this world, and eternal life in the world to come” (D&C 59:23). As we look to the future with an eye of faith, we come to know all that we need to know, which is that our future is glorious.

## OH, WHAT A MERCIFUL GOD!

DAVID H. COOMBS

Why are we determined to beat ourselves with unnecessary guilt when we have so many witnesses to the tender mercies of our loving Heavenly Father? He anxiously reaches out to us with loving arms to forgive us as often as we sincerely repent. Does not the Spirit burn within us when we personally apply the Lord’s statement to Oliver Cowdery to ourselves? The Lord told Oliver that He would encircle him in the arms of His love (D&C 6:20). We all stand in need of spiritual healing and comfort.

Why do we need the constant reassurance that God is merciful and gracious, long suffering and full of goodness? Joseph Smith answers this in the *Lectures on Faith*:

Why is it necessary? Because of the weakness and imperfections of human nature, and the great frailties of man; for such is the weakness of man, and such his frailties, that he is liable to sin continually, and if God were not long-suffering, and full of compassion, gracious and merciful, and of a forgiving disposition, man would be cut off from before him, in consequence of which he would be in continual doubt and could not exercise faith; for where doubt is, there faith has no power; but by man’s believing that God is full of compassion and forgiveness, long-suffering and slow to anger, he can exercise faith in him and overcome doubt, so as to be exceedingly strong (p. 39).

Twenty times the Doctrine and Covenants records Joseph Smith’s chastisements for his sins and the Lord’s forgiveness. What a courageous man to

allow this to be printed! Does it not give us all hope to know that our great prophet of the restoration was fallible, but also to know that our Father in Heaven is so merciful and forgiving? Lorenzo Snow was impressed with this same thought:

I saw Joseph Smith the Prophet do things which I did not think he ought to do, things which I thought the Lord would not approve of; and yet when I saw the weaknesses and imperfections in him I thanked God that he would put upon a man who has these imperfections the power and authority which he placed upon him. I respected Joseph Smith and I was pleased to see those weaknesses for I knew I myself had weakness and I thought there was a chance for me (Journal of Lorenzo Snow, January 7, 1898. Quoted, in part, by Elder Neal Maxwell, October Conference, 1984. See *Ensign*, November 1984, p. 10).

Every time we hungrily approach the scriptures, we are converted anew to the amazing love and grace of our God. What continues to amaze us is that forgiveness comes freely, as often as we sincerely repent. God is so gracious and so merciful that we mortals have difficulty understanding his tenderness towards us. When we beg and appeal to our Father, in the blessed name of Jesus, for our guilt to be swept away, he does not suffer that we beg in vain. He grants us remission of our sins and fills our hearts with joy. The wretched pain of guilt is replaced with the sweet peace of conscience. We are left to exclaim in songs of praise, “Oh, what a merciful God!”

# Meet the Candidates

Two new Governing Board members will be elected at the Fall 2003 AMCAP Convention, to be held October 2 and 3 at the Joseph Smith Memorial Building in Salt Lake City. Candidates for the Board positions are John Livingstone, Kris Plummer, Douglas Brinley, and Rachel Crook. If you are unable to attend the convention, please complete the Absentee Ballot on page 25 and mail or fax it to AMCAP, 2540 East 1700 South, Salt Lake City, UT 84108. Fax: (801) 583-1305. Or you may e-mail the names of the two candidates of your choice to [mail@amcap.net](mailto:mail@amcap.net).

## **DOUGLAS E. BRINLEY, PHD** **CANDIDATE FOR AMCAP BOARD**

### **BACKGROUND:**

Douglas E. Brinley received a Ph.D. in Family Studies from Brigham Young University. He worked for many years in the Institute program; and since 1990, he has been a professor of Church History and Doctrine at BYU. He has published many articles and books on family relations, including *Between Husband and Wife* and a chapter in *Strengthening Our Families: An In-Depth Look at the Proclamation on the Family*, and has served on the Church Writing Committee. He is a popular lecturer in the “Know Your Religion” series, at BYU Education Weeks, Marriage Seminars, and Especially for Parents. He and his wife Geri have six children.

### **Vision for AMCAP:**

I was one of the early members of AMCAP as it came into being years ago. I have appreciated recent leadership efforts and success in moving the organization back to its original intent—to bring the light of the gospel and its principles to the helping profession. Many of today’s therapists and counselors have also served as ecclesiastical or auxiliary leaders and have seen what the prophets have told us for years—too many people are not applying gospel principles in their lives. Our task as AMCAP members, as I see it, is to share and exchange principles with each other so that we can help individuals and married couples improve their lives without any apologies to the wisdom and counsel of living prophets or principles from the plan of salvation.

Practitioners want and need new and fresh ideas and sensible guidelines to assist them in their abilities to be better counselors and therapists. Individuals join AMCAP because they know the gospel has principles to motivate people to live more righteous and worthwhile lives. Besides helpful networking opportunities, AMCAP members should be able to share common sense solutions from a gospel-based perspective, as well as from research and clinical experiences that are not out of harmony with the principles of the Restoration.

## **RACHEL E. CROOK, PHD** **CANDIDATE FOR AMCAP BOARD**

### **BACKGROUND:**

Rachel E. Crook received a B.S. in psychology at Brigham Young University and pursued her doctorate in counseling psychology at the University of Maryland, College Park. Since completing a predoctoral internship at the University of Utah Counseling Center in 2002, Rachel has worked in the Counseling Psychology and Special Education department at BYU as an assistant professor. She currently also works with clients at the BYU Counseling and Career Center.

### **Vision for AMCAP:**

As a doctoral student, I thoroughly enjoyed the classes in counseling theories and practices as well as the research on psychotherapy processes taught by learned professors at the University of Maryland. I also received valuable skills and (continued on page 24)

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knowledge from another source—the monthly meetings of the Washington, D.C., metropolitan chapter of AMCAP, attended by mental health professionals. Lively discussions with experienced and faithful clinicians broadened both my professional and my spiritual horizons in a supportive environment. I have felt this same nurturing environment when attending the annual AMCAP conferences in Salt Lake City. Hence, my primary objective as an AMCAP board member would be to offer support for local AMCAP chapters across the nation as well as internationally in introducing LDS graduate students in mental health fields to AMCAP and in developing supportive and nurturing networks of professionals.

## **JOHN P. LIVINGSTONE, EDD** **CANDIDATE FOR AMCAP BOARD**

### **Background:**

John was appointed to the AMCAP Board in 2002 in place of Dean Bender, who became the treasurer. John has been the Continuing Education Director for AMCAP for the past year. Born and raised in Edmonton, Alberta, Canada, John has been teaching religion at BYU since 1998 following his service as President of the Michigan Detroit Mission, where Duane Laws and his wife served a mission. John taught seminary and institute in Canada for many years and also maintained a private practice as a licensed psychologist in the Canadian provinces of Alberta and Saskatchewan. He and his wife Linda are the parents of six daughters and one son, with an ever-growing (now 16) number of grandchildren.

### **Vision for AMCAP:**

Serving on the Board with so many good people has been terrific. AMCAP has many wonderful years ahead as a close-knit association of Latter-day Saints who wish to interact with each other, sharing ideas and practices as mental health professionals. The semi-annual conventions, as well as the AMCAP publications, provide wonderful venues for learning and sharing in

professional ways. It is not only possible, but highly desirable, that we try to achieve excellence as an association in both directions. We can be professional without being spiritually “weird” and visa versa. Encouraging this wonderful combination seems as exemplary and beneficial as it is necessary. E-mail and the new Association web site have made AMCAP more personal and useful than ever. I encourage you to consider being more personally involved in serving AMCAP in whatever ways interest you.

## **KRIS PLUMMER, LCSW** **CANDIDATE FOR AMCAP BOARD**

### **BACKGROUND:**

Kris Plummer received her B.S. in psychology from Southern Utah University and her MSW degree from the University of Utah in 1997. Her social work experience includes: Trauma Social Worker at LDS Hospital, Homeless Coordinator and Even Start social worker/parent-educator for Davis County School District, and LDS Family Services—Farmington Agency. She currently has a private practice with the Davis Counseling Center in Farmington, Utah.

As a “military wife“, Kris and her family have a “diverse” experience having lived in several states, as well as in Europe and Japan. Kris currently lives in Bountiful, Utah, with her husband Doug. Kris has four children and eight grandchildren.

### **Vision for AMCAP:**

I have loved AMCAP from the first conference I attended as a student. It offered a refreshing respite from the challenges of school and the world’s philosophies. I was so inspired by that first conference that I haven’t missed an AMCAP convention since. AMCAP embraces my philosophy that the Savior is integral and vital to the healing process. My vision and hope for AMCAP is that we, as individuals and clinicians, can continue to learn how to look to Christ for guidance and healing. I envision AMCAP growing steadily in membership, providing even more opportunities for us to learn from skilled presenters, further strengthening our clinical and spiritual skills.

# Absentee Ballot

(For AMCAP members not attending the Fall Convention)

Please vote for **two** persons to serve as members of the AMCAP Board:

John P. Livingstone

Kris Plummer

Douglas E. Brinley

Rachel Crook

Ballot must be received by October 2. Mail, e-mail, or fax your two choices to AMCAP at:

Mail: 2540 East 1700 South  
Salt Lake City, UT 84108

Fax: (801) 583-1305

E-mail: [mail@amcap.net](mailto:mail@amcap.net)

# MEMBERSHIP APPLICATION OR RENEWAL FORM 06/2003

New Application\*  
 Renewal (AMCAP # \_\_\_\_\_)

Please send a copy of the Bylaws and Ethical Guidelines of AMCAP (also located on Website)

Dr.  Mrs.  Ms  Mr. \*If a new member, who referred you to AMCAP? \_\_\_\_\_

\_\_\_\_\_  
First Name Initial Last Name (\_\_\_\_\_) Home Phone

\_\_\_\_\_  
Home Address City State/Country Zip Code

Highest degree:  
 BA\BS  MA  MC  M.Ed.  MS  MSC  MSW  DSW  Ed.D.  MD  Ph.D.  Psy.D.  
 Other \_\_\_\_\_

Current License type: \_\_\_\_\_ # \_\_\_\_\_

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- Professional member** - \$60 annual fee, \$750 lifetime membership fee
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(Note: Category available outside the U.S. and Canada only.)
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Please send mail to my work address.  Please send mail to my home address.  
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\*\*Please circle any information you **DO NOT WANT** included in the  AMCAP Directory or on an  Internet Listing.  
(Internet listing will include, if desired, name, license, email, work phone, city, state, membership type in a password-protected, "members only" section on the AMCAP website, www.amcap.net  
 I am  I am not currently providing therapy to individuals.

As a member of AMCAP, I agree to support the purposes and ethical guidelines of AMCAP as stated in the Bylaws.  
The above information is accurate to my knowledge. \_\_\_\_\_

Send application & fees, payable to AMCAP in US funds only to: **AMCAP** (801-583-6227)  
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Salt Lake City, UT 84108  
AMCAP email: mail@amcap.net

You may pay with a credit card on our website or Fax form with credit card information to: 801-583-1305  
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**AMCAP 2003 SPRING CONVENTION**

April 3-4, TAPE ORDER FORM

**Strengthening Relationships across the Lifespan**

CHECK HERE	TOPIC	\$ AMOUNT
___	1. Reflections and Revelations on Relationships: A Mother's Perspective	<i>Sharon Larsen</i> _____
___	2. Strengthening Relationships Before the Wedding: Perspectives of LDS Counselors and Protestant Clergy Counselors	<i>Robert Stahmann, Ph.D. and Travis R. Adams, Ph.D</i> _____
___	3. Creativity and Case Formulation in Marital Treatment	<i>Robert F. Williams, Ph.D</i> _____
___	4. Combined Session: Implications of Theories of Change for Enhancing Client Treatment 1) The Elements of change 2) Therapeutic Change for Married Couples	<i>Vern A Cox, Ph.D &amp; Stephen T. Fife, M.Sc.</i> _____
___	5. Using the Five Factor Model of Personality Testing for Assessment and Interventions	<i>Dean Bender, MBA, MA</i> _____
___	6. Hardiness As A Moderator Of Shame In Women Sexually Abused As Children	<i>Leslie Feinauer, Ph.D.</i> _____
___	7. Building Strong Families: A Community-Based Family-Life Education Workshop Model	<i>Jonathan D. Sherman, LMFT</i> _____
___	8. Emotional Co-regulation and Attachment through the Life Cycle	<i>James M. Harper, Ph.D.</i> _____
___	9. Facilitating Client Well-Being By Ennobling Life-Long Relationships	<i>C. Terry Warner, Ph.D.</i> _____
___	10. Helping Clients Recover from Serious Mental Illness: Suggestions for Clinical Practice	<i>Russ Seigenberg, Ph.D.</i> _____
___	11. Life Harmony: Helping Clients Find Peace in a Busy Life	<i>E. Jeffrey Hill, Ph.D.</i> _____
___	12. Developing Multicultural Counseling Competencies	<i>Lynne A. Bennion, Ph.D.</i> _____
___	13. Real versus Artificial Intimacy: Implications for Clinical Assessment and Practice	<i>David W. Bush, Ph.D.</i> _____
___	14. Combined Session: Facilitating Women's Career Development: 1) Career, Education, Home and Family 2) Constructing Family-Friendly Careers	<i>Bonnie Ballif-Spanvill, Ph.D. and Jennifer Vigil &amp; Janet S. Scharman, Ph.D</i> _____
___	15. Combined Session: Working with Vulnerable Children and their Families 1) Children of Mentally Ill Parents 2) Helping Clients Cope with Premature Birth	<i>Jean Ranck Pedersen, MA LMHC &amp; Edward Martinelli, M.Ed.</i> _____
___	16. Overcoming the Weight of the World: The Treatment of Body Image Dysfunction and Eating Disorders	<i>Diane L. Spangler, Ph.D.</i> _____

**OVER**

**AMCAP 2003 SPRING CONVENTION TAPE ORDER FORM**  
(Continued)

\_\_\_ 17. Why Don't LDS Scholars and Artists Accomplish More?  
John M. Rector, Ph.D. and Kirsten N. Rector. \_\_\_\_\_

\_\_\_ 18. Helping Others Obtain Genuine Intimacy in Interpersonal Relationships: Convention  
Overcoming the Counterfeit Intimacy of Pornography Brad Wilcox, Ph.D. \_\_\_\_\_

\_\_\_ 19. Learning for Recovery from Addictions  
Mark Butler, PhD and Spencer T. Zitzman \_\_\_\_\_

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# A SAMPLING OF PAST AMCAP CONVENTION TAPES AVAILABLE FOR SALE

**AMCAP Product List**

<u>Product ID</u>	<u>Year</u>	<u>Conven- tion</u>	<u>Title/Convention Theme</u>	<u>Author</u>
<b>1992 Spring Activating the Powers within Us</b>				
92S01	1992	Spring	Keynote Address	A. LeGrand Richards
92S02	1992	Spring	Panel Discussion	P. Scott Richards, Melvin Thorne & Reed Payne
92S03	1992	Spring	Applying Gospel Principles To Marriage & The Family	Douglas Brinley
92S04	1992	Spring	Laying Gospel Foundation On Our Professional Endeavors	Neil Flinders, Robert Millet, Fred Riley
92S05	1992	Spring	Keynote Address	Richard O. Cowan
92S06A	1992	Spring	Rediscovering The Principles of Health and Healing	N. Lee Smith
92S06B	1992	Spring	Rediscovering The Principles of Health and Healing	N. Lee Smith
92S07	1992	Spring	Musical Numbers	Debbie Hamilton
92S08	19a2	Spring	Internal vs External Reality In Psychotherapy	David Bush
92S09	1992	Spring	Talking, Listening, & Question Reframing Within Therapy	Wendy Ulrich & Lynn Johnson
92S10	1992	Spring	Mormonism & Compulsive Behavior	John & Martha Beck
<b>1993 Fall Boundaries</b>				
93F01	1993	Fall	Keynote Speaker	Chieko Okazaki
93F02	1993	Fall	Thoughts on Boundaries From an LDS Perspective	James Harper
93F03	1993	Fall	Perceptual Position - A Key To Boundary Reparation	Beverly Shaw
93F04	1993	Fall	Use of Spiritual Interventions in Psychotherapy Strategies	Scott Richards & Richard Potts
93F05	1993	Fall	Boundary Issues Associated With HIV Disease	Sharon Woods
93F06	1993	Fall	HIVD Workshop Track - Part One	Sharon Woods
93F07	1993	Fall	HIVD Workshop Track - Part Two & Presidential Address	Sharon Woods
93F08	1993	Fall	The Marital Dance	David & Sherri Bird
93F09	1993	Fall	The Violation of Bounderies in Sexual Abuse	Leslie Feinauer
93F10	1993	Fall	Boundary Dynamics In Working With Male & Female Homosexuals	Dan Gray & Fay Schreyer
93F11	1993	Fall	A Human Needs Approach To Happiness	Robert Bohn
93F12	1993	Fall	Healing as Redemption	Terry Warner
<b>1993 Spring Self Esteem--What Is it? &amp; Partners In Healing: Treating Victims of Abuse</b>				
93S01	1993	Spring	To Know Me Is To Love Me	Robert Heaton

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93S02	1993	Spring	Self-Esteem, Or Is It Love	Vern & Joyce Cox
93S03	1993	Spring	Faith, Self Image, and Power	L. Alan Westover
93S04	1993	Spring	A Modern View of Self-Esteem	Bill Marshall
93S05	1993	Spring	The False Promise of Self-Esteem	Richard Williams
93S06	1993	Spring	Treating Abused Children	Marsha Hardman & Julie Bradshaw
93S07	1993	Spring	Treating Abused Children	Anne Horton
93S08	1993	Spring	Treating the Perpetrator	C. Y. Roby
93S09	1993	Spring	Keynote Address	Elder John E. Fowler
93S10	1993	Spring	Narative Historical Truth	Parker, Bergin, Scharman, vanUitert
93S11	1993	Spring	Secondary Trauma	Beverly Shaw
93S12	1993	Spring	Rites of Healing	Wendy Ulrich
<b>1994 Fall Peace Amid Calamity: Building on the Rock</b>				
94F01	1994	Fall	Red Cross Disaster Relief: Principles of Crisis Intervention	Rich Heaps
94F02	1994	Fall	Principles of Grief Recovery	Joyce & Dennis Ashton
94F03A	1994	Fall	Youth Who Kill	Dale Pearson
94F03B	1994	Fall	The Making of a Walking	Ezekial Sanchez
94F04	1994	Fall	Update on Domestic Violence, Sexual Abuse	Anne Horton
94F05A	1994	Fall	Meeting Unexpected Cultures (Note: low level recording)	Tim Smith
94F05B	1994	Fall	Treating The Missionary in Crisis (Note: low level recording)	David Bush
94F06A	1994	Fall	A Social Constructionist Approach to Homosexuality	Jeff Robinson
94F06B	1994	Fall	Learning to Let: The Paradox of Self Control	Dean Byrd & Mark Chamberlain
94F07	1994	Fall	The LDS Church, Disaster Interventions & Mental Health	Lyle Cooper
94F08	1994	Fall	Peace Amid Calamity	Aileen Clyde
94F09	1994	Fall	Presidential Address	Alan Westover
<b>1994 Spring Spiritual Well-Being: What is it? &amp; An Ericsonian Approach to Psychotherapy from an LDS Perspective</b>				
94S01	1994	Spring	Spiritual Well-Being: Introduction & Suggestions	N. Lee Smith
94S02	1994	Spring	Clinical Theology: The Counselor As Theologian - & Workshop	Carlisle Hunsaker
94S03	1994	Spring	Count It All Joy: Acceptance, Fidelity & Peace - & Workshop	Terry Warner
94S04	1994	Spring	Engendering Hope: A Latter-day Saint Perspective	Garth Allred
94S05	1994	Spring	Differentiating Spiritual Health & Mental Health - & Workshop	Reed Payne, Ken Seely, Scott Nebecker

## THE LAST WORD

### DETOURS

*(Note: With this issue, I conclude my three-year term as editor of the AMCAP Networker and pass that responsibility on to Rebecca Jorgensen. Thank you for the opportunity to serve you.)*

Pittsburgh, Pennsylvania, is a city accessed by tunnels and bridges, and many of them were under construction this summer.

I had been the navigator for our vacation to this point; but inasmuch as Pittsburgh was where my husband grew up—and in spite of the fact that some of the roads had changed in the 27 years since he had last been there—he rarely needed me to consult the map for this part of our trip.

Things got more complicated, though, the night he took us to see the meetinghouse he had attended as a teenager. On the return trip to the place where we were staying on the opposite side of the city, we encountered heavy freeway traffic that we assumed was related to the construction. All at once we rounded a bend and came upon fourteen bright orange detour signs, in a variety of sizes and shapes, haphazardly arranged to the sides and above the four-lane highway. Each sign announced a different route change.

My immediate reaction was one of sensory overload and feelings of panic. Incredulous, my husband realized that he could not slow down enough in the rapidly moving traffic to read each of the signs before making a decision. He quickly scanned the signs, eventually recognized a detour that would get us pointed in the right direction, and, at the last possible moment, maneuvered into the proper lane for that detour. We arrived at our planned destination because my husband knew the way.

None of us get through life without a few detours along the way. No matter how carefully we might have mapped out our lives, real life rarely goes

exactly as planned. We simply don't have control over all the variables. In the midst of a detour, we might wonder whether it will be possible to reach our planned destination. If we refuse to adjust to the "curves" that life throws us, we risk being overwhelmed by anxiety. "Blessed are the flexible, for they shall not be bent out of shape." Because the Lord's "construction" projects can be difficult and even painful, we often need to be reminded that "all these things shall give [us] experience, and shall be for [our] good" (D&C 122:7).

At some of life's detours, we are bombarded with a myriad of competing signs, each one claiming to be the right way. It's easy to become confused, and we are "prone to wander" (*Come Thou Fount of Every Blessing*). We tend to negotiate our detours more easily when we are accompanied by someone who knows the way.

Jesus said, "I am the way" (John 14:6), and he has blessed us with guides to help us find "the Way." Our Primary children learn to sing, "Follow the prophet; don't go astray. Follow the prophet; he knows the way" (*Children's Songbook*, pp. 110-111). "The Lord will never permit [the ] President of this Church to lead [us] astray" (Official Declaration 1). In our individual problems, we can be "led by the Spirit, not knowing beforehand the things which [we] should do" (1 Ne. 4:6).

The role of a guide is a serious responsibility. In our professions, we may be viewed by our clients as knowing the way. Many of our professional organizations endorse "ways" that would be spiritually harmful to our clients. AMCAP promotes a better way. As AMCAP members, may we exercise care to make our counseling consistent with the gospel of Jesus Christ.

— Julie B. Shiffler, Editor