

AMCAP NETWORKER



ASSOCIATION OF MORMON COUNSELORS
AND PSYCHOTHERAPISTS

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AMCAP

Fall 2001

PRESIDENT'S MESSAGE

In the Deseret Healthcare magazine for seniors, entitled *Healthy Today*, the authors suggest that happiness is making and keeping good friends. As your new AMCAP president for two years, I am happy to be able to serve you. It is a pleasure to meet and work with new, young members of AMCAP who are eagerly looking forward to a mental health profession in counseling; this is invigorating. I get to be part of the planning and organizing of conventions and set policies with seasoned professionals who serve AMCAP as board members. These women and men have more counseling experience than I do and it is stimulating to work with them. I get to enjoy conversations at conventions and over e-mail with AMCAP fellows who have blessed members with their past service and accomplishments; this is humbling. (See Addendum to President's Message, "Good Old Days," read in acceptance speech in spring convention, page 16.)

Recently, one of our long time AMCAP members wrote a complimentary letter about the recent Spring Convention: "What a wonderful spirit during this convention. I felt there was a true balance between the spiritual and the professional with neither being sacrificed with the events of this conference, particularly those thoughts stated so beautifully in words and music by Carrie Wrigley. I am hopeful that AMCAP, in the spirit of President Hinckley's book, will stand for something" (Letter from Dean Byrd).

Words of encouragement and the continuing efforts of all involved, from the Board to all the general membership, will make it possible for us to "Stand for Something!" AMCAP, as a forum for counseling ideas, has never been so essential as this organization is for the new millennium. In the continuing exchange of ideas, there are many voices that attempt to dictate the role and policies of mental health professionals. Questions often arise: Which strategies or theories should a counselor use? Which ideas are morally and spiritually relevant for an LDS counselor? How can we best serve an LDS and non-LDS client or family? How shall a specific theory or research finding be

interpreted? What approach would another LDS counselor use in this situation? A dialogue and forum for LDS counselors to consider current practices and thinking is fundamental for our AMCAP conventions and meetings.

Another important and vital characteristic of AMCAP is the positive, faith-based attitude engendered by a commitment to the gospel of Jesus Christ. We are healers and teachers for those who are confused and who seek help in resolving personal and family issues. Elder Russell Ballard stated that we live in times "where many have resigned themselves to accept the wickedness and cruelty of the world as being irreparable. They have given up hope. They have decided to quit trying to make the world a better place in which they and their families can live. They have surrendered to despair. Admittedly, we have ample reason to be deeply concerned because we see no immediate answers to the seemingly unsolvable problems confronting the human family. But regardless of this dark picture, which will ultimately get worse, we must never allow ourselves to give up hope" (*Church News*, 2 December 2000).

The title given for Elder Ballard's article, "Hope Amidst Turmoil and Catastrophe," identifies a vital element of the role of counselors who belong to AMCAP. We, more than other counselors, can provide hope in the process of facing family problems today. Armed with a strong faith in Christ, LDS counselors are uniquely qualified to offer both psychological therapy and spiritual hope.

Examples of this type of counselor are two of the presenters in our recent Spring Convention, Scott L. Anderson and Stephen R. Covey. (Be sure to order and listen to their tapes available from our AMCAP office.) I only met Brother Anderson at the spring convention, but I have known Brother Covey for some years. As I introduced him, I suggested that I have followed in his footsteps and recommended to the audience that they choose worthy leaders to follow. I first became aware of the Stephen Covey family when my family moved into the

PRESIDENT'S MESSAGE (cont.)

BYU Wyview housing unit that he and his family vacated when Stephen joined the faculty at BYU. (Do some of you recall the Wymount and Wyview housing units that used to exist at BYU? See addendum "Good Old Days" at the end of this article.)

Several years later, in the 1960's, I joined the BYU faculty. Stephen then moved to become President Wilkinson's administrative assistant and I became department head of HDFR (Human Development and Family Relations). Stephen went on BYU education week tours in the summer and swam in the motel pools. I did also. He is a good swimmer. He wrote some excellent books on family and interpersonal relations. I used his books in classes I taught in interpersonal relations when I moved to Eastern Michigan University. We learned in his recent convention presentation that he has counseled and met with world leaders. I was called to be stake president in Ann Arbor Michigan. George Romney was our
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PRESIDENT'S MESSAGE

(continued from page 2)

regional representative. We planned two regional conferences featuring President Benson and President Kimball. Stephen and Sandra have reared a large family and their children served on missions. JoAnn and I have reared a large family, and our children have gone on missions.

The comparisons end there. Steve organized a famous consulting company and is probably a financial millionaire! I was elected to lead AMCAP into the 21st century. That is the closest I will come to becoming "A Millionaire." I feel richly blessed to be able to serve with AMCAP, to begin with all of you a new century of progress.

As I mentioned in the beginning of this article, making and keeping good friends creates happiness. I am happy to have friends and colleagues, both members and non church members, who are famous; but I am especially proud to include among my friends the hardworking and dedicated members I have known through AMCAP who serve in the Church and in their community as counselors. We welcome all to come and participate in our Association of Mormon Counselors and Psychotherapists.

We want all of you who can to volunteer and serve in AMCAP. We need your wisdom and experience as we recruit others. We need new, young counselors who can follow in your footsteps and also your colleagues who have not yet joined our Association. Share with them the happiness and joy that is possible as we meet to share and to teach each other.

The AMCAP board is beginning a recruitment effort to increase our membership in the 21st Century to 2000 members. We encourage you as members to invite your friends and colleagues, as well as your priesthood and Relief Society leaders to come to our Fall Convention. The theme related to home and family empowerment supports the "Proclamation to the World" from our prophet. Be part of the learning experience about research, theory, and clinical approaches in counseling that will maintain and support family development. I am certain you will enjoy the friendship or networking with LDS associates and listening to prominent speakers who will add to your spiritual and psychological efforts to be effective in counseling.

Remember the advice of the great prophet Mormon to his son Moroni and be well (Moroni 7:47-49).

VICE-PRESIDENT'S MESSAGE

P. SCOTT RICHARDS, PHD

This is my first newsletter message in my new role as Vice-President of AMCAP. I am grateful for the opportunity to serve in this position. I have been a member of AMCAP for about 20 years. If someone asked me to say what associations come to my mind when I hear the word "AMCAP," I would reply "friends, colleagues, inspiring conventions, wise and talented therapists, men and women of God, dedication, moral courage, pioneers at bringing faith and spirituality into the mental health professions, delicious dinners, memorable General Authority addresses, valuable journal, promising website." My list could go on and on, but perhaps by now you get the picture that I greatly value my membership in AMCAP.

I think this is an exciting time to be a member of AMCAP. The alienation that existed between the mental health professions and religion for most of the 20th century is ending. The influence of the naturalistic, anti-religious assumptions that once gripped the field has weakened.

During the 1980s and 1990s, many journal articles on religious and spiritual issues in mental health and psychotherapy were published in mainstream journals. Numerous presentations on these topics were given at conventions of mental health organizations. Mainstream publishers have also published a large number of books on religious and spiritual issues in clinical practice. Spiritual and theistic perspectives of psychology and psychotherapy have been described and are beginning to impact psychological theory and practice.

Several professional organizations during the past decade, including the American Psychological Association and the American Psychiatric Association, have for the first time explicitly acknowledged in their ethical guidelines that religion is one type of diversity that mental health professionals are obligated to respect. Clearly, a more spiritually open *zeitgeist* or "spirit of the times" is upon (continued on page 8)

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us. I am hopeful that AMCAP and many of its members can continue to be at the cutting edge of these exciting and important developments.

With the technological advances that have taken place during the past decade (e.g., microcomputers, Internet, e-mail, faxes, CD-ROM technology, statistical software), I believe that opportunities for AMCAP members to collaborate in research, clinical training, prevention, theory building, and publishing are more feasible than ever before in our history. I wonder if it might be possible to form some collaborative special interest groups within AMCAP – perhaps a (1) Theory Group, (2) Research Group, (3) Clinical Training Group, and (4) Education and Prevention Group. By doing so, perhaps we could support and assist each other in moving forward with greater energy and influence to establish a theistic view of psychology and psychotherapy for the mainstream mental health professions that is grounded upon and consistent with the gospel of Jesus Christ.

Members of the Theory Group would be those with expertise and interest in conversing, writing, presenting, and published about theoretical, philosophical and theological issues relevant for an LDS and theistic approach to psychology and psychotherapy. An example of such collaboration and a positive outcome of such efforts is the special issue of *BYU Studies* edited by Lane Fischer and Aaron Jackson about foundational theoretical and theological issues for a gospel-based psychology.

Members of the Research Group would be those with expertise and interest in conducting and publishing research relevant to an LDS and theistic approach. Case studies, surveys, experimental and single-N outcome studies, and qualitative inquiries could all be conducted depending on the interests and resources of those involved. Internet and computer outcome assessment technologies make such research much easier than in previous times, even for AMCAP members who are full-time clinicians.

Members of the Clinical Training Group could help each other develop training articles, treatment manuals, videotapes, and books designed to help colleagues and graduate students better understand how to implement restored gospel in their clinical practices. Although there

spiritual perspectives and interventions consistent with the are now excellent scholarly books and articles available about spiritual approaches in counseling and psychotherapy, there is a great need for training materials that help further illuminate “how to” implement spiritual perspectives in therapy.

Members of the Education and Prevention Group could work together to develop magazine articles, popular books and videos, and Internet materials to help the general LDS church membership and lay public better understand various emotional and relationship problems and how faith in God and personal spirituality can assist them in their efforts to cope, heal, and change. Although there are many self-help and prevention books and resources available, very little of this material acknowledges the importance of faith in God and living in harmony with gospel principles.

In addition to communicating with each other through phone, e-mail, faxes and the Internet, arrangements could perhaps also be made at the AMCAP conventions to allow members of each special interest group some time and space to meet for discussions and sharing. Perhaps at future conventions some of the program could be dedicated to presentations or reports from representatives from each of the interest groups. Perhaps there are other ways to facilitate communication and collaboration among and between the members of each group.

Not everyone in AMCAP need feel like they must or should contribute to this effort. At this time, I am uncertain whether any members of AMCAP might be interested in participating and collaborating in special interest groups. I am sharing my thoughts about these possibilities in this *Networker* article with the hope that it might begin some discussion about the feasibility and desirability of such collaboration. If you would like to share your thoughts with me (pro or con) about what I have proposed, please email me at scott_richards@byu.edu or call me at (801) 378-4868. Please feel free to communicate with other members of the AMCAP Board and membership about these ideas if you wish. Your input will help me decide whether we should give this a try.

GREETINGS FROM THE AMCAP OFFICE IN SALT LAKE CITY

B. J. (BETTY JO) FULLMER
Executive Secretary

What makes AMCAP unique is its wonderful members!
A list of new AMCAP members was published in the last
Networker. It was suggested that we honor our longtime
members.

The following have been members of AMCAP from its
early years (1975 to 1989) to the present.
Congratulations to those who have kept their memberships
current!

Carol Andersen	Lynn Dahle	J Vance Hendricks	Michael Maughan	Jeffrey Robinson
Joan Anderson	Marilyn Davis	Carlene Herring	Kent McDonald MS	Franklin Rose
Dennis Ashton	LaNay Davis	Paul Hill	James McMaster	Rebecca Ryser
Dixie Bair	Gay Davis	Kayleen Hill	Ruth McWhorter	Kathleen Sandberg
Samuel Ball	Alan Dayley	Ila Hoff	Suzanne Mell	Brent Scharman
Julia Banks	Brett Drewry	Connie Hoglund	Julie Merino	Fay Schreyer
Sherman Beck	Don Driggs	Marcia Holman	David Middleton	Russell Seigenberg
Dean Bender	Marie Durney	Thomas Holman	Ellen Mink	Beverly Shaw
John Bennett	Eula Ebbert	Gloria Horsley	Craig Mitchell	Nancy Sigerson
Allen Bergin	Ensign Magazine	Anne Horton	Weston Morrill	Lane Smith
Franklin Bernhoft	Garth Eldredge	Lin Huish	Stephen Morris	Brent Snow
Erin Bigler	Monajo Ellsworth	Ryan Hulbert	Ramona Morris	Carolynn Sonda
Ronald Bingham	Richard Ellsworth	Darrell Hull	Donald Mortensen	Carol Sonntag
Tassa Bishop	Peter Emerson	Julie Humphreys	Judith Nash	Dean Sorensen
Richard Black	Kurt Euler	Henry Isaksen	Marie Nelson	Robert Stahmann
Gary Blackner	Dorothy Evans	Larry Jacobsen	Dorinda Nicholson	Seymour Steed
Elda Bowen	Richard Ferre	Ronald Jacques	Julann Nickolaisen	Glen Steenblik
Jeffrey Bradshaw	Gordon Foote	Paul Jenks	Michael Nielsen	Jay Steineckert
Roger Browning	Gary Forsyth	Michael Jensen	Dennis Nielsen	Shauna Stott
Paul Buckingham	Betty Galyan	Lynn Johnson	Hans Niesen	Esben Strodl
Lawrence Burk	Monica Gardner	Richard Johnson	A Garner Oleson	Sandra Sturgis
A Dean Byrd	Paul Garrett	Robert Jones	K-Lynn Paul	Clark Swain
BYU Hawaii	Noel Gill	Sven Karlsson	George Paulsen	Elvin Tanner
Travis Campbell	Joan Glad	Burton Kelly	Dale Pearson	Joel Tate
Susan Campbell	Robert Gleave	Patricia Knudsen	David Pearson	Patricia Taylor
J Douglas Carr	Daniel Gray	Wendell Knudsen	Vernon Pearson	Kevin Theriot
Jonathan Chamberlain	Eldon Greaves	J Kent Larkin	Steven Perkins	Madison Thomas
Richard Chidester	Juel Gregersen	David Larsen	Larry Peterson	Steven Titensor
Joe J Christensen	Guy Grenny	A. Brooks Larsen	C Kent Peterson	Fred Trapnell
Carolyn Chudley	Joan Groves	Henry Larsen	David Poppleton	Wendy Ulrich
Owen Clark	Glen Grygla	Ed Lauritsen	Keith Powers	USU-Merrill Library
Alice Clark	Michel Guilas	Duane Laws	T Brent Price	James Utic
Victor Cline	Allen Gundry	Charlene Lee	Ann Pritt	Bernard Vetter
Jean Coe	Karen Haber	Larry Lewis	Allen Proctor	Janet Vincent
Thomas Coleman	Dianne Hale	J Steven Lineback	E Kent Pulsipher	Kay Webber
David Coombs	Corydon Hammond	Daniel Loewen	Stephen Pumphrey	Carol Weibell
Lyle Cottle	Graham Hancock	Kathy Loewy	Barbara Quigley	Karl White
Elena Cotton	Geraldine Hanni	April Longhurst	Xiomara Ramirez	Paul Whitesides
Anthony Cox	Colleen Harper	Sheldon Lowry	P Scott Richards	Donald Whitley II
Thomas Craner	Mary Harris MS	Roy Marlowe	Paul Ricks	David Whitmer
Larry Crenshaw	Barbara Hartman	Connie Mason	Jay Risenmay	Edward Wilson
H. Larue Crockett	Ricky Hawks	Terrence Mason	Andy Robertson	Wandal Winn
Benjamin Crue Jr.	Shona Heim	Janice Matlock- Jensen	Arlene Robinson	Richard Wootton

AREA COORDINATOR: ASSIGNMENT OR MISSION?

LARRY LEWIS, MA, CSW-ACP
Area Coordinator Assistant Supervisor

You know, I can't remember what year I first joined AMCAP. I know it was at least 15 years ago that my agency director, Paul Ricks, became the Area Coordinator in Houston, Texas, and we first began meeting with the four or five other therapists in our area. I'm not sure what I expected, other than an annual journal, a couple of newsletters, and semi-annual conventions that I couldn't attend because of distance. What I found so early in my career, however, was the rewarding experience of sharing a lunch hour with others who were also trying to figure out how to coordinate their professional experience with their spiritual experience. In those days, you didn't hear too much in graduate school about "spirituality," but there was a lot of talk within AMCAP then about "Gospel-Centered Therapy," and we hoped we could help discover what that was.

I agreed to take over as Area Coordinator in Houston since it was a cause I really believed in. I found that if local members made presentations in their specialty areas, and particularly if I went to the trouble of sending invitations (with maps) well enough in advance, most of the other members would interrupt their schedules to attend. I've twice seen situations where the presenter was a faculty member at a university, and we were even able to document CEUs, but really that was just a good excuse to our employers for using workday hours. Our real reason for attending was that we got to be fairly close friends.

I easily recall some of those meetings, both in Texas and in the Carolinas where I'm currently assigned. I remember presentations by local members on Play Therapy, Recovery from Abuse, Psychodrama, Professional Ethics, Men's Groups, Alcoholism, Public Education, Homosexuality, and Unwed Pregnancy. To some degree, the presentations were similar to what might be presented to any other group of professionals, but inevitably there would be questions unique to Latter-day Saints, such as: What is the role of personal revelation? What difference would a priesthood blessing make? Do our clients have a correct understanding of "forgiveness," "healing," "perfection," or "covenants?" What insights have they already received during personal prayer? Do evil spirits further complicate life for already-stressed members? How can we be genuine in the therapeutic sense, bringing our testimonies of true principles to work with us, yet not cram them down our

clients' throats? When a bishop refers a member to us, what is his understanding of the process? How do we consult with Church leaders without compromising confidentiality? When is it appropriate for fast offerings to cover clinical fees?

Several times over the years, I've consulted on specific cases with other AMCAP members who I knew were experts in their fields. Because of AMCAP, I've been privileged to be friends with many professionals with much more combined experience than any one therapist could ever aspire to. Most of the times that they phoned me, it was to ask about how to coordinate services with Church leaders, since they knew I worked for LDS Family Services. To some extent, we felt like "an LDS community clinic," at least while serving members.

Without this experience, I'm not sure how I would have been able to consecrate the 75 percent of my waking life that my professional world occupies. I know there aren't many careers that require a testimony as an essential tool, but I do believe we're employed in one of them! Not to be too grandiose, but the Lord may be counting on us to provide specialized field-medical services to His Church. I personally believe my AMCAP associations have helped me keep a covenant I made in the temple.

However, keeping the local organization alive has never been easy. Sometimes we would only take the lunch hour, and sometimes we'd take all day. We had the longer meetings to make it worth everyone's while if they had to drive long distances, but I've concluded now that few members can afford to take a whole day off. Now that I've been working as a supervisor of other Area Coordinators, I'm much more aware of how unique each area is. If there is a large central population center, then quarterly lunch hour meetings seem feasible, and a seminar with well-known LDS presenters is even a possibility. Where just a few members are clustered in distant cities, it may be more practical to rotate the meetings from city to city, with probably lower turnout at each meeting. There are also areas where only one member has been identified, and their contacts with other members may only be by phone, although they might attend a meeting in an adjacent area from time to time.

There is no one right organizational plan, and I know by experience that any Area Coordinator who is doing

ANYTHING is a hero. It's strictly a job for self-starters. The fun part, though, is that whenever a small group organizes with regular meetings, inevitably they will begin to hear about other LDS professionals in their area. Usually about two new potential members are identified each year, most often university faculty and students, relocated therapists in private practice, or therapists who have taken a break in their professional life to raise small children. Local LDS Family Services offices are probably the best information source, as they routinely ask stake leaders on their advisory boards to identify local LDS professionals. Some Area Coordinators have asked another local member to serve as an Assistant Area Coordinator, sharing the burden of scheduling meetings and welcoming potential new members. Not infrequently, potential members will meet with local groups several times before deciding to become dues-paying members of AMCAP. That's natural, and that's okay.

I've asked a number of the Eastern Area Coordinators to share what they've accomplished in their areas [see following articles], and I learned that there are only a few areas that have developed an ongoing program.

Many areas are still in phase one: A list of local potential members has been kept and is updated from time to time, and new potential members are sent information and an application. These Area Coordinators often feel they aren't doing anything important. But if AMCAP members know who each other are, and their paths cross from time to time, the foundation is being laid for the first time they meet as a group.

The trick is in recognizing when an area is ready to progress to another phase. If, as you read this article, you feel your local area is ready for the next phase, why don't you phone your Area Coordinator and offer to help? Without exception, the Area Coordinators worry that they don't have time to do justice to the program, and they would surely be grateful if you volunteered to be an Assistant Area Coordinator. In any event, please make an effort to attend local meetings and extend an invitation to potential new members to join AMCAP. Whenever a local organization is getting off the ground, every one of the first founders is indispensable. It could be part of your own life's mission.

CONFESSIONS OF AN AREA COORDINATOR

JOANNE BRIDEGAN, M.ED
North Carolina Area Coordinator

As an Area Coordinator for the last three years, I have often struggled with my assignment. I have always felt that there was more that I could have done. Some of our local meetings have been successful, but for others, not one single member has shown, other than the presenter and me! I analyzed, unsuccessfully: Could it have been the topic? the presenter? or do these people just not like me? I have come to believe that the reasons are far more complex and as varied as the membership in AMCAP. Does this professional have a personal testimony of the AMCAP organization? I have come to realize that some of us (or is it most of us?) just have too much on our plates, albeit our careers, our callings, our family commitments, or our workloads. What is central in our lives? Where are our priorities?

During the years that I was employed in Corrections and working with sex offenders, AMCAP was my lifeline to sanity. I needed to be with other Latter-day Saint professionals who had the same moral

values and professional ethics. These individuals supported and nourished my battered soul as I often wondered, "Is anyone out there honest anymore?" During other times in my profession, I found it literally impossible to attend my AMCAP meetings. Due to scheduling conflicts, court appearances and nightmare clients, I could not fit in one more meeting without sacrificing my health, the needs of my family, or my Church callings.

I did not always know that AMCAP existed. When I lived and practiced in rural Illinois and Missouri, AMCAP never found me. During those ten years, I truly did feel like the "lone man/woman in the wilderness." I joined the Church as an adult and did my graduate work in marriage and family therapy without the affiliation of other members of the Church. Upon my move to a metropolitan area, I was introduced to AMCAP and a whole slew of member professionals who were "slugging it out in the trenches" just like I was! I enjoyed their
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fellowship, their stories and their companionship. I faithfully came to my AMCAP meetings, attended annual conferences, and developed gospel relationships that will continue into the eternities. If I had to choose life with or without AMCAP, it would definitely be WITH!

As I have attempted to recruit new members or activate "deadwoods" throughout my years in AMCAP, I am often asked the same question: "What does AMCAP offer me for the annual \$50.00 membership fee?" Being pragmatic, my typical response has been to explain about the AMCAP Journal, the access to the Website, the Newsletter, Bulletins and twice-a-year conventions. But more often than not, I have also stated that the most important component has been the fellowship and collaboration with other Latter-day Saint professionals. I have explained that some people come into our lives, our paths cross and they quickly go. Others stay for a while, sometimes do a "tap dance on our heads," and then are gone. My AMCAP members have left footprints on my heart, and I will never be the same. They have become my friends, my mentors, and many are just brothers and sisters in the gospel. This I do know, that I am a better person because of my AMCAP affiliation.

Living out here in the mission field, I have realized that every AMCAP chapter is unique, depending on geographical location and membership. Initially, our members in North and South Carolina met twice per year in a central location, our LDS Family Services office building. As our numbers grew, our group divided into two meetings. Our chapter has recently struggled with attendance, and we have devised a new plan whereby we will take the AMCAP meeting to their geographic location and/or workplace and meet for an extended lunch hour, rather than the all-day bi-annual meeting, which used to work but doesn't anymore. We have identified Assistant Area Coordinators who can help with recruitment and scheduling the logistics of local meetings/lunch hours. The beauty of all of this is that YOU CAN DO IT ANYWAY YOU WANT! Depending on the needs and desires of your membership, some members desire only an annual phone call from the membership, other chapter members attend temple sessions on a regular basis. With prayerful supplication and conversation with the Lord, an Area Coordinator can fulfill his or her mission and assignment. "With an eye single to the glory of God and centered in Jesus Christ, AMCAP strives to promote spiritual and professional excellence consistent with Gospel principles."

AMCAP IN THE SAN ANTONIO, TX, AREA

NELI ROGERS, MS, LMFT
Area Coordinator

I have been the AMCAP area coordinator for the San Antonio, TX area for about 2 years. We've met three times these last two years. The first time we met, I was the only active member of AMCAP in San Antonio. I called the people on the list I received from AMCAP and identified those still here, called some of the prospective members I knew in the area, and invited Paul Ricks from LDS Family Services in Houston to attend. We passed out applications for membership and just met everyone. We had six people in attendance. We then set another meeting for about six months later. We met in my home and listened to one of the tapes I received from AMCAP's semiannual conference. That meeting was very good. We had four people in attendance. The next time we tried to meet, I first sent an e-mail asking for members' preferences between two different dates. We set the

meeting, but even after this survey, we only had three people in attendance. We had a meeting set for June 7th this year, but as we talked to people and found that most of them were not going to be able to attend, we decided to postpone it until July 12th. Even though we have not had very good attendance at our meetings, we have identified eleven persons in the area who have shown interest in being part of AMCAP. We are beginning to get better organized, and Jackie Anderson has agreed to be the assistant coordinator. She has been very helpful. In summary, we have a semi-active group, but we are committed to continue on! It seems to me that the main problem in getting people together is finding a convenient time to meet and having a topic of discussion that is of interest to everyone.

AMCAP – CHURCH COMMUNITY SERVICE

ROBERT L. JONES, BS, MBS
AMCAP Member, Washington, D. C., Area

We are a small group that meets in the office of a practitioner who is a member of both the Church and AMCAP. We meet for a little over an hour on the first Monday of the month, September through June. Normal attendance is between four and seven. We spend most of that time rethinking cases presented by someone who has either an unusual one or one that is a bit outside the experience brackets. If someone has received some exposure to a new technique or a new application of an old one, they get the floor to help the rest of us reap the benefits of their newly acquired skill.

At a meeting some three or four years ago, we were casting about for ideas regarding how we might put something back into the Church community, from which a high percentage of our clients come. Someone suggested that we hold a seminar/conference on social issues that could provide useful information for ward and stake leaders – people trained as engineers, office staff, etc., who are trying to work with the membership facing often profound social issues. We went to the priesthood and asked input on their perceived needs. We then put together a group of presenters in about six areas for attendees to choose from to help meet those needs. We have a keynote speaker who presents to the entire group on one or more general subjects for a little under one hour. Then the group breaks up to attend their choice of two out of six presentations. We then gather again in a whole group for about an hour of Q&A, where a panel made up of all our presenters responds to written questions.

Subject matter for the next year comes from a statistical run-down of the critique sheets, where each attendee is asked to list his/her choice of material for meeting their

perceived needs. We generally get about six or eight subjects that are clearly preferred. The balance will be ones and twos, some of which can be worked into the larger numbers requested. The rest drop off.

Our invitation set is basically the ward/stake council attendees. We get a good cross-section of leaders, with bishops representing the largest group. We are now putting together our third program and are getting input from stake presidents regarding how they want their stakes mailed.

Critiques are universally kind and very helpful as we analyze our efforts and adjust to meet the needs of the 18 stakes that use our services. Our first conference had nearly 200 attendees, the second a little over 200.

We also operate a speakers bureau that provides speakers for ward and stake training sponsored by the local units. Because of our annual seminars, many of our members are known to the leadership of the local units. When they come to us, they have a subject and a speaker they have heard present, so they ask by name.

There are two important cautions:

(1) Always remember that the audience is not made up of health care professionals and the object is not to make them into one. We can, however, help lay leadership understand better when professional help is indicated, how to interface with someone receiving professional help, and what the limits are.

(2) Care must be taken to ensure that we do not come across as church sponsored or under the umbrella of the priesthood.

AMCAP IN THE UNITED KINGDOM

Rosa Hubbard-Ford, Diploma in Counseling
Area Coordinator, British Isles

It seems that as far as counseling and psychotherapy are concerned, the UK is about 25 years behind the USA, and AMCAP at present is where AMCAP was in the USA 25 years ago.

During my time as Area Coordinator for the British Isles I have tried to make contact with the professionals from the LDS Social Services

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Department but have not had any response. They have a relatively small size staff ratio compared to the Church membership in the British Isles, and tend to focus mainly on fostering and adoption. Counseling for members, if offered at all, is often provided by those who are not employed by the Social Services Department but who may be on a register kept by them. Local leaders use qualified professionals identified to them by the Department, or those who make themselves known to the leaders personally.

I have tried to establish links with many stake presidents and stake Relief Society presidents in an effort to promote AMCAP and the work that is done there, but the feedback has been minimal – so far only two members of a stake presidency in a specific region have shown interest and support. It is an uphill struggle to educate leaders about the benefits of counseling and psychotherapy in an LDS setting.

However, there are several bishops, branch presidents, and members themselves who are becoming more aware of the value of help from professionals. I have personally been able to make contact with two recently trained therapists and one student therapist who are keen to become involved with AMCAP, so I plan to have a meeting within the next month or so whereby we can plan a way to support each other in our pioneering work. We do, in fact, feel very much like pioneers. Because I have been fortunate enough to attend a couple of AMCAP

conventions, I will be able to share with these interested colleagues the valuable learning I have had in Salt Lake City.

I am hopeful that we will be able to build upon our numbers, and continue successfully with the important mission we have of helping our brothers and sisters to come closer to Christ as they attain greater emotional and psychological strength. When I was at the last AMCAP convention, it was mentioned to me by Larry that I might make contact with Area Coordinators in Europe – I look forward to doing that so that we can gain strength from one another.

From my own personal professional experience, I am sure that through our work we will not only be able to help retain membership in the Lord's Church, but will assist individuals in their eternal progression. It is a humbling and spiritual experience to work with members who are struggling in their testimonies because of problems which can be addressed through counseling and psychotherapy. During my many years of studies and professional practice, I have been fortunate to have had priesthood blessings which have helped me on my way. In many of these blessings, I have been informed that I will be doing this work throughout the eternities, too – this is such an exciting concept as I love the work, love serving, and feel privileged to be able to enjoy membership in AMCAP so that I can learn and have support from others who love the Lord and His children.

AMCAP IN EASTERN CANADA

JUDITH-BLYTHE BARNARD, PHD
Ontario Area Coordinator

The first AMCAP executive meeting occurred yesterday afternoon at the LDS Family Services office in Mississauga, Ontario just a hop, skip and a jump from Toronto). Here, AMCAP is intertwined with LDS Family Services. We really appreciate our AMCAP involvement.

Our intent at LDS Family Services is, with the help of AMCAP resources, to make LDS Family Services a mentoring educational service for Eastern Canada (inclusive of Quebec, Ontario and the Maritime provinces). To that end, we are setting up our file system, with a few modifications and additions, based on the topical index set up by Dr. Rick at www.ldsmentalhealth.org. Thank you, Dr. Rick! That means spring cleaning for us!! So we are now

energetically going through the information in our file system, deciding what materials to keep and what materials we need to up-date. We'll be happy to receive the new AMCAP directory with all the members' names and their specialties. We will probably be asking some of you for information; we want to be as current as possible on the mental health issues we deal with in our area. We'll be grateful for your help! Thank you, in advance.

Spring-cleaning extends to our many books, as well. We have just decided on three new books for professional development and are presently scouring the Internet and bookstores for the best price!

Greetings to you from us in Eastern Canada!!

WE'RE NOT TOTALLY ALONE

S. BRENT SCHARMAN, PHD
Fellows Chair

As members of AMCAP, we can sometimes feel that we're alone in our efforts to maintain a conservative, or at least moderate, view in our liberal profession. I was pleased to read the lead article in the March 2001 issue of the *American Psychologist* entitled "Sociopolitical Diversity in Psychology." The author, Richard E. Redding from the University of Virginia, made a reasoned and convincing case for the importance of making certain that a conservative view is included in our efforts to thoroughly explain and research human behavior. Below are several quotes from the article, which convey the author's important message:

"Conservatives and conservative views are vastly underrepresented in psychology" (page 205).

"The lack of sociopolitical diversity is detrimental to psychology in ways that conflict with the profession's core values and ethical principles" (page 205).

"The lack of political diversity biases research on social policy issues, damages psychology's credibility with policymakers and the public, impedes serving conservative clients, results in de facto discrimination against conservative students and scholars, and has a chilling effect on liberal education" (page 205).

"It is well documented that, like social scientists in general, both academic and practicing psychologists are much more liberal than the general population and most other professionals" (page 205).

"...a past APA president urged psychologists to advocate 'radical' leftist positions and 'explicitly

blend our data and values in order to make strong arguments for the kinds of [radical] change we think is necessary'" (page 206).

A content analysis of articles appearing in the *American Psychologist* between 1990 and 1999 showed that "97 % of the articles advanced liberal themes or policies..." (Page 206).

"The failure to consider, develop, and test conservative ideas has invidious effects on intellectual honesty, creativity, and progress in scientific research" (page 208).

A strong summary is stated by Redding in the conclusion, "Conservative views must be sayable (comfortably so), seriously considered, and seen as respectable alternative perspectives. An abundance of diverse views is preferable for education and scholarship, clinical practice, and professional integrity" (page 212).

I concur with the author in the importance of the moderate and conservative voice being heard and respected in our profession. That can only happen, of course, as those with such views take the risk to express them through speaking and writing in settings where they may have impact.

Within the past two weeks I have listened to most of the tapes of the Spring Conference while I have been jogging. What a pleasure to be reminded of the powerful messages we heard and to feel of your spirits. It's a pleasure to be a part of the association and to hear your efforts in bringing an LDS perspective to the profession. I compliment you and encourage you in your efforts to be heard in other state and national professional settings.

THE GOOD OLD DAYS

ADDENDUM TO PRESIDENT'S MESSAGE

Internet Quote Read at Spring Convention

One evening, a boy was talking to his grandfather about current events. He asked what he thought about the shootings at schools, the computer age, and just things in general.

The granddad replied, "Well, let me think a minute. I was born before television, penicillin, polio shots, frozen foods, Xerox, contact lenses, Frisbees and the pill.

There weren't things like radar, credit cards, laser beams, or ballpoint pens. Man had not invented pantyhose, dishwashers, clothes dryers, electric blankets, air conditioners, and he hadn't walked on the moon. Your grandmother and I got married first, then lived together. Every family had a father and a mother, and every boy over 14 had a rifle that his dad taught him how to use and respect.

Until I was 25, I called every man older than I 'Sir,' and after I turned 25, I still called policemen and every man with a title, 'Sir.' In our time, closets were for clothes, not for 'coming out of.' Sundays were set aside for going to church as a family, helping those in need, and just visiting with family or neighbors. We were before gay-rights, computer-dating, dual careers, daycare centers, and group therapy.

Our lives were governed by the Ten Commandments, good judgment, and common sense. We were taught to know the difference between right and wrong and to stand up and take responsibility for our actions. Serving your country was a privilege; living here was a bigger privilege. We thought fast food was what people ate during Lent. Having a meaningful relationship meant getting along with your cousins.

Draft dodgers were people who closed their front doors when the evening breeze started. Time-sharing meant time the family spent together in the evenings and weekends – not condominiums. We never heard

of FM radios, tape decks, CDs, electric typewriters, yogurt, or guys wearing earrings.

We listened to the Big Bands, Jack Benny, and the President's speeches on radio. I don't ever remember any kid blowing his brains out listening to Tommy Dorsey.

If you saw anything with 'Made in Japan' on it, it was junk. The term 'making out' referred to how you did on your school exam. Pizza Hut, McDonald's, and instant coffee were unheard of. We had 5 & 10-cent stores where you could actually buy things for 5 and 10 cents. Ice cream cones, phone calls, rides on a streetcar, and a Pepsi were all a nickel. And if you didn't want to splurge, you could spend your nickel on enough stamps to mail one letter and two postcards.

You could buy a new Chevy Coupe for \$600, but who could afford one? Too bad, because gas was 11 cents a gallon.

In my day, 'grass' was mowed, 'coke' was a cold drink, 'pot' was something your mother cooked in, and 'rock music' was your grandmother's lullaby.

'Aids' were helpers in the Principal's office, 'chip' meant a piece of wood, 'hardware' was found in a hardware store, and 'software' wasn't even a word.

And we were the last generation that was so dumb as to think a lady needed a husband to have a baby.

No wonder people call us old and confused and say there is such a generation gap!!!!"

LDS THERAPISTS HARNESSING THE POWER OF THE INTERNET

CAMERON PREECE, PH.D

(Editor's note: The following article is included to provide information about innovations in psychotherapy and should not be interpreted as a statement of AMCAP policy nor as endorsement by its officers or editorial board.)

A CASE STUDY

Nancy* and her parents entered my therapy office looking a bit stiff and tired from their 2.5 hour journey by car to see an LDS therapist, "who hopefully will understand our faith and our unique religious practices." Nancy presented as painfully shy and soft-spoken and frequently deferred to her mother, who was outspoken and had no problem telling me exactly what her daughter thought and felt about things. By the end of our initial diagnostic session, it was clear that Nancy suffered from moderate levels of anxiety that were severe enough to impede her psychosocial relationships, threatened to get in the way of academic success, and were gradually chiseling away at what remained of her self esteem.

I recommended a combination of individual therapy where cognitive behavioral techniques combined with Narrative Therapy would be used to help Nancy manage her fears/anxiety, combined with intermittent family sessions where family structures that precluded her success could be modified and where family members could be "recruited" as an "audience" to the positive changes Nancy wished in her life.

Nancy and her parents agreed to my prescribed course of therapy enthusiastically but then expressed their concern that because their home was 180 miles from my office, time and financial constraints made it impossible to attend therapy sessions on a regular basis. I was empathic to their dilemma, having heard it many times before as the only LDS marriage and family therapist for miles around. This time, however, thanks to the technological advances involving the internet, I presented an alternative solution. I explained to the family the possibility of working with them through encrypted e-mail and instant messaging technology. The family was internet active, as approximately 150 million Americans currently are, and the parents gave permission to have their daughter respond to secure e-mail messages from me.

The outcome of the prescribed therapeutic interventions was positive. Sticking with our creative arrangement, the family came for monthly visits, and weekly I would exchange 3-4 therapeutic e-mails with Nancy using a secure server. I have found many cognitive behavioral techniques and the text-based interventions of Narrative

* Names have been changed.

Therapy to be readily transferable to internet technology. Much to my satisfaction, the therapeutic e-mails containing written assignments, letters of encouragement, and narrative techniques that highlighted the competence of this young client and seemed to facilitate the transition from a shy introvert paralyzed by anxiety to a young woman who saw a tremendous jump in her grades, fewer anxiety attacks, and more satisfaction in her interpersonal relationships. She even got a job and began volunteering at a local agency. These were all feats previously constrained by the strength of the anxiety that clutched at her.

This is just one example of how my colleagues and I at LDSCounseling.com are integrating internet technology into our private practice work. We are showing daily that appropriate measures can be taken to harness the power of the internet, and when weaving this technology together with evidence-based interventions and the gospel of Jesus Christ, they can facilitate real healing from human suffering and bring improved mental health to individuals, couples, and families. Our next step in using this cutting-edge technology is to conduct empirical research that seeks to understand what aspects of internet technology are useful in facilitating change and which bio-psychosocial conditions are most amenable to the process.

One visitor to the LDSCounseling.com site recently wrote, "Hi, this is the greatest discovery on the internet! Bless your hearts for this wonderful site. I am going to spend some time reading and studying here. I am going to use some of this information at church inservice on how to help shy people in the ward and that members meet. We all have a tender child within – don't we....Some of us are extra sensitive. Wow, this is my greatest discovery of the day, month! I am so thrilled with all of you and this great work. This is the best!!! Solutions at our fingertips. Oh, I am so lucky and blessed today. Thanks."

The intervention possibilities provided by internet technology are really limitless. However, appropriate caution is always required when utilizing a new form of intervention or when introducing new technology. The International Society for Mental Health Online (ISMHO) has suggested a number of guidelines for therapist/counselors practicing online. For example, before endeavoring to use internet technology, therapists should understand how to use the technology competently and be able to assist clients. Therapists using the internet must ensure confidentiality through secure online connections, encryption software, (continued on page 18)

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and the use of password protection. ISMHO suggests that therapists go to great lengths in their informed consent forms to acknowledge the known limitations of internet technology and therapy, and to provide clear biographies outlining their credentials and licensing.

LDSCOUNSELING.COM - FIRST TO PROVIDE ONLINE COUNSELING FOR THE LDS COMMUNITY

Though the Church of Jesus Christ of Latter-day Saints has provided “distance counseling” for members, especially missionaries, for years, LDSCounseling.com, LLC., is the first online counseling service specifically developed for the broader LDS community. Jay Steineckert, LCSW, who founded LDSCounseling.com last year, has recently been joined by partners Milena Skollar, LCSW, and myself (Cameron Preece, Ph.D.). We offer counseling services via telephone and various forms of online internet technology in addition to providing traditional face-to-face therapy. Most recently, we have added a customized encrypted real-time text exchange service, which allows the client and therapist to “talk” in real time within a secure environment. Each of us as therapists has expertise in different areas, including being able to conduct sessions in Spanish.

According to founder Jay Steineckert, “many people choose online counseling because it is convenient (you can receive help from your home), it’s affordable (costs less per hour than traditional therapy), and timely (generally a response within 24-72 hours). It also feels more private and anonymous compared to entering a therapist’s office.”

Other reasons people choose this type of help is because they can access it from anywhere there is access to e-mail or a phone line. Some people feel more comfortable opening up about their problems in a more anonymous setting rather than meeting with a counselor face to face.

Online counseling also allows for the counselor to give more thought to his/her response and do appropriate research when necessary. Steineckert goes on to say, “Clients who are motivated, ready and willing to change their situation, have clear goals, and who can express themselves through writing, are most likely to benefit from online counseling. Clients who are more comfortable expressing themselves verbally are more likely to benefit from phone counseling services we provide.”

Milena Skollar, who provides counseling services for LDSCounseling.com in English and Spanish stated, “LDSCounseling.com provides a confidential and economical way for members of the LDS community to receive excellent counseling services when personal circumstances, language barriers, availability, or distance prevent them from meeting in person with an LDS therapist.”

Online counseling is one solution for dealing with a major concern recently reported in the Surgeon General’s Report

on Mental Health (1999). This in-depth study found that while one American in five suffers from a diagnosable psychological problem, nearly two-thirds of them never seek treatment to reduce such suffering. The report states that one primary reason people do not seek traditional counseling services is because of “stigma” – they are too embarrassed to talk to a counselor. The report further states that “the complex and fragmented mental health service delivery system can create barriers to a full range of appropriate services.” According to Martha Ainsworth, an independent “consumer watchdog” of e-therapy, “HMOs and the mental health industry have made it difficult for people to get the care they need. People turn to the Internet for help when traditional systems fail them. E-therapy can be a viable alternative source of help when traditional psychotherapy is not accessible – if it is approached with appropriate caution.”

Prospective clients logon to the LDSCounseling.com web site and are asked to fill out a form describing their current life circumstances and desired goals for beginning counseling. They can then choose the counselor and the type of counseling services that best suit their individual situation (phone, e-mail, instant messaging). Once this information is received by the requested counselor, the client is contacted to set up dates and times to conduct a therapy session.

In addition to direct therapy services, the LDSCounseling.com website offers a “reading room,” “message board,” “helpful links,” and “feature of the day” sections. LDSCounseling.com seeks to provide much more than counseling alone. We want to bring together a community of people who are interested in striving for better marriages, healthy families, and excellent mental health. LDSCounseling.com is the vehicle through which we will bring this community of people together by providing the necessary information, articles, research, and interactive technology.

There is mounting evidence to suggest that what was once a controversial mental health delivery mechanism is here to stay as an alternative and/or adjunctive partner to traditional face-to-face counseling. Currently, accreditation bodies are scrambling to enact policies and procedures for the growing body of online clinicians. There is some evidence to suggest that a growing number of insurance companies are reimbursing for online services, and Medicare is now reimbursing for services in remote locations where real-time audio/video technology is being utilized.

Readers interested in learning more about LDSCounseling.com, will benefit from attending our presentation at the upcoming AMCAP Fall Convention, where we will delineate in detail the therapeutic pros/cons, ethical dilemmas, and legal constraints presented by using internet technology and share our vision of how to harness the power of the internet in facilitating lasting change in individuals, couples, and families of the LDS community.

OUR AMCAP PUBLICATIONS: INVITING YOUR UNIQUE IDEAS AND YOUR INDIVIDUAL STRENGTHS

CARRIE M. WRIGLEY, LCSW

Associate Editor of the *AMCAP Journal*

In consultation with:

RICHARD G. ELLSWORTH, PHD, *Journal Editor*, and

Julie B. Shiffler, PhD, *Networker Editor*

AMCAP's new mission statement, created by the Board one year ago under the direction of then-president Lane Fischer, reads as follows:

“AMCAP’s mission is to provide information and support for the LDS mental health professional in four areas:

1. **Spiritual Focus**
2. **Clinical Application**
3. **Networking and Outreach**
4. **Research, Theory, and Publication**

As AMCAP members we strive to center our personal and professional lives upon Jesus Christ by serving our brothers and sisters in need.”

Since creating this mission statement last summer, your AMCAP Board has worked diligently to create or strengthen various means for carrying it out. A greatly expanded website was created, containing convention information, AMCAP publications online, membership forms, and other materials intended to “provide information and support” to AMCAP members and others. A second area coordinator supervisor was added, to support and strengthen the outreach work of area coordinators across the world. New editors were assigned to AMCAP's two major publications, the *AMCAP Journal* (Richard G. Ellsworth) and the *AMCAP Networker* (Julie Shiffler); and new issues of these publications have been or are currently in progress. Work is also being completed on the monograph of the Spring 1999 Symposium, under the direction of Lane Fischer and Aaron Jackson; this scholarly publication will reportedly be out this fall. A searchable archive of 25 years of the *AMCAP Journal*, from 1975 to the present time, has been assembled and installed to the website, www.amcap.net. High quality conventions, with a diversity of topics and presenters, have continued to be hosted semi-annually at the Joseph Smith

Memorial Building, exemplifying the “commitment to spiritual and professional excellence” upon which AMCAP is built.

AMCAP is a volunteer organization, producing these fine materials on the strength and vision of its members, with valued support from a few paid specialists (executive secretary, webmaster, printers, designers, etc.) *AMCAP thrives when its members actively participate and contribute, imparting their unique strengths and ideas.* The Spring and Fall 2001 Conventions have both been generously contributed to by AMCAP members, with many high-quality presenters responding to the various calls for proposals, resulting in an exciting diversity of topics and areas of focus. Expressing that diversity, with the unity of focus expressed in the mission statement, is one of the great strengths of an association like ours, which brings together a broad range of professionals under the common umbrella of gospel understanding.

The Networker and the Journal are in need of that high level of member contribution, such as has been experienced in our semi-annual conventions. Under the care of the newly assigned editors, new formats have been adopted for both of these official publications. The new AMCAP Journal (due for publication by October convention) carried the following headings in its Table of Contents: “Editorial,” “Articles and Essays,” “Convention Articles,” and “Book and Media Reviews.” The editor is seeking contributions from AMCAP members and others for all of these sections of upcoming Journals. Letters to the Editor will be welcomed for the first section. Scholarly articles, including but not limited to research studies, theoretical papers, thoughtful essays, and appropriate (continued on page 20)

(continued from page 19)
second section. Edited transcripts of convention presentations (whether recent or not-so-recent) are needed in the third section. Reviews of books, videos, and other media that may be of interest to AMCAP members are encouraged for the final section. All submissions will be carefully reviewed and edited before being prepared for publication, but they will also be honored and treated with utmost regard for the authors who have taken valuable time and effort to prepare them.

Note that these new *Journal* sections reflect a broader focus than has been present in the recent past. This is in response to board recommendations, which in turn were generated from member feedback. Early *Journals* contained a wide diversity of papers, including an average of about 50 percent convention-based papers. Over the past decade, the format was replaced by a more precise scholarly focus. However, submissions to the *Journal* diminished increasingly over this period of time, until they ceased entirely. This is the primary reason why AMCAP has not produced a *Journal* since 1998 (and 1996 prior to that). *We apologize for this significant delay but hope that the long “dry spell” will whet the appetite of every AMCAP member to fully enjoy – and actively contribute to – this new season of the AMCAP Journal.* The personnel, the plan, and the process are now in place for creating a consistent, high-quality, diversified *Journal* that can richly nourish all AMCAP members and others. What is needed now is a supply of fresh new materials from a variety of contributors.

The multiple sections of this new *Journal* create opportunity for a diversity of ideas and styles to be expressed. So – dig into your briefcases, your file cabinets, your piles of papers waiting on a shelf somewhere. Reach into your hearts, your minds, your spirits. Think over your best clinical experiences – what you have learned over the years from being an LDS clinician, or researcher, or theoretician. *Write it up and send it in.* Share your unique insights and gospel-based strategies with your peers – an audience of LDS therapists all over the world. And note: These new *Journals* are also to be posted to the website, for the enjoyment and instruction of all who wish to access them, including students, researchers, priesthood and auxiliary leaders, clients, and rank and file members of the Church seeking gospel-based ways of understanding

human behavior. So, in this new, technologically enhanced season, the ideas you put on paper and send to AMCAP can literally be shared with the world. Webster’s defines the word “publish” as: “To make publicly known, announce.” *What ideas and insights do you have that could do even more good if they were “made publicly known?” Write them up and send them in.* And to those of you who have done so previously, whose papers were returned to you because they didn’t fit the precise focus of the *Journal* at that time, please send them in again. This is a new time, with a new editorial focus. And those valuable ideas you put to paper before can be a valued and significant resource now.

Still others of you may be saying, “I have some good ideas, but I don’t need a full 10-page article to express them,” (or, “But I don’t have time to write up a full, referenced article”). Great! Then you may be a perfect candidate to contribute to the *Networker*, our other official AMCAP publication. The *Networker*’s current format is intended to make it a more informal “networking” publication. Short pieces (generally one-half to two pages) on a range of topics are appropriate here. Some ideas include, but are not limited to: (1) news-oriented pieces, such as a report of an AMCAP activity or area activity; (2) clinical strategies and resources, such as a written description of a therapeutic technique or a handout with instructions for use; (3) theoretical or research ideas; (4) gospel insights with relevance for practice; (5) spotlights on individual AMCAP members or areas and their contributions in various geographic locations; (6) notices of volunteer or job opportunities, in or out of AMCAP; (7) tips to assist individuals and families dealing with social pressures such as pornography, other destructive media, or economic uncertainty; (8) summaries of presentations given at AMCAP semi-annual conventions or area meetings, with or without associated handout(s).

Between these two diverse publications, there is wide room for all AMCAP members to have a voice. What a difference for good we can make together if, as individuals, we will contribute our unique ideas and strengths to this common forum. Please send your valued submissions to: (*AMCAP Journal*) rellsworth@chapman.edu or (*AMCAP Networker*) shifflerj@byui.edu. We look forward to hearing from you!

NETWORKING

Networking, a new feature in the **AMCAP Networker**, is presented as a forum through which AMCAP members may discuss issues relevant to counseling and psychotherapy. Members' questions and responses are welcomed and should be submitted to Julie Shiffler, PhD, BYU-Idaho Counseling Center, KIM 270E, Rexburg, ID 83460-1685, or e-mailed to shifflerj@byui.edu. In responding to the following questions, please identify the question by number and refer to the Fall 2001 issue of the **AMCAP Networker**. Questions and responses involving specific cases should be written in a manner that protects the identity of client(s) and any other involved persons.

Question #1:

As a senior social work student, I have joined the

National Association of Social Workers in order to receive supervision after graduation and become a licensed clinical social worker. I will need to be licensed in order to bill third party payers. However, I strongly disagree with many of the positions of the NASW, some of which are quite offensive to gospel standards. I am interested in how other social workers have handled the licensing dilemma.

Question #2:

I have been working with a couple who is serving a mission in my area. Their adult daughter, who is in therapy with an LDS counselor in another area, is now claiming to have recovered memories that may involve satanic ritual abuse. The parents are devastated. I would like to know whether other therapists have encountered this situation and how they have handled it.

NOTICE

LDS Family Services is in need of a missionary couple, where at least one of the two has mental health background, who could serve for 18 months in Tonga. The assignment would be to help identify professional resources and organize them in a manner helpful to ecclesiastical leaders, to provide consultation regarding social-emotional issues, and to provide instruction regarding the strengthening of marriage and family. A goal would be to establish a program, through existing priesthood channels, which could be maintained following the release of the couple.

It is possible that similar positions may come available in South Africa and Mexico within the next few months.

ADVERTISING IN THE *NETWORKER*

Advertising contained in the *Networker* and other AMCAP publications should not be interpreted as a reflection of AMCAP policy, nor as an endorsement by its officers or editorial board. Advertisements must be approved by the editor and must be congruent with AMCAP's statement of purpose. Advertising fees for the *Networker* are:

Full page	\$100
Half page	\$ 50
Quarter page	\$ 25

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Diane Eller-Boyko, R.N., L.C.S.W.

A Jungian therapist in private practice in Redlands, California, the focus of Diane's work for the past fifteen years has been working with SSA women and the feminine psycho-spiritual journey.

The Thomas Aquinas Clinic Staff.

Under the direction of Dr. Joseph Nicolosi, the staff at the Thomas Aquinas Clinic continues to expand our thinking and suggest new applications in the field of reparative therapy. Ryan Howes, Ph.D., and David Matheson, M.S., will discuss treating the male client.

Registration cost:

\$65.00 for professionals \$20.00 for students



"Up the Down Hill, One woman's struggle to survive major depression" by Rozanne W. Paxman

Imagine waking up in a mental institution. Now, imagine that you are a woman who has a deep testimony of Jesus Christ. You have a wonderful family. You have a good job. You appear to be successful in every way. What would cause you to become so convinced that your life isn't worth living that you need to be hospitalized for your own protection?

"Up the Down Hill" is a story of one woman's journey to the valley of despair and back. It is an affirmation of hope and comfort. It is a witness to those individuals who suffer from depression that life can be joyful once again.

"Once in a while, as a therapist, I come across a personal work that is worthy of passing along to my fellow therapists and my clients. It is not very often that I have found something that would be both helpful to not only member of The Church of Jesus Christ and those who come from different religious backgrounds, but also to my colleagues. It is helpful for us as therapists to know what is in the heart and mind of our clients. Sometimes hearing it does not register as well as the written word because sometimes our clients don't express out loud what they really feel for fear of hurting another or for fear of driving them away. I believe it helps other clients to know that they are not the only ones who struggle with feelings of despair and depression and to know they are not alone - that a light at the end of the tunnel really exists." - Katharine Abbott, Ph.D.

"I began reading it during my lunch hour and became dismayed once I realized that I couldn't stand to stop reading it so that I could return to my workday. I just had to order the book. I'm going to get all of my daughters a copy of their own so they will understand what the depression they have is all about." Vicky

"Last summer my daughter-in-law was hospitalized because she became so depressed. I couldn't understand what was going on with her and I'm afraid that I was quite harsh with her. Since I have read your book, I feel that I now understand my daughter-in-law and I know that I will be more compassionate with her now. Thank you for being brave enough to tell your story." Pat

"I took the opportunity to read your book and wanted you to know how much I admire your courage in writing the book and sharing your experience with others. Some of my family members suffer from depression and your book helped me understand them better." Evelyn

Retail price: \$19.95

ISBN: 0-595-16787-X

Available from www.amazon.com, www.bn.com, www.iUniverse.com or by special order from any bookstore. Soon to be on the shelves of Deseret Book.



www.ldsdepression.com

A web site dedicated to providing information, resources, and support
for the members of

The Church of Jesus Christ of Latter-day Saints
or people of any faith who suffer from depression.

Some of the facts found at www.ldsdepression.com include:

- ◆ Types and symptoms of depression
- ◆ How depression may manifest itself in various age groups
- ◆ Women and depression
- ◆ Exposing some of the myths about depression

Some of the resources for coping with depression include:

- ◆ Hotlines
- ◆ National, community and LDS online resources
- ◆ Articles about various coping techniques
- ◆ Information about famous people who have suffered from depression

www.ldsdepression has been created, published and is maintained by Rozanne W. Paxman as a service to the community. This website is not to be considered a substitute for seeking proper therapeutic advice for symptoms. If individuals have any questions or concerns, they are strongly encouraged to contact a psychiatrist, psychologist, licensed clinical social worker, pharmacist, nurse, other qualified and licensed therapist or practitioner or medical practitioner.

AMCAP MEMBERSHIP APPLICATION OR RENEWAL FORM 08/2001

New Application
 Renewal (AMCAP # _____)

Please send a copy of the Bylaws and Ethical Guidelines of AMCAP

Dr. Mrs. Ms Mr.

 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: _____ # _____

I am applying for the following membership category:
 Professional member - \$50 annual fee, \$750 lifetime membership fee
 Student or Retiree - \$25 annual fee (Mark highest degree & license type above if applicable)
 Associate member (non-voting) - \$50 annual fee Bishop Other: _____
 International Associate member (non-voting) - \$25 annual fee in U.S. funds
 (Note: Category available outside the U.S. and Canada only.)
 Institution (single, non-voting representative) - \$50 annual fee

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 (if student and no employer, please indicate permanent address)

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(_____) _____
 Work phone Position

(_____) _____
 Fax number E-mail Address Website Address

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Please send mail to my work address. Please send mail to my home address.
 I would like to write or present on this topic: _____

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, "member's 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. _____
Signature of Applicant

Send application & fees, payable to AMCAP in US funds only to: **AMCAP (801-583-6227)
 2540 East 1700 South
 Salt Lake City, UT 84108
 AMCAP email: mail@amcap.net

AMCAP 2001 SPRING CONVENTION
March 29-30, TAPE ORDER FORM

WHEN MEN'S HEARTS FAIL THEM: DEALING WITH FEAR AND DEPRESSION

CHECK	TOPIC	\$ AMOUNT
HERE		
_____ 1.	Healing the World's Broken Hearts: The Need for Recommitment to the Natural Family <i>Richard G. Wilkins, JD</i>	_____
_____ 2.	Don't Let Fear Interfere <i>Noel C. Gill, Ph.D.</i>	_____
_____ 3.	Keeping Our Children Safe from Violence <i>Gary G. Felt, MA, BCETS</i>	_____
_____ 4.	The Neurophysiology of Fear <i>Lawrence Van Bloem, LCSW, Jennie Murdock, LCSW, and Max Park, MFT</i>	_____
_____ 5.	How Women Use Spiritual Resources to Cope with Adversity <i>Annette Jerome, Ph.D., and Marlene Williams, Ph.D.</i>	_____
_____ 6.	Bouncing Back: A Strengths Perspective with a Focus on Resiliency <i>Carolyn Hollingshead, Ph.D., RD, CSW</i>	_____
_____ 7.	Women and Depression: Is It The Way We're Wired? <i>LaNae Valentine, Ph.D.</i>	_____
_____ 8.	Adolescent Depression: Society's Impact on the Youth of Today <i>Jean Earhart, LCSW</i>	_____
_____ 9.	Contextual Therapy: Don't Lose Track of the Big Picture <i>Michael D. Williams, MFT</i>	_____
_____ 10.	Trauma and Existential Depression <i>Lawrence D. Beall, Ph.D.</i>	_____
_____ 11.	Utilizing the Power of the Media to Bring Hope and Health to God's Children <i>Liz B. Sharp, M.Ed., LCC</i>	_____
_____ 12.	Mourning Out Our Days: Is Some Depression Spiritually Healthy? <i>Mark D. Chamberlain, Ph.D.</i>	_____
_____ 13.	Enacting Relationships in Therapy: A Spiritual Intervention? <i>Andrew S. Brimhall, B.S.; and Brandt C. Gardener, BS</i>	_____
_____ 14.	Engaging Clients in a Psycho-Spiritual Approach to Treating Depression and Anxiety <i>Ryan J. Hulbert, Ph.D.</i>	_____
_____ 15.	The Healing Power of Nature <i>Noel Gill, Ph.D.; Christie Palmer, SSW; Jamie Hawkins</i>	_____
_____ 16.	When Dark Clouds of Trouble Hang O'er Us: Implementing Spiritual Bibliotherapy and Music Therapy with Adolescent Clients & Their Families <i>Garison L. Jeppesen, LCSW</i>	_____
_____ 17.	Missionaries and Mental Health: Assessing and Treating Depression and Other Disorders <i>S. Brent Scharman, Ph.D.; Richard Ferre, MD; C. Kent Peterson, LCSW, and Robert L. Blattner, MS, LPC</i>	_____

OVER

AMCAP 2001 SPRING CONVENTION TAPE ORDER FORM

(continued)

- _____ 18. How to Be Anxiously Engaged Without Being Anxious: A Gospel-Oriented Approach to Understanding and Treating Stress *Lili Anderson, LCSW* _____
- _____ 19. Depression and Religious Involvement: A Research Synthesis *Timothy B. Smith, Ph.D.* _____
- _____ 20. Understanding, Preventing, and Treating Depression With the "Gos-pil" *Burton C. Kelly, Ph.D.* _____
- _____ 21. In a 21st Century Context: Strengthening Hope in Ourselves, Our Clients, and our Culture *Carrie M. Wrigley, LCSW* _____
- _____ 22. Convention Music including "The Ultimate Healer" _____
- _____ 23. Diagnosing and Treating Depression 2500 Years Ago: A Case Study from Ancient American Text *Ed D. Lauritsen, Ph.D.* _____
- _____ 24. Helping Youth, Children and Adults Find Peace and Purpose in Troubled Times *Scott L. Anderson, MFT, Ph.D.* _____

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THE LAST WORD A MIGHTY CHANGE

Our profession is about helping people change. Of all mental health professionals, we who claim an allegiance to the Gospel of Jesus Christ should have the most confidence in the God-given ability of our clients to change. Yet how often do we have low expectations of them because of the intractable nature of a personality disorder or what we view as resistance of our clients to taking responsibility for changing their lives? Do we really believe that human hearts can be changed?

The five “R’s” of repentance that we learned as Primary children roughly parallel the stages of changes proposed by James Prochaska (1984). The person who is not yet ready to repent has not commenced on the pathway of repentance (i.e., Pre-contemplation). The unrepentant natural man (see Mosiah 3:19) sees no need for change and may adopt the defeatist attitude of “That’s just the way I am.” Once the wrong is *recognized* (i.e., Contemplation), the sinner may begin to think about making a change but may be hesitant or ambivalent about actually doing so. Alma described the *remorse* that is usually the greatest motivator for change: “But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins” (Alma 36:12). This “broken heart and contrite spirit” (3 Nephi 9:20) is a sincere sorrow, a feeling “that our sins are terrible. We must want to unload and abandon them” (Gospel Principles, 1978). Such “godly sorrow” (2 Cor, 7:10) for sin, as opposed to sorrow for the unpleasant consequences that may have resulted from the sin, logically leads to a desire to change (i.e., Preparation). The sinner begins to *reform* (i.e., Action) by confessing and forsaking the sins and, as far as is possible, making *restitution*. Once changes have been made, the repenting sinner *resolves* to never repeat the sin (i.e., Maintenance). In order for the repentance to be complete, this step also requires forgiving others (see 3 Nephi 13:14-15) and keeping the commandments of God (see D&C 1:32). Prochaska’s Termination stage, in which change has become a new habit, can resemble the “mighty change [of] heart” (Alma 5:14) that accompanies genuine repentance and leads to “no more disposition to do evil, but to do good continually” (Mosiah 5:2).

Repentance, “Heavenly Father’s plan for eternal change,” not only involves changing what we do, but also “what we *are* and what we *believe*” (Walker, 1992). In working with our clients, we promote abandonment of faulty beliefs and behaviors. Our desire for them is that they will replace their faulty ways with a changed heart and mind, which will in turn be reflected in Christ-like behavior toward themselves and others. We know that when genuine change of heart occurs, our clients will no longer desire their former ways of thinking and being.

The Lord knows and loves each soul with whom we work. He knows what is needed in order to help them make this

“mighty change.” He wants us, as helpers, to “magnify what we do with our clients” by seeking his help, through the Holy Ghost, in “unriveting unhelpful creeds” from the hearts of our clients (Anderson, 2001).

President Ezra Taft Benson (1985) reminded us: “The Lord works from the inside out. The world works from the outside in. The world would take people out of the slums. Christ takes the slums out of people, and then they take themselves out of the slums. The world would mold men by changing their environment. Christ changes men, who then change their environment. The world would shape human behavior, but Christ can change human nature.”

Change of this magnitude is difficult. But neither our clients nor we need feel alone, overwhelmed, or discouraged by the enormity of the challenge. The Lord’s “grace is sufficient” (Ether 12:27) to help replace weaknesses with strengths.

With this in mind, let us make the Lord our partner in the work of helping people change. To the extent that they will allow us to do so, let us make spiritual principles part of our work with them. At the very least, let us pray for our clients and for the Lord’s guidance in our efforts to promote a “mighty change of heart” in these, his beloved children.

– Julie B. Shiffler, Editor

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