

Yea, by the Unspeakable Power of the Holy Ghost

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"God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory; a time to come in the which nothing shall be withheld" (D&C 121:26—28).

Our beloved prophet Gordon B. Hinckley testified at the recent general conference about the gradual evolution of his testimony.¹ It started at the age of five with a tender blessing by his father along with the salt poultice prepared by his mother that brought freedom from the pain of a terrible earache, next a sense of peace that lingered one night as he said his prayers in his cold room, then the quickening of his testimony as he served a mission in the British Isles, and on and on, each step building on the previous one, toward an unshakable foundation. His undeniable testimony of the divinity of the Lord Jesus Christ and the Restoration brought about by Joseph Smith has been heard through the airwaves across the world like a growing shock wave and has roared onto the *New York Times* bestseller list to be read in the startling black and white truth of the printed page. He illustrates the gradually growing process that we must go through to be both sharpened and softened by the Holy Ghost. This gracious development of life's most important communication has been bestowed "like the dews of heaven" and sometimes like a bolt of lightning, illustrating both the simple and spectacular communications of the Holy Ghost.²

I love being in President Gordon B. Hinckley's presence, even if it's only electronically. When the prophet said, "You've probably heard enough from me!" at the close of the 170th general conference, I shouted from my living room, "No we haven't!" The best moments of my life have been like these, when I have been in the presence of truth, goodness, beauty. I have been cataloging them in preparation for this talk. They seem to be represented by the following:

struggling with a difficult concept and finally understanding it

smelling the scent of a flower

seeing a Minerva Teichert painting

standing outside the nursery window looking at my newborn son

listening to a Brahms symphony

watching a client struggle with a serious mental illness and triumph

feeling the clear spiritual witness of the Holy Ghost

These moments defy description, though I know that what they all have in common is that I was no longer inside myself looking out; rather, I was one with the moment in that inexplicable joy that is so different from anything else. The psychologist Maslow labels these moments peak experiences.³ We all seek them in some way or another. I like these moments, and I struggle to recreate them. I can always listen to Brahms—all I have to do is flip a switch. I can go to art galleries; as a psychologist I can continue to see new patients and hope we reach the ground of good health together; I can put my nose in the spring flowers. That is, there is something about these experiences I can control. True beauty points us always to God, unlike fads or fancies of culture. And although we can control many of these encounters, they still last only a few precious seconds. You and I cannot simply flip a switch to encounter a witness of the Holy Spirit. I have wrestled with this dilemma all my life and have made many wrong turns trying to control the Holy Ghost. As the scientist John Haught stated, "Religious revelation can be encountered only by allowing oneself to be grasped by it, not by grasping it."⁴ In my fury at not being able to control the Holy Ghost, I took a very different road and sought counterfeit ecstasies until I finally realized that this path surely wasn't going to work. Little by little I have learned about and felt the Lord's love, as his grand communicator, the Holy Spirit, teaches me patience and submission to God's will.

For most of us the cultivation of the gift of the Comforter alternates between spurts and starts and steady lessons. Why is the Holy Ghost so important? Different parts of me answer in different ways. As a psychologist I think it is because anything that activates the higher mental processes of our brains is better than mere appetite; as a mother, it is because the Holy Ghost prompted me to be patient; as a neighbor, it is because he reminded me not to yell at the kids when they broke my window; and the list goes on. You could say, "Well, that's just good civilized behavior that makes common sense." True. Still, everything good comes from God. And somewhere in that mix of my doing the right thing and the prompting of the Holy Ghost exists the very real influence of Jesus Christ, and the forms and functions of the Holy Ghost testify of Him. Christ is the answer to all the world's pressing problems. As Brother Daniel Ludlow states, "The Holy Ghost serves . . . as a revelator, revealing great, new, and important truths. God, with his infinite knowledge and power has developed a system of communication far superior to anything mortals have yet developed or even conceived. Through the Holy Spirit, he is able to communicate with his children instantly, individually, and personally."⁵

We are a sisterhood of individuals from different nations and races, young and old,

single/married/widowed/divorced, in a mind-boggling array of differing circumstances. Anyone turning on the television now [during women's conference] would mistakenly think that most of us were white English speakers, but our eleven million members stretch across all geographical borders and psychological boundaries. Any one of you could stand at this pulpit and share your heartfelt testimony of the Savior. It is the Holy Ghost who has testified to us individually that allows for our spiritual unity. No individual circumstance detracts from that. The only requirement is our willing discipleship. Christ will never let us down. Beauty alone sometimes lets us down. It does not teach us. The Spirit can gently chastise us while still loving us. Here is an example from a friend who has given me permission to share it. " For the last seventeen years, I had always had a child with me. I have been fortunate in finding pleasure in their company. I felt myself mourning the loss of their daily association. I wanted to be comforted, and I didn't want it any different, even though I knew that it would be. I was driving—one of my favorite quiet times—and I felt the gentle impression of the Spirit tell me to look to my left. I saw a bed of newly blossoming daffodils. The question came to my mind, 'What do you see?' I thought to myself, *Beautiful flowers*. Then the question, 'Did you see them there last week?' *No*, I thought. Then the sweet gentle chastisement, 'Couldn't you be a little more like mother earth that moves so gracefully from one season to another.' I felt comforted, enlightened, challenged, all at the same time."

Symphonies and roses have never corrected us. The Spirit gives us what we need, not merely what we may think we want. When we search in vain for truth and seek it only in beauty, it does not represent the fulness of the gospel. This principle is partially illustrated by the painting *Carnation, Lily, Lily, Rose*, by the artist John Singer Sargent.⁶ One night at twilight he saw two girls playing with lanterns in the garden. He was so entranced by the light that he determined to paint it. But try as he might, he could not capture the image. After many failures, he finally invited the two girls to pose for him every night for fifteen minutes at twilight for two years. Many love this painting because of its innocence and light and are grateful to Mr. Sargent for patiently finding a way to capture a transforming moment in his life. This beauty, as great as it is, can fail us however, but the pattern he followed is illustrative of the beauty and power that will not fail any of us. Try as I might to recapture the awe of the Holy Ghost's illuminating Spirit, all I can do is practice patiently by reading God's words, fulfilling my callings, repenting of my sins. I can count such experiences of visitations of the Spirit on one hand. But I am learning to count the preparation time more steadily.

Women's Conference often produces feelings of general well-being and comradery. When we come together like this in such large numbers, we really bring to life the scripture in Doctrine and Covenants 108:7, "Strengthen your [sisters] in all your conversation, in all your prayers, in all your exhortations, and in all you doings." But in order to sustain these great feelings, we must go home and study and pray and put into practice the admonitions of the Savior. Then, when we are weary of the world, we can call to remembrance the good feelings we had here, and carry on. If I am so enchanted by one painting of Sargent's, might I be even more enveloped and transcended by the true manifestations of God's artistry? As Nephi said, "I glory in my Jesus" (2 Nephi 33:6).

The Holy Ghost

Who is this remarkable personage of Spirit whom Luke names fifty-seven times alone in Acts, "which filleth with hope and perfect love"? (Moroni 8:26). Elder James E. Talmage boldly states that the Holy Ghost manages everything!⁷ As the third member of the Godhead, the Holy Ghost has been referred to by the familiar names of Holy Spirit or Holy Ghost, as well as others (see table 1). The Hebrew and Greek translations are *Ruach*, or "wind," and *Pneuma*, or "breath." The Holy Ghost has been known variously in emblematic form as fire, living water, oil, a dove, rain and dew (see table 1). We are transformed from within (Jeremiah 31:33–34; Hebrews 8:8–10; Ephesians 1:13; Mosiah 5:12) in a slow, often painful process of becoming new creatures. For thousands of years from Adam to Moses to Christ, this hope of internal revolution was being carefully orchestrated by God. Certainly prophets of old had been visited by the Holy Ghost as Jehovah spoke to them promising to give them a "new heart . . . and a new spirit" (Ezekiel 36:26–27). But his death brought his mission to a whole new level of hope by bestowing the regenerating power of the Holy Ghost that works within, as Paul said, a "circumcision . . . of the heart" (Romans 2:29). John 20:22 states: "[Jesus] breathed on them, and sayeth unto them, Receive ye the Holy Ghost."⁸ All of his disciples, except for Thomas, who was absent, were given the lifesaving gift that would allow them to go on to establish his Church and to sustain them through what the Savior knew would be, for most of them, terrible deaths.

Given the many wonderful functions of the Holy Ghost, what keeps us from his company? Many in the world simply do not believe in the divinity of Jesus Christ. The Holy Ghost's main function is to testify of Jesus. What about those of us who believe and yet still avoid his company? We might be troubled by a number of things in Christianity that seem contradictory: the prosperity of wicked, the adversity of the righteous, and other issues. Numerous examples of each can be found in the scriptures. And perhaps even more troubling is the apparent silence of God. Why does he not speak to us through the Holy Ghost in all times we experience need, when we are desperate, afraid, indecisive? We are also told that the Holy Spirit determines which gift or gifts each believer is to possess. So what happens if we don't seem to like the gift we got, or can't even find the gift? Maybe the Holy Ghost doesn't really know us and got the gift wrong? No. As Nephi stated, "The Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men; for behold, he hath all power unto the fulfilling all of his words" ⁹(1 Nephi 9:6). He numbers the sparrows and the hairs on our head. If we were spoken to every minute, we would not develop true faith. God's plan is brilliant, and we cannot quite grasp with our mortal minds just how intricately we are to be remade into new creatures. As I watched the building of the new Conference Center in downtown Salt Lake City, I was amazed at the immensity of the project, from the vaulted ceiling to the pipes of the organ. Are our eternal identities not even more immense in the overall scheme of things? Will it not take steel girders, concrete, the removal of thousands of yards of dirt, delicate carvings in our inner parts to truly craft us in His image?

How do we hone this gift so that through the years we learn to distinguish the soft whispering of truth from the whining of the world? We must fine-tune our bodies—physically, emotionally, and mentally as well as fine-tune ourselves spiritually.

Fine-tuning Our Bodies: Physically, Emotionally, Mentally

We need to learn to control our midbrain, that part of our brain involved in the regulation of

appetites—food, drink, sex—rather than have those appetites control us. In Romans 8:9, we are told that a man without a spirit is one who follows natural instincts. Our brains are built for anger, lust, gluttony. Why would God create our brains in this fashion? Why not just make us nice from the beginning? Perhaps because unearned niceness is as tasteless as hydroponic tomatoes.¹⁰ In every day, in every way, every time we face our faults, our impulsive actions of anger, sexual lust, unrighteous power, we begin a dialogue between our midbrain and our forebrain that slowly but surely creates the templates that strengthen our ability to transform ourselves eventually into beings of light, new creatures who can eventually withstand the very presence of the God of glory. Still, those conversations between our midbrain and forebrain can be hard work. Here is a representative dialogue that goes on when we are craving something and the appetites say "Feed me, feed me."

"I am so (tired, depressed, sleepy, angry, despairing, flustered). I think some (heroin, cocaine, speed, marijuana, cigarettes, alcohol, unhealthy foods, stimulating drinks, misuse of prescription drugs, binging and purging, sex outside the covenant) would help me get through this (day with the kids, class, test, meeting, the night shift, homesickness, this horrible divorce). But I am trying not to give in to that. How am I going to get through the next four hours? Why can't God just help me out here! (long but not contemplative or listening prayer). See, I knew he wouldn't help me. Might as well use what I know I can count on any time. . . . (taking drugs, binging and purging, etc.)"

It may distress some of you that I have put these substances and circumstances side by side. Obviously some things are worse than others. but our ultimate goal is to rely on God, not the arm of flesh. Many of these outlets—from cocoa to cocaine—put a barrier between God and us. That is not to say that physical and mental suffering isn't devastating. Often the depth of these experiences draws us into addictions we would have never thought possible, and away from him. But we are promised that any kind of affliction will eventually bring consolation (Alma 36:18). Elder Neal A. Maxwell suggested in his recent conference talk that although we may be geographically, economically, physiologically, mentally constrained, we must strive for true contentment, to accept our mortal allotment without self-pity.¹¹ All around us are women who yearn for children and have none, who long for formal education and have no current access to it, who struggle with dire illnesses and yet long for health, who wish to be married, who are desperately poor, who are missing limbs or sense organs. The list goes. Certainly we should do all we can to remedy certain circumstances, but we must also accept some things. As Paul states, "There was given to me a thorn in the flesh." He then asked three times, Why me? God responded, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Corinthians 12:7, 9).

Elder Maxwell states, "Life's necessary defining moments come within our allotments. . . . Sufficient unto each life are the tests thereof!" He suggests further that "deprivation can [be] excavations that make room for greatly enlarged souls. . . . Our trusting contentment lets the Holy Ghost have precious time in which to do His special work. When spiritually aligned, a poise can come, even when we do not know 'the meaning of all things' (1 Ne. 11:17)."¹² In the essay "That's How the Light Gets In," poet Nancy Hanks Baird writes poignantly of her own struggle with stuttering. "Where—I stamp my foot as do all human beings who have had pieces of their life stolen—where is there comfort and peace for me? Has not my heart been broken

enough?

"I believe the balm of Gilead, that resin of regeneration, must come from within, from achieving a perfect inner harmony with oneself and the Spirit of God. I have found this place a few precious times, and so I know what it feels like, to be so grounded in God's Spirit that nothing, no pain in this world, can shake you. . . . O to be there always! . . .

"There are paths to that place.

"We all have wounds, cracks in the perfect surfaces of our lives. That is how our hearts are broken and through which may be filled with light. That is how we know our strength."¹³ Add to this many of our own struggles, as well as the struggles of the early pioneers, and we see that we all have something to overcome.¹⁴ The only reliable partner in this endeavor is Jesus, His methods of communication—His holy words found in the scriptures, the prompting of the Holy Ghost, and our constant prayers to the Father. Oh sure, Satan is predictable. In fact I know exactly what will happen if I take a drink, scream at my son, stray from the path of Christ toward the temporary relief of the adversary. To give these up by putting my faith in God often creates an immediate unknown, but an eventual reality. "For now we see through a glass, darkly; . . . but then shall [we] know, even as also [we are] known" (1 Corinthians 13:12). God has left guides for us, from comfort of the Holy Ghost to the beauty of nature that manifests his glory on earth. In the spring every year in Israel, thousands of blossoms of red with a small white centers cover the hills and valleys, reminding us of the purity of Christ and the blood he shed for us. And every morning the sun rises, reminding us of the risen Son.

We must do all we can to maintain our own mental and physical health, so that our spiritual health can flourish. Maimonides, the physician and rabbi, wrote, "Since it is impossible to have any understanding or knowledge of the Creator when one is sick, it is one's duty to avoid whatever is injurious to the body and to cultivate habits that promote health and vigor."¹⁵ If we are beyond our capacity to affect change in ourselves, the Lord has enlightened many of the sciences about the ways our minds and bodies work. Joseph Smith in *Lectures on Faith* talks about the ravages of mental illness, for instance.¹⁶ That is just one example of when we may not currently have the capacity to rise above our infirmities and reach for God. We may confuse the Holy Ghost with our own troubling thoughts. At these times we may rely on others to hold up our arms that hang down by selecting friends or professionals who will have the ability to discern what is truly best for us that will eventually restore our relationship to God.

Fine-tuning Our Spiritual Selves

As we bring within conscious control our mortal temples, we learn even greater things about the Spirit by interacting with God through prayer, supplication, service to others, contemplative scripture study, and especially when we use the principles of forgiveness and repentance. As Elder F. Enzo Busche said, "In my humble understanding, . . . there are only two elements that separate us from the Holy Spirit. First, our lack of desire to repent, and, second, our lack of desire to forgive."¹⁷ President Gordon B. Hinckley taught: "There is no peace in reflecting on the pain of old wounds. There is peace only in repentance and forgiveness. This is the sweet peace of the Christ, who said, 'blessed are the peacemakers: for they shall be called the children of

God.' (Matthew 5:9)."¹⁸ We should also try to avoid constant busyness. Elder Boyd K. Packer stated in the recent general conference that he was worried about how busy we are, that we may not be able to hear the Holy Ghost as his influence is mostly felt, "a thought put into your heart."¹⁹

The Holy Ghost brings peace. It is the one feeling Satan cannot duplicate. He can duplicate pleasure, momentary happiness, and so on. But he cannot duplicate pure joy and peace. Women are particularly good at worry. We worry about important things, to be sure: the state of the world, the future of children, relationships. Our brains are wired for fear and its stepchild, worry.²⁰

Life does present us with constant tensions, but there may be another way to construe these. Here are just two examples of everyday life experiences that could cause anxiety and worry. I have wondered why, when I could finally be a really good mother, now that I've figured out a lot of things, that I no longer have a young child at home to parent. I have also wondered why, now that I am old enough and experienced enough to do a better job as a teacher, my mind is starting to go to pot. These are common tensions that we all experience. Perhaps these tensions are part of God's plan to introduce to us the notion of limitation so that we are always in a position to rely on him as well as relying upon our sisters and brothers. This reliance creates true empathy, patience, and love. Because I am sad that my son is grown, I have had to take all that unspent energy and work hard not to spend it worrying about the mistakes I made with him. All I can do is repent and ask for forgiveness and move on. The enormous energy that is left over from these tensions can then be used to help others with their children instead of constantly lamenting the loss of my own. These tensions might be a way of keeping us "theotropically" aligned—always searching for the Light of Christ. Similar to the process that is called photosynthesis, when plants stretch their leaves toward the sun's light, we must reach out for God's light. But the Lord admonishes us to put aside the "natural" self. From the many beautiful spiritual experiences I've been privileged to know, the clear message was "do not worry."

Elder Busche also stated, "I have seen tragedies happen when members professed that they had prayed about a certain direction and then, assuming that they had received answers, ran right into disaster. There seems to be, inside of us, the capability to be spiritually illiterate in spite of the brilliant knowledge that we may have about the facts of the Restoration, the plan of salvation. . . . We must never forget that our enemy, the adversary, is a spiritual being. He knows of spiritual powers, and, therefore, he is out to deceive, when he can—even, sometimes, the very elect. Occasionally we may even feel a certain reluctance to deal with matters of a spiritual nature because of our insecurity in discerning the difference between the influence from the Spirit of God and the promptings that may come from the liar and deceiver. Every faithful Latter-day Saint will see the influence of the adversary in blunt and blatant appearances, but it seems easy to become confused when the influence of the adversary comes as a subtle deception, as he is the master of disguise."²¹ How do we avoid these subtle deceptions? As stated in Galatians 5:22–23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Therefore, if the communication you receive yields fruits that are opposite—hatred, contention, ill-tempered impatience, meanness, cold selfishness—then you know it is not from the Holy Ghost. The Lord has given us the skills to determine the source of

our inspiration (D&C 52:14, 19; Luke 14:33).

As we fine-tune our physical and mental capacities, we will come closer to our spiritual capacities. My colleague and friend Allen Bergin, an internationally respected scholar of science and religion, uses the term "mortal overlay" to describe our physical earthly endowments and contrasts that with the "preexistent personality" that carries with it the vast possibilities of our future.²² Perhaps we could call it our spiritual DNA. Dr. Bergin has spent a lifetime researching and writing about those intersections of psychology and spirituality that help us understand our mortal actualities and spiritual possibilities (see table 2). Have you noticed how often the scriptures tell us to "Awake!" and "Remember!"? As we call on the Spirit more and more, we will be able to use one of the gifts of the Spirit, discernment, to ferret out the true Spirit from our own mortal and sometimes fallible emotions, since, as Elder Packer reminds us, "the spiritual part of us and the emotional part of us are so closely linked that it is possible to mistake an emotional impulse for something spiritual."²³ Let us awake to our patterns of behavior over time so that we can distinguish between our mortal overlays and our preexistent personalities. Because most of us sin, wouldn't it be great if we figured out what the antecedents to sinning were, learned how to prevent vulnerabilities that have led us to kick against our covenants, in order to prevent future sinning? Joseph Smith's translation of 1 John 3:8 highlights this notion that we not *continue* in sin. He assumes that most of us mortals will sin. We are poised in a position to learn about God and our mortal bodies as we repent.

I am grateful for mortal experience, grateful for the inner transformation available to me if I keep the commandments. I am at this time especially grateful that the Comforter guides missionaries in their travels (D&C 31:11), as my son is serving in South America. I would like to leave my testimony with you by reading a letter from my son, whose testimony I share. "Our lives are consumed by the problems of others. We sit and listen to old people . . . to married couples . . . to young people, we listen to anybody that wants to talk. And when it is all said and done, we give input, advice, love, interest, our time, and most importantly we give them the opportunity to listen to the gospel, and you know what? The majority of the time they say, 'No!' and we just keep trucking along. It's great! When we make contacts on the street, we may get a handshake, or a 'no, thank you,' a simple four-letter word, an ugly hand gesture. Some of my favorites are, 'No, thanks, we don't talk to Jehovah's Witnesses,' or 'We are on our way to Mass.' And we just keep stopping people on the street until it is ordained of God that we stop! That's what I love about missionary work, we can get spit at, yelled at, and told we are the Devil's messengers, and I go home and thank God for the blessing of being a member of the only true church on the face of the earth. Nothing is cooler than testifying of the great happiness called Mormonism. . . . I know that I am a child of God, I know that the Book of Mormon is the word of God and that an in-depth study of it will increase happiness. I know that Joseph Smith was a divine prophet of God, that he was chosen before the Creation to be a special witness of Christ. I know that Gordon B. Hinckley is a prophet of God, that his revelations and teachings will bring us closer to God and make our lives more enjoyable. I know that God is loving and merciful, that he sent his son Jesus Christ to be our Example and Savior, and that through him we can better our lives by repenting of our weaknesses and striving to be a better person. Through the merits of Christ, we can start anew every time we do something wrong. It is for this hope, a hope for better things to come, a hope of a better, more fulfilling life that I offer the people of Colombia. . . . I love my parents, I love my Father in Heaven, I love his son Jesus Christ, and I owe him everything. I love

the opportunity to be a missionary. I love my life, and not a lot of people can say that and really mean it, but I can. I say these things in the name of Jesus Christ and seal everything in his sacred name, amen."

Table 1

Names, Functions, and Forms of the Holy Ghost

Bible Names of the Holy Ghost Functions of the Holy Ghost

Breath of the Almighty—Job 33:4 Testifies of Christ—John 15:26

Comforter—John 14:16 Dwells within us—John 14:17

Eternal Spirit—Hebrews 9:14 Brings to remembrance—John 14:26

Good Spirit—Nehemiah 9:20 Reproves the world of sin—John 16:8

Holy Spirit—Luke 11:13 Guides, speaks, declares—John 16:13, 15

Spirit of knowledge—Isaiah 11:2 Yields fruit of the Spirit—Galatians 5:22, 23

Spirit of truth—John 14:17 Inspires the scriptures—Acts 1:16

Spirit of holiness—Romans 1:4 Speaks to his servants—Acts 8:29

Spirit of burning—Isaiah 4:4 Forbids certain activities—Acts 16:6–7

Spirit of revelation—Eph. 1:17 Intercedes—Romans 8:26

Spirit of Christ—Romans 8:9 Shows the new way—Luke 24:49

Spirit of prophecy—Rev. 19:10 Enables apostles to persevere—John 16:20, 33

Spirit of wisdom—Isaiah 11:2 Prophecies—Luke 1:67

Spirit of understanding—Isaiah 11:2 Gives joy—Romans 14:17

Fills with hope and love—Moroni 8:26

Guides missionaries on travels—D&C 31:11

Forms of the Holy Ghost Unfolds mysteries of God—1 Nephi 10:19

Fire—Matthew 3:11; 2 Nephi 31:13–14

Living water—Isaiah 44:3

Oil—Luke 4:18

Dove—Matthew 3:16; 2 Nephi 31:8

Rain and dew—Psalm 133:3

Table 2

Psychospiritual Themes in a Spiritually Integrative Personality Theory and Therapeutic Change

I. Eternal identity vs. Mortal overlay

II. Free agency vs. Inefficacy

III. Inspired integrity vs. Deception

IV. Faithful intimacy vs. Infidelity

Family kinship vs. Alienation and isolation

V. Benevolent power vs. Authoritarianism

Communal structure vs. Social disintegration

VI. Health and human welfare values vs. Relativism and uncertainty

Growth and change vs. Stagnation

Good vs. Evil

Reprinted with permission by P. Scott Richards and Alan E. Bergin, "A Theistic, Spiritual View of Personality and Mental Health," in *A Spiritual Strategy for Counseling and Psychotherapy* (Washington, D.C.: American Psychological Association, 1997), 101.

1. Gordon B. Hinckley, "My Testimony," *Ensign*, May 2000, 69-71.
2. Witness the conversion of Paul in the old world and Alma the Younger in the new world approximately a hundred years earlier versus the less dramatic conversions of many others.
3. See Abraham Maslow, "Self-Actualizing and Beyond," in *The Pleasures of Psychology* (New York: New American Library, 1986).

4. John F. Haught, *God after Darwin: A Theology of Evolution*. (Boulder, Colo.: Westview Press, 2000), 8.
5. Victor L. Ludlow, "Scribes and Scriptures," *Studies in Scriptures: 1 Nephi to Alma 29*, ed. Kent P. Jackson (Salt Lake City: Deseret Book, 1987), 197-98.
6. John Singer Sargent, 1856-1925, *Carnation, Lily, Lily, Rose*, Tate Gallery London.
7. James E. Talmage, *Articles of Faith* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1924), 159-62.
8. On the day of Pentecost, the disciples were gathered together when "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire. . . . And they were all filled with the Holy Ghost" (Acts 2:2-4). Previously, the disciples had possessed provisional access to the Holy Ghost, but on the day of Pentecost they received the full blessing of the Holy Ghost, as the Lord had promised.
9. A number of issues can divide us. In the 1960s and 1970s, many of us worried about blacks and the priesthood. Many worry still about women's rights-and some believe that women should receive the priesthood, just as blacks received it. Faith requires an unyielding stance towards obedience. This scripture is comforting: "He imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times, which confound the wise and the learned" (Alma 32:23).
10. It has come to my attention that there is a vast difference between hydroponic tomatoes and mass-produced, supermarket tomatoes.
11. Neal A. Maxwell, "Content with the Things Allotted unto Us," *Ensign*, May 2000, 72.
12. Maxwell, *Ensign*, May 2000, 72-74. 13.
13. Nancy Baird, "That's How the Light Gets In," in *Clothed in Charity*, ed. Dawn Hall Anderson, Susette Fletcher Green, and Dloria Hall Dalton (Salt Lake City: Deseret Book, 1997), 211, 214.
14. Leah Widtsoe, the daughter of Susan Young Gates and granddaughter of Brigham Young, might have said the same thing: Why me? In a talk by Professor Woodger, I learned that Leah's mom filed for divorce when Leah was only four, and she lived most of her childhood with her alcoholic father. She recounted later: "During my lonely childhood I promised myself that if the Lord would ever grant me my great desire and let me be a mother in the flesh to some of His spirits that I would give my all to make for them a happy home where they should be loved and understood which at times is better than love." When she and her mother reconciled in Leah's teenage years, Leah set aside past hurts and embraced her mother. Her wish finally came true, too. She went on to be married-by all accounts in a happy union with John A. Widtsoe. They had children. Leah's tireless work promoted the national and international movement of family education. She even carried a message of the Word of Wisdom to thousands of Europeans couched in the words of general health and nutrition, all the while sharing her love earned from those early cracks in her soul-instead of harboring resentments. Certainly she would have been justified in harboring anger. But she chose the higher road of sanctification that comes from cracks in our souls, weaknesses made strong, the strength we are given when we forgive and move on. (Mary Jane Woodger, "Leah Widtsoe: Pioneer in Healthy Lifestyle Family Education," *Family and Consumer Science* 92, no. 1 (2000): 50-54.)
15. Maimonides (1135-1204), quoted in Benjamin Blech, *Understanding Judaism* (New York: Macmillan, 1999), 21.
16. See Joseph Smith, *Lectures on Faith*, 1:10.
17. Enzo F. Busche, "Unleashing the Dormant Spirit," in *Brigham Young University Speeches* (Provo: BYU Press, 1996), 226; devotional speech, 14 May 1996. As our beloved prophet stated, "We see the need for [forgiveness] in the homes of the people, where tiny molehills of misunderstanding are fanned into mountains of argument. We see it among neighbors, where insignificant differences lead to undying bitterness. We see it in business associates who quarrel and refuse to compromise and forgive when, in most instances, if there were a willingness to sit down together and speak quietly one to another, the matter could be resolved to the blessing of all. Rather, they spend their days nurturing grudges and planning retribution. . . ."
18. Gordon B. Hinckley, "Of You It Is Required to Forgive," *Ensign*, June 1991, 2, 5.
19. Boyd K. Packer, "The Cloven Tongues of Fire," *Ensign*, May 2000, 8.
20. Our brains are far more wired for worry, which is based in fear, because "virtually every cell in our bodies, every one of our physiological systems can contribute in one way or another to the human response of fear."

. . . Hormones, nerve cells, neurotransmitters, great chunks of the brain, sensors of the skin, reflex arcs, involuntary muscles, even hearts . . . all stand at alert 24 hours a day. . . As far as nature is concerned, happiness doesn't really matter. Survival does." Worry and anxiety can be constant companions. We are told to be good stewards. We are given a long list of things to do every conference—from gardening, to supporting our neighborhoods and communities, to providing the constant attention we need to give to our families. Is this what is really meant by always being engaged in a good cause? It likely doesn't mean the fretfulness and worry and anxiety that many of us experience.

21. Busche, *Speeches*, 221-22.
22. See P. Scott Richards and Allen E. Bergin, *A Spiritual Strategy for Counseling and Psychotherapy* (Washington, D.C.: American Psychological Association, 1997), 101.
23. Boyd K. Packer, "The Candle of the Lord," *Ensign*, January 1983, 56.