

Sorrows That the Mind Can See

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Meeting Life's Challenges by Keeping Our Minds Engaged

Fill your minds with positive, significant things.

From Liberty Jail: "Let virtue garnish thy thoughts unceasingly" (D&C 121:45).

Articles published in *BYU Studies* to help families under fire:

Studies Relating to the Family

Alan J. Hawkins and others, "Turning the Hearts of the Fathers to the Children: Nurturing the Next Generation," *BYU Studies* 33 no. 2 (1993)

"The Spirit of Elijah motivates living fathers and mothers to turn their hearts to nurturing the next generation, rather than 'turn[ing] every one to his own way' (Isa. 53:6). The Spirit of Elijah influences fathers to become more involved in the daily care and nurturing of their children and strengthening them through sacred ordinances, blessings, and activities; it encourages society to eliminate child abuse and to promote child rearing in developmentally appropriate ways; and it fosters global concern for the natural environment that generations of children will inherit."

Phillip R. Kunz, "Does Family Size Affect Academic Achievement?" *BYU Studies* 18 no. 4.

"We suggest that much of the literature dealing with family size, as it may influence the sibs, needs to be more carefully examined. While the data here examine family size only as it relates to the achievement of grades, the finding of no relationship between grades and family size appears to be significant.

"Different religions may respond in different manners but Mormon parents who are dedicated to the self-actualizing of their children could increase interpersonal contact and not set the family aside or limit it for personal or economic gain."

Brent D. Slife, "Values of Christian Families: Do They Come from Unrecognized Idols?" *BYU Studies* 38 no. 2 (1999)

"A relationship with God, or even an obedience to him, does not mean simply that one should discern God's moral principles and then live by them. This moralistic approach would imply that once this discernment has occurred, the Christian no longer needs God.

American culture is, unfortunately, so heavily hedonistic that it has given all suffering and conflict a bad name. As mentioned earlier, all sorts of suffering—depression, anxiety, insecurity, blows to the ego, and pain of all types—are automatically viewed as evils of which to rid ourselves. A God-centered family, however, cannot so easily equate adversity with evil. Suffering can hold significant meaning, educate, and signal important family problems. Recognizing God as a central member of the family can temper the suffering and give insight into the problems.

"Christians fight relativism, not with a moral system, but with a relationship. It is best understood as a family relationship with God as the head of the family. Such a relationship can give families perspective, provide them with inspiration, fill them with love, and help them to know the truth in any given moment or circumstance.

"Christians in this debate may need to pay particular attention to the possibility that only a relational center for family values creates the space necessary for a specifically God-centered outcome. The other three—hedonism, moralism, and relativism—lead to an unrecognized idolatry where Christians are drawn away from God, who should be the source of their values."

Richard G. Wilkins, "The Principles of the Proclamation: Ten Years of Hope," *BYU Studies* 44 no. 2 (2005)

"The language of the Doha Declaration was drawn from established (but long-ignored) principles of international law. Astonishingly, however, the Declaration reaffirms many of the principles related to family life stated in the Proclamation. Among other things, the Declaration recommits the world to

- strengthen 'the family's supporting, educating and nurturing roles'
- recognize the 'inherent dignity of the human person'
- note that 'the child, by reason of his physical and mental immaturity, needs special safeguards and care before as well as after birth'
- acknowledge that 'motherhood and childhood are entitled to special care and assistance'
- provide that, within marriage, 'husband and wife should be equal partners'

- recognize ‘that the family has the primary responsibility for the nurturing and protection of children from infancy to adolescence’
- acknowledge that ‘the full and harmonious development’ of children is best achieved when they ‘grow up in a family environment, in an atmosphere of happiness, love and understanding.’

“The Proclamation ends with a warning and a call for action. The warning is disquieting. Failure to reverse current trends ‘will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.’ But a way out is marked as well: citizens and government leaders are called upon to take action ‘to strengthen the family as the fundamental unit of society.’

“The defense of the family must be grounded in reason. We must use carefully chosen words and act pursuant to well-thought-out plans motivated by love and compassion. We must not be angry, dogmatic, or insensitive to the deeply felt concerns of those with opposing views. Without compromising principle, we should seek common ground. As President Hinckley has counseled, we must avoid contention and dispute whenever possible.

“But, however reasoned, careful, compassionate, planned, and moderate our efforts, we must be prepared for the sparks that will surely fly. We must never create needless controversy for ourselves, our families, our nation, or the Church. But we must also not retreat from the defense of truth.”

Helping with Personal, Family, and Social Problems

Intimacy

Victor L. Brown Jr., “Healing Problems of Intimacy by Clients’ Use of Gospel-Based Values and Role Definitions, *BYU Studies* 26:1 (1986)

“Reliable evidence shows that people are, in fact, helped to overcome social and emotional problems by professional therapies when certain conditions of change are present. It is important to specify as precisely as possible those factors that enhance change. They include the ability of the therapist, the attitude of the client or patient, and the methods used. Among the factors in change as specified in the *Handbook of Psychology and Behavior Change* are:

1. Change is multidimensional. Various aspects of the client’s life change, not just the target behavior.
2. Change is internal as well as external. Thoughts and attitudes are as important as overt behavior.
3. Change criteria ought to relate to the client’s situation. It may be more important to measure change against the client’s own situation than by comparison to a referent group.

“Deferring to the client’s agency, the clinical approach consisted of three phases: self-understanding, self-mastery, and self-definition. *Self-understanding* involves the gathering of historical data through which the client recalls or seeks information from others about himself or herself and then evaluates how much deviation occurred between his or her value system and preferred behaviors.

“*Self-mastery* involves both the reduction and eventual extinction of those thoughts and behaviors that conflict with values and preferred roles and the reinforcement of existing, preferred values and role behaviors.

“*Self-definition* occurs as the person clarifies, reaffirms, and embraces the values by which she or he intends to live and specifies and practices intimate role behaviors consistent with those values.

“When the tasks of self-understanding, mastery, and definition are at least minimally accomplished, the person has tangible evidence of change of the sort he or she intended. The clients discussed here redefined themselves from feeling unworthy and hopeless, to knowing they were good and capable of enjoying rewarding, nurturant intimate relationships. They gained sufficient self-esteem to make commitments and endure risks without their past vulnerability to emotional devastation.

“These clients did this by reducing social and emotional chaos through several mechanisms. Values provided internal justification for change. Role definitions offered external measures of practice and change.

“Finally, use by clients and clinicians of the Savior’s undiluted doctrines had the effect he promised. That his promises are true and his covenants binding upon him and his followers ought to be reassuring for those who presume to assist their brothers and sisters in healing grievous wounds of the heart and mind.”

On identity, socialization, agency, integrity, power, dominion, love and intimacy v. self-focus and infidelity, marriage, family, community, isolation, alienation, progression v. stagnation, see Allen E. Bergin, ed. *Eternal Values and Personal Growth* (2002).

On natural law, suffering, hedonism, sorrow, hope, agency, spirit of truth in personality, human identity, beyond the natural man, relationships, and reconciling paradoxes, see Aaron P. Jackson and others, eds., *Turning Freud Upside Down: Gospel Perspectives on Psychotherapy’s Fundamental Problems* (2005).

Valuing Women

B. Kent Harrison and Mary Stovall Richards, “Feminism in the Light of the Gospel of Jesus Christ” *BYU Studies* 36:2.

“In its most basic form, feminism echoes eternal truths of the gospel, which affirms the equal worth of all people, the equal right to and capacity for spirituality, and the evils of abuse.

“For some people, an unbridgeable gap stands between the gospel of Jesus Christ and feminism. To them, a Christian feminist or a Mormon feminist is an oxymoron, a person who has not thought seriously about either the gospel or feminism. However, there are devoted Latter-day Saints, both women and men, who consider themselves feminists. They declare that, far from being antithetical to the gospel, their feminism arises from their testimony of Christ and commitment to him. Through their personal experience with his love, example, and teachings, they affirm the reality of Christ’s devotion to every person as individually significant. Hence, the message of Christ’s gospel ordains equality and fairness in all human relationships, including those between the sexes.

“While even among feminists there are widely varying interpretations of the meaning of *feminism*, we think most feminists would agree on a basic definition, with which we hope readers will concur: feminism advocates the equal treatment of women and men and states that discrimination, in particular against women, does exist and should be eliminated. Far from promoting the reverse tyranny of women over men, such feminism simply affirms the equal importance of each individual, regardless of sex. As scholars, we have tried to bring our academic interests to bear on issues of concern to our religious principles. Our purpose in this essay is to identify fundamental principles of the restored gospel of Jesus Christ that are consistent with this basic meaning of feminism and to draw certain practical conclusions that follow from those principles.

“To come to Christ, one must be able to commune with God. All women, men, and children have an equal right to receive answers to their prayers. They have the right to revelation for themselves and for any area of stewardship they have.

“While we come to Christ as individuals, the paradox is that women and men who have endured to the end and overcome the world must be exalted jointly as wives and husbands, following the pattern of our heavenly parents.

“While we may guide, teach, and seek to persuade others, no person has the right to force another’s action or even to attempt it.

“Where there are situations in the Church in which men have a larger voice than women—as in general priesthood administration and discipline—efforts to insure fairness are in order.

“Abuse of anyone is wrong. Women are more at risk than men for physical abuse, rape, child sexual abuse, and sexual harassment, although abuse of both sexes and by both sexes does occur.

“Gender-exclusive language builds needless cultural walls, whereas gender-inclusive expressions in contemporary discourse are appropriate and desirable, reflecting not only God’s inclusive love for all his children, but also the comprehensive nature of the gospel.

“That one of us is male and the other female is irrelevant to education’s significance in our lives.

“Since all laborers are worthy of their hire (D&C 31:5), all employees, whether women or men, should receive equal pay for equal work and should be treated fairly in hiring and promotion.

“We are all children of God. The gospel, in which Christ was one with his father and with the Holy Ghost, clearly proscribes unequal, unrighteous treatment of anyone, by anyone. ‘Feminism,’ as defined and discussed here in the context of our own deeply felt beliefs, simply espouses fair and equal treatment for all of our heavenly parents’ children as wonderful, holy, potentially divine beings.”

Abuse

Janet Hooper, review of *Confronting Abuse* (1993) in *BYU Studies* 33 no. 4

“The 1993 release of a book on abuse just for LDS audiences is no surprise. What may be a surprise, however, is that the book is very *good*.

“Regardless of our denial and disbelief, abuse does happen, and it happens in all varieties of Latter-day Saint homes: active and inactive, rich and poor, educated and uneducated, convert and born-in-the-covenant, professional and blue-collar.

“The book offers a varied menu of topics. There is something for every reader: information on a timely topic for those who want it; validation and comfort for the abused and their families; directives for those who work with victims and abusers, including ecclesiastical leaders; and guidelines for non-LDS therapists who wish to include Mormon theological concepts in their treatment of LDS clients.”

Suicide

Gilbert W. Fellingham and others, “Statistics on Suicide and LDS Church Involvement in Males Age 15–34, *BYU Studies* 39 no. 2 (2000)

“Suicide rates among young adults in the United States have been on the rise in the past four decades, with white males at greatest risk. In 1897 Emile Durkheim proposed that religion provided a source of social integration that decreased the likelihood of suicide.

“In the 15–19 age group, active LDS rates are virtually identical to national rates. In all other age groups, the suicide rates for active LDS remain significantly lower than inactive LDS in Utah, non-LDS in Utah, and national rates.”

Teenagers

Brent L. Top and Bruce A. Chadwick, “The Power of the Word: Religion, Family, Friends, and Delinquent Behavior of LDS Youth,” *BYU Studies* 33 no. 2 (1993)

“Youth who experience spirituality rather than just participate in public religious observances are likely to avoid delinquency—even when they live in a hostile environment or have delinquent friends.

“The Latter-day Saint young people in this study appear to have internalized a set of religious belief, values, and practices that are related to less frequent participation in delinquent activities. The relationship of religiosity to delinquency for LDS adolescents is not largely a cultural or social phenomenon.

“Contrary to considerable previous research, peer influences did not overpower religiosity in explaining delinquent behavior of LDS youth. In fact, religion made a significant contribution to predicting delinquency when competing with peer and family influences for both boys and girls.

“Some of the factors that Church members traditionally view as being important to the prevention of delinquency did not emerge as significant in this study. Public religious behaviors such as attendance at various Church meetings and family religious behaviors such as family prayer, home evening, and scripture study were not significantly related to lower delinquency rates among LDS youth.

“When parents hold these family religious activities only to be holding them, the behaviors are not associated with lower delinquency. But if these activities are utilized to help adolescents internalize religious values and to feel religious experiences, they are significantly less likely to be involved in delinquent activities.”

Respecting the Choices of Others

William R. Swinyard and Thomas J. DeLong, “Moral Choices and Their Outcomes,” *BYU Studies* 30 no. 2

“Stepping back from these data and subsequent results, we see more clearly how hard it can be for an observer to appropriately evaluate the morality of another person. Other principles guide other people or cultures, and we should wonder about the appropriateness of judging those principles as wrong just because they are different.

“We have much to learn from those individuals or cultures that maintain moral principles very different from our own.”

Being Honest with Yourself

C. Terry Warner, “What We Are,” *BYU Studies* 26 no. 1

“We human beings have little comprehension of what we are. The difficulty is not that we are ignorant. It’s that we are self-deceiving. We systematically keep ourselves from understanding ourselves. We don’t do this deliberately. In order to do it deliberately we would, as Jean-Paul Sartre once wrote, have to ‘know the truth very exactly in order to conceal it [from ourselves] more carefully.’ Instead, we do it by means of sin—by going against our honest feelings of what’s right and wrong for us to do.”

“Our ignoble desires are not ultimately derived from an ignoble nature, and our anxieties are not the result of being unable to make ourselves whatever we are striving to be. These desires and anxieties stem from our betrayal of what we really are, from our refusal to love, from an exercise of our agency that ties that agency in knots—in short, from sin. If we’re emotionally troubled, it is not because we were created to be that way but because we have betrayed, perverted, and denied what we were created to be. The condition of our liberation from our unwanted desires and anxieties is our responsiveness, in love, to what others need from us, and to the supreme loving act that makes our love possible.”

Health and Catastrophic Problems

David L. Paulsen, “Joseph Smith and the Problem of Evil,” *BYU Studies* 39 no. 1

“Nothing challenges the rationality of our belief in God or tests our trust in him more severely than human suffering and wickedness. Both are pervasive in our common experience...

“All of us have struggled, or likely will struggle, in a very personal way with the problem of evil.

“The logical problem is the apparent contradiction between the world’s evils and an all-loving, all-powerful creator. The soteriological problem is the apparent contradiction between certain Christian concepts of salvation and an all-loving Heavenly Father. The practical problem is the personal challenge of living, trustingly and faithfully in the face of what seems to be overwhelming evil.

“To account for moral evil, Hick posits God’s giving us incompatibilist freedom and genuine independence to choose for ourselves—even contrary to His desires for us. But given his affirmation of absolute creation and absolute foreknowledge, Hick sees that

God's perfect goodness is possible only if not one soul is lost. To salvage God's goodness, Hick is forced to accept some mode of determinism that undermines his free-will defense.

"Joseph's way out of the conceptual incoherency generated by the traditional theological premises is to not go in. His revelations circumvent the theoretical problem of evil by denying the trouble-making postulate of absolute creation and, consequently, the classical definition of divine omnipotence.

"It is vital, finally, to consider the Prophet Joseph's contribution to the practical problem of evil—the personal challenge of living trustingly and faithfully in the face of what seems to be overwhelmingly evil. Joseph left us much by way of revelation that speaks to *this* problem of evil, but perhaps his own life speaks more powerfully than the words."

John Sutton Welch, "Why Bad Things Happen at All: A Search for Clarity among the Problems of Evil," *BYU Studies* 42 no. 2 (2003)

"First, I have suggested that the divine creative process is ongoing. It is open in time. The record of Creation in the book of Moses describes the creative cycle twice. However, day seven, the day that follows the completion of Creation and God's rest, is described only once. This text suggests that, in real time, day seven has not yet arrived; that I live in day six; and that the creation of humanity is unfinished. This understanding of my creation leads to an alleviation of tension surrounding the existence of chaos and injustice; I cannot expect God to enforce order and justice prematurely when he has not yet finished my creation through the final redemption. And because it is ongoing in time, this process has a diachronic nature. In any creative cycle or process, there will be times and seasons when certain tasks must be performed and others may not. This helps resolve the paradox of God's omnipotence, which does not include the power to do all things at all times.

"Second, God's Creation was not intended to fashion and redeem me alone but rather as a part of an eternal community. His work is eternal and involves the creation of open-ended and eternal relationships. Understanding this goal shifts my focus away from trying to give meaning to individual trials experienced by individual people and moves my attention toward the necessity of such experiences in the creation and development of collective virtues and the love of the others.

"These ideas help me respond to trials by bearing them courageously. By 'courageously' I do not refer to the stoic tradition of suffering silently and with a stiff upper lip. Rather, these trials may become potent moments for me to feel the healing power of God and to bond with my fellow human beings. In moments of great fear or suffering, the Lord and my fellow sojourners have fleeting opportunities to comfort and heal me if I will look to them for that comfort.

"Not only do our hardships allow us to empathize with each other and draw closer to one another, but they also allow us to do the same toward him, seeing him not as a cruel schoolmaster but a loving parent: proud of each of us, willing to support us, sharing our successes and disappointments, and even, like Jesus with Lazarus's sisters, weeping with us."

Death Conquest

Douglas J. Davies, "World Religion: Dynamics and Constraints," *BYU Studies* 44 no. 4

"From my perspective, a major feature in Mormonism's success to date lies in its extensive process of death conquest. Its ritual provision, from genealogy to the temple and to eternity, furnishes a more extensive eternal soteriology than most religions, with the possible exception of medieval Catholicism."

David L. Paulsen, "God as Personal and Passable," in "Are Christians Mormon?" *BYU Studies* 45 no. 1

"Joseph's First Vision revealed a God that is radically different from the impassible, unmoved mover of traditional Christianity. God is not only seeable, but also an approachable and extremely passible person. One of the great lessons of the First Vision is the simple fact that God *responded*."

"In 1959 Daniel Day Williams described the growing belief that God suffers as a 'structural shift in the Christian mind.' In a similar vein, M. Sarot writes, 'During the present century the idea that God is immutable and impassible has slowly but surely given way to the idea that God is sensitive, emotional and passionate. . . . By now the rejection of the ancient doctrine of divine impassibility has so much become a theological commonplace, that many theologians do not even feel the need to argue for it.'"

Sharing the Pain in Poetry, Personal Essays, Literature, and History

Elouise Bell, "The Prodigal's Mother", *BYU Studies* 19 no. 4

There can be starvation in the midst of plenty.
The fields here groan with harvest,
The vines hang heavy,
The fatted calf lows in its pen—
But there is a hunger that grips
 beyond the reach of these.
Yes, yes, we will still hope.
Every day we will hope.
Hope makes a thin broth,
But it is all we have.

Cara M. Bullinger, "Death of a Daughter", *BYU Studies* 29 no. 4

In July, there were cherries to can.
We spoke of the quilt we'd make that winter.
On the first morning of September,
Her forehead was cold beneath my hand.
I saw the open window;
The Lucerne waved in the wind
Rushing toward the mountains.

Marden J. Clark, "Too Late on Father's Day", *BYU Studies* 38 no. 4

Those days are gone—and so is she.

Like the d'Anjou pears I take to him, he's mellowed much:
Long years, hard work, we nine, his debts, her pain.
We watched him watch, we watched him help,
We watched him hurt, we watched him pray.
Without her now, we're all he has.
And so I try to bring him fruit—
He brought us fruit
And still he brings us fruit.

Marden J. Clark, "To the Baby We Didn't Even Know We Weren't Going to Have", *BYU Studies* 14 no. 3

In tranquil moments now we think of what we missed.
September snow can never stay; but soft and wet
It softens all the earth, though branches break
And wires snap. The pain soon fades. But you're not here
To take its place. And we can only know the sense
Of what should be the sense of loss, can only know
You're not—and we're the same.

Sally T. Taylor, "The Miracles That Didn't Come", *BYU Studies* 26 no. 3

Food ran short. No culinary skills
Could compensate for nothing. Birds
Ate more. A pall of hunger blanketed
The camp, stalked by death.
Looking for their provisions,
They waited for an Elisha.

Lisa Bolin Hawkins, "Mother, Dying", *BYU Studies* 32 no. 3

I wait for morning. It won't be long now;
Your only consciousness is breathing,
only breathing, only trying to breathe.
Numbers fall; green lines slowly tumble flat:
flat as nothing, flat as gone.
All the crying before was only practice.
Still I have not lost you; I know where you are.
After you drowned in yourself, you woke,
took one deep, sweet, easy breath
and looked upward.

Martha Haskins Hume, "Grief", *BYU Studies* 11 no. 2

Grief crawls on padded
the space of absence
in hollow arms.
The black cowl
hovers, empties

into air—a mask
to lisp the silences
of the heart.

Arthur Henry King, “Death Is the Frame of Love”, *BYU Studies* 28 no. 2

In skull, blade, groin, hip, knee,
we grasp the form that will outlast the eye:
without these dead things we
should not be we to know each other by.

For a collection of poems that span the life-cycle, see Susan Elizabeth Howe and Sheree Maxwell Bench, *Discoveries: Two Centuries of Poems by Mormon Women* (2004).

Sally T. Taylor, “The Fellowship of Christ’s Sufferings as Reflected in *Lear* and Life,” *BYU Studies* 43 no. 2 (2004)

“Suffering is part of what we must do to have eternal life in the kingdom with our Father in Heaven and our elder brother, Jesus Christ. The vital question is, What are we to learn? Yes, what are we to learn by each setback, each illness, each sorrow, each tragedy that we experience?

“I have had to explore that question in depth. Diagnosed with breast cancer in January 2001, I spent the year in intensive treatment, and even now I have a haystack of pills to take daily and frequent checkups with one or the other of my four doctors. The peripheral neuropathy of my hands and feet will always be with me, but the radiation damage is finally starting to ease. The cancer is in remission for now, but every unexpected ache or lump can send my heart racing with fear.

“I have experienced times of pain and fear, but I have also had many positive experiences that have taught me much through this difficult time. Dr. Lyman Moody said ‘that as soon as some [cancer] patients hear ‘the awful C-word,’ they begin to die. But others begin to live, often more fully than ever before; for life has suddenly become more precious.’ . . .

“For the purpose of this paper, I would like to touch on five specific lessons I have learned: empathy, obedience, patience, perspective, and love. I will show scriptural links to these lessons, explain how I personally learned these lessons, and then tie these lessons to literature.

“In addition to the biblical story of Job, whose suffering is used as a touchstone for measuring anguish, one of the most painful delineations of suffering in literature is in Shakespeare’s *King Lear*. As I have studied and taught this play over the years, I have marveled at Shakespeare’s depth of understanding of the process and ramifications of suffering.”

Chad M. Orton, “Francis Webster: The Unique Story of One Handcart Pioneer’s Faith and Sacrifice,” *BYU Studies* 45 no. 2

“On September 14, James Bleak, who had served as president of the branch Francis attended in London, became seriously ill. The next day, September 15, the company made its longest one-day march since leaving Florence—twenty-two miles. Bleak started pulling his handcart but could not continue. He reported what transpired:

“I began to draw the Handcart this morning but was obliged to leave it. Br. Francis Webster very kindly persuaded me to get on his handcart and drew me 17 miles. Elder Hunter and the two sisters Brown very kindly drew me about 4 miles. For which kindness I feel grateful, and pray God to bless them with health and strength.’

“Although this act of kindness added a tremendous burden to the regular load of Francis and the others who came to Bleak’s assistance, this service meant that Bleak’s wife and four young children did not have the added responsibility of caring for their father. With a day’s rest, Bleak recovered enough to resume pulling his handcart the following day, although he was ‘still very ill.’

“Two weeks later, on September 27, while the company camped on Wolf Creek, Betsy gave birth to a daughter, who was given the name Amy Elizabeth. Bleak reported that the delivery followed a hard day’s journey of only seven miles because the ‘sand [was] very soft and deep.’”

Disciplinary Discipleship

Neal A. Maxwell, “Some Thoughts on the Gospel and the Behavioral Sciences,” *BYU Studies* 16 no. 4

“The LDS scholar has his citizenship in the kingdom, but carries his passport into the professional world—not the other way around....

“Of such bridge building, these caveats need to be issued at the outset:

1. Some such bridges can be built—but not easily. We sometimes know more spiritually than we can tell, simultaneously, in scholarly terms. Sometimes we see the tip of a certain iceberg of insights. Other times we do not even see the tip, but we know it is there.

2. Some such bridges cannot be built for a while,. There is much that God will yet reveal to us. Since divine disclosure comes so often by degrees, some of the great insights in the behavioral sciences that might bear on “how-to” skills and approaches may not be divulged for a while.

3. Some footbridges have already been built which can be widened into thoroughfares. More work can be done in converging scholarship and scriptural truths.

4. While we may not now know fully how to construct all these bridges of which I have been speaking, we know now that some bridges simply cannot be built, however much some secular scholars struggle to do so. For instance, we may not yet know the best form of therapy in every case, but we can know that certain forms of therapy are clearly inappropriate for us as Latter-day Saints.

“Though we cannot fully fathom all their implications, if we can accept the basic truth, we have already come some distance. Such basic truths include:

1. That man is created in the image of God.

2. That environment and heredity by themselves do not account for all human differences.

3. That free agency is an exceedingly important element in the growth and development of individuals; indeed, as President Marion G. Romney has said, ‘The preservation of this free agency is more important than the preservation of life itself.’

4. That life's design is such that God, speaking of us, has said with reference to this moral estate, 'Let us prove them herewith' (see Abraham 3:25), a truth that is rich with implications.

5. That life's Divine design also involves 'an opposition in all things' (see 2 Nephi 2:11–16).

6. That this is a world of law, the breaking or keeping of which brings misery or blessings, respectively.

7. That 'almost all men' misuse authority and power (see D&C 121:39).

"In getting from mark A to mark Z, we must walk carefully and watch our footing along the path and help those who struggle less successfully.

"We shall probably learn later on that the number and nature of the markers are such as to maximize our growth in mortality while in this second estate. Too few, and we would be lost. Too many, and we would not stretch our souls.

"The human development sought for consists of both refusing to do evil and choosing to do good, in rejecting some things and affirming others. A commitment to truth requires the rejection of some things as well as acceptance of others.

"G. K. Chesterton warned about accommodating ourselves 'to the trend of the time,' which he said 'at its best consists entirely of people who will accommodate themselves to anything,' even 'to a trend that isn't there.' Meanwhile, while there may be much mocking, significant numbers of sober scholars and thoughtful individuals in the world will notice the glow of the gospel light as it breaks forth in the behavioral sciences.

"More than has been the case so far, quality research can prove that which is the good.

"One scholar, Unwin, years ago examined thirty-seven societies and concluded that a society cannot have both sexual permissiveness and significant social energy for more than one generation.

"Norman Cousins wrote that 'People who insist on seeing everything and doing anything run the risk of feeling nothing.'

"If we want to bring about improvement, there must be the presence of desire; there must be the presence of feedback. We must avoid compartmentalization, because there is something about the gospel that has a way of breaking down walls and barriers. There must be the presence of challenge and adventure. There must be the presence of models and exemplars.

"The timbers of truth are waiting to be used. You have the professional and spiritual tools as has no preceding generation of LDS scholars. Go to, and build! Be about your Father's business!"

Redeeming the Mind

John W. Welch, "And with All Thy Mind," *BYU Speeches of the Year 2003–2004*

"Finally, we must also acknowledge that it is possible to disobey the commandment to love God with all our mind. How do we break this commandment, and, if we have transgressed, what must we do?

“We break this commandment when we think contrary to the degree of knowledge we have received, when we know better.

“We break this commandment when we promote ideas that injure other people, for with knowledge comes power, and with any power comes duty and accountability.

“We break this commandment when we harbor in our mind errors or excuses that deny the existence, love, power, or knowledge of God. As a bishop, I’ve heard people say: ‘Everyone is doing it.’ ‘I couldn’t stop.’ ‘It’s my life, I can do what I want with it.’ ‘Every point of view is equally valid.’ ‘I have no friends.’ ‘No one will notice.’ But where do these mental mistakes leave God? Is God doing it? Couldn’t God help you stop? Is it really your life? Does God’s view count? Isn’t He your friend? Doesn’t God know and notice everything, including your thoughts?

“We break this commandment whenever we believe Satan, the enemy of all righteousness. Beware: Satan is the father of lies. And he’s a good liar. Take the lie of pornography. Satan tells us we will find satisfaction by staring at pornography. This is simply a lie. Can we love God with *all* our mind if even part of our mind is filled with this pollution? When I came to BYU in the sixties, we were just beginning to worry about environmental pollution. Previous generations had foolishly believed that the oceans could absorb an endless amount of garbage and waste. We learned that pollution doesn’t just go away.

“I wonder if people aren’t just as naïve today. They foolishly think that the human mind can absorb an endless amount of filth and violence and that somehow we can just push a delete key in our brain and erase all that. You have been blessed with an amazing brain, with incredible retentive powers. Whether or not you can recall that information during a test, it’s all still there. Old folks often find that their brains retain things they haven’t thought of for decades. Mental pollution sticks; there are no teflon brains. Just as it is true that ‘whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection’ (D&C 130:18), so, too, whatever degree of unrepented smut or cynicism we attain unto, it will rise with us as well.

“Thus, Moroni says, ‘Come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; . . . and love God with all your might, mind and strength’ (Moroni 10:32). It says, ‘Be perfected *in him*.’ We cannot perfect our minds without His help. We know the effects of the Fall on our bodies, but our minds are also in a fallen state. Our minds must also be redeemed. This happens by repenting of our bad or erroneous thoughts and submitting to the mind and will of Christ.

“We must repent of our academic pride. Pride is the main occupational hazard for scholars, who too quickly suppose ‘they know of themselves’ (2 Nephi 9:28). Being right is part, but only part, of being righteous.

“We must overcome our rebellious thoughts every bit as much as our disobedient actions. We must pray ‘and lead us not into *intellectual* temptation’ as much as any other

kind of temptation (see Matthew 6:13). Satan knows a lot of truth, but that's not enough, for he still rebels.

“We must feel godly sorrow for our mental sins. Like Zeezrom, we must suffer spiritual migraines over our intellectual mistakes (see Alma 15:3, 5). In many ways, their effects on ourselves and on others are the hardest to undo, but through the Atonement, the human intellect can be transformed into an instrument for loving God.

“So the question becomes: Has your mind been sanctified by the atoning blood of Christ? (see Welch, *Echoes and Evidences*, 44–47). As described in Mosiah 3:19, has your mind ‘yield[ed] to the enticings of the Holy Spirit’? Or, as stated in Mosiah 5:2, have you ‘no more disposition’ to think evil? Has the finger of the Lord touched our inert cerebral stones and turned them into light-giving gems? To use the words of Paul in Romans 12:2, have you been ‘transformed by the renewing of your mind [your *nous*]’?

“If so, the Lord will light up your mind, as He did King Lamoni’s (see Alma 19:6). He will cause your mind to expand, as Alma promised (see Alma 32:34). He will write His covenants upon your mind, as Jeremiah guaranteed (quoted in Hebrews 8:10; see Jeremiah 31:33). He will bless your heart and mind with peace that passes all understanding, as Paul assured (see Philippians 4:7–9).

“And in the end, if you love God with all your mind, you will be fit for the *kingdom*. What a promise! At BYU we are playing for keeps, ‘for as [a man] thinketh in his heart, so is he’ (Proverbs 23:7), and in the day of judgment, our unrepented thoughts will weigh against us (see Alma 12:14). But if you ‘worship him with all your . . . mind,’ the scriptures say, ‘ye shall in nowise be cast out’ (2 Nephi 25:29) and ‘the hope of his glory and of eternal life [shall] rest in your mind forever’ (Moroni 9:25).”