
AMCAP NETWORKER



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

AMCAP

Spring, 2000

VICE PRESIDENT'S MESSAGE

Janet S. Vincent, LCSW

Recently I bought new high-powered binoculars. Through the old binoculars I had viewed the eruption of Mt. Saint Helens from our mission home porch, had searched the ocean for sleek seals and dancing dolphins, and had surveyed the magnificent English countryside from an airplane headed for London. I was amazed when I first looked through the new binoculars. The panoramic view brought me into a new world, it seemed that I could literally see forever. Even more important than the views that we see with our eyes, are the views that we can experience intellectually, emotionally and spiritually. These views can give us new vision and broaden us, even help us to see clearly into the future.

In the famous musical "Joseph and the Amazing Technicolor Dreamcoat," we find Joseph in prison and in despair. The Chorus sings words of encouragement telling him, "you and your dreams are ahead of your time." Joseph was an interpreter of dreams, a prophetic man who was able to view the future.

Twenty-five years ago, courageous and visionary men and women sought to establish an association that would be ahead of its time. They understood the importance of integrating the spiritual dimension, which is crucial to treating the whole person, with their professional skills. They called this new organization the Association of Mormon Counselors and Psychotherapists, whose common bond is "membership in and adherence to the principles of the Church of Jesus Christ of Latter-Day Saints." They wanted to broaden the viewpoint of modern day therapies, including the concepts of the divine worth of the

individual, faith, hope, forgiveness, and repentance. They knew, as we do, that all human beings came from God and will return to Him, and that this awareness gives an eternal viewpoint. For the therapist this knowledge is crucial in approaching the task of assisting our Heavenly Father in bringing lasting joy to those who are struggling.

Over the decades, in graduate schools of psychology and social work, spiritually and particularly religion were never mentioned, at least in a positive way. Theories and models were secular, humanistic and atheistic. Sigmund Freud assessed the spiritual and religious as a neurosis. Albert Ellis believed that "religion was an emotional disturbance," others simply ignored the spiritual aspects of their clients' concerns.

Elder Jeffrey R. Holland, of the Quorum of the Twelve Apostles, has stated, "it is the absence of spiritual fidelity that has led us to moral disarray in the twentieth century. Without recognizing the necessity of spiritual life, the world makes no sense, and a nonsense world is a place of horror. Only if the world has meaning at a spiritual level is it possible for human beings to keep going, to keep trying."

During the early years of AMCAP the introduction of religious concepts and values into psychological theory and practice began an integration of religion and psychotherapy.

VICE PRESIDENT'S MESSAGE (Cont.)

Now others in the mental health community are beginning to look through higher powered binoculars and are broadening their view. Twenty years ago there would have been few conventions that would have forged a connection between science and soul. Now educational programs are featuring presentations entitled "A Spiritual Approach to Couples Therapy;" "Therapy as a Spiritual Work: An Advanced Symposium;" and "The Soulful and Spiritual Psychotherapist." A 1990 survey of 409 member of the American Psychological Association showed 32 percent of psychologists had recommended a religious or spiritual book, 24 percent had prayed for their patients and seven percent had prayed with a patient. An alliance between science and spirit is growing.

The challenge to AMCAP is to now go further in integrating the links between our professional and spiritual viewpoints, to increase our knowledge of spirituality and religion in cross-cultural work; to understand how spiritual values can assist an individual in giving meaning to their experience; to assess how spirituality influences clients' beliefs; to help the therapist to view their clients as children of God and seek the inner resources to truly love and understand them. May we as members of AMCAP be professionally and spiritually ahead of our time. May we be as far-sighted as the courageous and visionary men and women were when they set forth to achieve their unified goal of commitment to spiritual and professional excellence. And may we as members of this great association AMCAP, continue on to follow our dreams and to enjoy the view.

AMCAP Networker

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SPECIAL EDITION OF THE NETWORKER

In the recent past, the content of the Networker has included the highlights of the last AMCAP conference. The AMCAP Journal editorial staff has decided to include all the messages from the 2000 Spring Symposium in a special edition of the AMCAP Journal. Consequently, this left little reason for the same material to be duplicated in this issue of the Networker.

In the spirit of AMCAP members remaining connected and sharing a spiritual view of counseling and psychotherapy, this edition of the Networker contains messages from many of the AMCAP Board members. There is no particular theme for the messages, as each Board member chose a topic they felt would be beneficial to the general membership of AMCAP. I am grateful to serve with these Board members. They are competent professionals and good people who have a commitment to those whom they serve. Please take the time to enjoy their discourses and ponder how these principles may apply in your personal and professional lives.

--Editor

WHAT IS A FAMILY?

Susan S. Campbell, Ph.D., MFT

I remember back when I thought a family was two parents living together with their children. Period. What a distance society, and I, have come to where families are made up of a lot of configurations. Having experienced single parenthood myself, I realize the great struggle that single parents and their children have, even though it is sadly a much more common circumstance today.

I think that one of the greatest trials for single parent families to bear is the stress, anger, and dispute that sometimes surrounds visitation. I worked with just such a family not long ago. Matters had decomposed to the point that the preteen daughter was the messenger between her parents, trying bravely to set up visitations and keep both parents happy and calm. She was also burdened with the step-parent's angry comments to or about the natural parent in the other family. It had become overwhelming to her, and she pleaded with her mother in my office to please start talking to her dad again so she wouldn't have to keep getting in trouble with all of them.

Based on her request, I contacted her out-of-state father and asked if he might be willing to cooperate on a venture of solving some of the visitation problems. Mom had already agreed. He called me almost immediately--enthusiastic to find a better path. From there began a series of phone calls that I made with him, individual office visits with mom, and finally a very emotionally laden conference call between them with me as mediator. A great deal of "old garbage," misunderstanding, and hurt had existed, multiplied, and putrefied between them. At least some of that garbage came out.

The father and his current wife then came to our area for a visit, and as pre-arranged, the natural parents met for a face-to-face session in my office. Neither were LDS, and I fought back the desire to ask if we could have an opening prayer, but I prayed fervently inside. I set the ground-rules. I explained that the opportunity for garbage and mud-slinging had past. We were now in the business phase, and this would be an unemotional, problem-solving setting. I asked their daughter to come in for just a few minutes and identify what she had hoped they would accomplish. Her requests consisted of them talking to each other, setting up reasonable visitation, and talking to each other on the phone civilly if they needed to between visits. She asked them not to say mean things about each other in front of her. After she left, the couple hashed through several recent incidents of misunderstanding, and came to a better understanding about them. Their relief with this (and mine) was calming. They then did as their daughter had suggested--they made some future plans and some agreements about how they would treat one another and their daughter in the future. They identified some of her needs and how they could meet them. They were miraculously civil and efficient in their discussion. When the daughter returned to the room, they explained their plan to her. She beamed at each of them, and gave each a hug.

The following morning, we added the step-parents to the equation. Again, we asked the daughter for her input, had her leave, set the ground rules, then began to talk. Again, a few recent incidents were discussed, better understood and laid to rest. The mothers, who had previously been bitter enemies, began to talk about each other as moms--who had similar desires

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for their children, and similar fears and dreams. The dads came up with several concrete ideas for making visitation transfer more comfortable. An invitation to visit in each other's comes for a minutes at each of these times resulted. The daughter was invited back in for the results. At that time, she was "fired" as messenger, because each of the parents was an adult and could do their own talking. We also "fired" the step-parents as protectors for their spouses, because the original spouses promised to act fairly and equitably toward each other. As the two families, connected by their daughter, left the room, the fathers were deep in discussion about places to hunt, and the mothers were chattering about their other respective children. Anyone listening would assume they were long-time friends. And, why not. They are family. I believe that as LDS therapists, we have the opportunity to help people make better, more Christ-like connections. After all, we are His family.

News from AMCAP Headquarters

BJ Fullmer -- Executive Secretary

Greetings from the AMCAP office in Salt Lake City! It is a pleasure for me to serve as your executive secretary. I personally want to thank Becky Gray who has worked diligently as the executive secretary of AMCAP for the last 10 years. She has done such a remarkable job and it is difficult for me to fill her shoes. AMCAP honored Becky with the "Heart of AMCAP" award at the Fall 1999 awards banquet. The board also voted to make her an Honorary Lifetime member of AMCAP. She is my neighbor and friend, who is always willing to answer my many questions. Thanks to Becky, she has helped make the transition easier.

Here are a few things you may not know about AMCAP. Did you know?

- AMCAP has a new address? It is 2540 East 1700 South, SLC, UT 84108
- The phone numbers are still the same? 801-583-6227 office 801-583-1305 fax
- We have a new email address? It is mail@amcap.net. I can still receive emails from the old address, for only a short time.
- AMCAP has over 500 active members in 13 countries around the world?
- We are in the process of changing our AMCAP web site? (www.amcap.net) One of our goals is to have all the former journals (past 25 years) uploaded in our member's only section by fall 2000. There will also be a directory of AMCAP members throughout the world on the member's only site. You will also be able to see who your area coordinator is, see what conference tapes are available to purchase and post or answer questions on an electronic bulletin board.
- You will need a password to access the member's only site? The password will be FISCHER. (The last name of our AMCAP president) When you renew your membership, I will send you a new password for the member's only site. If you forget the password, just call or email me. Thank you for your patience as we make these improvements to our web site.

It is a pleasure getting to know you. Please let me know if you have any questions or comments.

Stillness and the Heart of God

Christine S. Packard, MC

During my childhood, I remember times when there was significant commotion in the house and my parents would encourage us to give them "a little peace and quiet." As a parent who has just made her way through May's intensive busyness with its end-of-school-year events, concerts, programs, ball games, recognitions and graduations, I have found myself hungering for that same peace and quiet. As a therapist, I am sometimes aghast at the level of emotional "commotion" that disrupts my clients' peace. I notice, for myself, however, that when the busyness in my life truly could die down, when I could allow myself choices which would lead to more quiet, I often elect instead to find something else that will keep me occupied and engaged. As Latter-day Saints, we vociferously promote Sabbath-keeping, yet Sunday often becomes the busiest day of our week with the proliferation of meetings, choir practices, home teaching, firesides, visits to relatives and so on.

It has recently become clear to me how the commotion I manage to keep alive in my life fights my desire for peace. With the constant demands of an overly-full calendar, there is little time for the "peace and quiet" that could rejuvenate my soul. The weekend is respite only because it represents a change of routine from the busy week days. I find my evenings and weekends too often characterized by what Jan Johnson (1999) describes as "distracted by life's thousand demands and by our habit of filling in empty time slots with entertainment. Our mind flashes from one thing to another, always occupied." Johnson further observes, "A weekly visit to church can't begin to penetrate this busyness.

I have been drawn in recent years to the growing number of "simplify your life" and "care for your soul" books that are gaining increasing attention. More recently I have pursued books that encourage restoration, rest and contemplation. I find that I am often uncomfortable in quiet, unstructured time because it brings me face-to-face with my agenda-driven approach to life. It makes me aware that I have become a person whose life is rooted in godly desires and committed to my work and to the church, but too often with a heart that feels numb to God.

As a therapist committed to the Gospel of Jesus Christ, I am aware of my need for the Spirit to inform my practice. As a spouse, parent, and friend, I am aware of my need for the Savior to center my relationships. As an individual, I am increasingly aware of the need for unyielding faith to anchor my life. And yet, so often, almost purposefully, it seems, I keep myself overly busy and overly committed, so that opportunities for unstructured, genuine, healing communion with God are compromised, and even obliterated. Gospel study becomes an item to cross off the agenda. Prayer becomes rote and mechanical. Service to others is burdensome and resented. Temple worship is sacrificed because I am "too busy."

That, I think, is the ultimate truth: I am too busy. Quiet contemplation does not come naturally. Without an increase of it in my life, I will find myself in an increasingly barren spiritual wilderness, rather than the place of my genuine desire, which is close to the peaceful heart of God. It doesn't appear to be a hard thing He asks, but sometimes, for me, addicted to busyness as I am, it is the very most difficult: "Be still and know that I am God"(Ps. 46:10).

Johnson, J. (1999). When the Soul Listens, Colorado Springs, CO: Navpress. p.19.

Reflections of an Area Coordinator Supervisor

Duane Laws

The most interesting assignment on the AMCAP board is "Supervisor of Area Coordinators". Since I have been in this position twice, I have tried to revise the title, but haven't found words that create a good acronym. The present "SAC" sounds a little secretive or punitive. The fun part of this assignment on the board (besides the PAY) is meeting AMCAP members from around the world by phone or email and later in person. I first served AMCAP as area coordinator for Michigan in the 1980's and later as area coordinator supervisor. With Becky Gray's help, we reorganized and created new geographic areas. My term on the board was interrupted to serve a 2 year Mission with my wife JoAnn. In 1998 I was fortunate to return to the board.

The difficult part of this supervisory position is the need to call people early and late in order to accommodate the time zone differences. It was decided this year to split the "AMCAP world" into two zones. Noel Gill supervises the Western half and I cover the Central and Eastern areas over to Europe. Noel covers Hawaii and Australia areas also. I recall with fondness calling coordinators from Hawaii (Dan Kehoe and his exciting business ventures) and France (Michael Guillias who was concerned about qualified listings for AMCAP members in Europe). California, Arizona and Washington DC groups were very active. I had to run to keep up with them. It was very special to meet people I have contacted by phone or email, such as Rosa Hubbard-Ford, a new coordinator, from England this past year. She had lots of questions on how to work with Church leaders in her area. I admire and respect these great coordinators who give so much time and effort to AMCAP. I have recommended to the Board that we give them all a "pay raise". My "pay" in AMCAP has been and is the spiritual and professional "anchor" provided through the years.

Marital counseling is stressful and demanding. It is sad when potential eternal units break and dissolve. AMCAP conferences have provided new insights for LDS counselors to use in their efforts to heal these unions. When I left BYU 39 years ago to teach and offer part time counseling in the Mission Field, I used and appreciated the inspiration of AMCAP conferences. The ideas and practical applications helped balance my counseling and teaching at Eastern Michigan University (in a strange sounding town named "Ypsilanti").

I have never been disappointed in the conferences I have attended in Salt Lake. I have met choice associates from the counseling professions; admired the dedicated volunteers who run AMCAP in Salt Lake and abroad; listened with interest to General Authorities and LDS professionals share their experiences as "Mormon Counselors" and have been amazed at the energy and devotion of the two Executive Secretaries I have known: Becky Gray and now BJ!!! We are blessed as a professional organization. I look forward to a new Millennium with AMCAP as a "retired counselor/teacher". I have discontinued other professional affiliations, but would feel sad if I could not return regularly for my semiannual "spiritual pay" and rejuvenation at AMCAP conferences!! Be well AMCAP members!!

AMCAP 2000 - Celebrating 25 Years

Carrie M. Wrigley, LCSW

For several months now, I have been pondering a question raised by one of the most beloved and respected members of our Association, Henry Isakson. Henry has served AMCAP since its earliest days; he was one its founding fathers, and has served in such key roles as president and journal editor. With his great love for AMCAP, nourished through these many years of meaningful service and participation, Henry raised a question during a discussion group at our recent Spring Symposium that has returned to my mind again and again: *"What does AMCAP mean to people?"* he queried. *"Is it serving its purpose, fulfilling the mission for which it was established?"*

Pondering this question, I have considered over these months what AMCAP has meant to me, what purpose and mission it has served during my six years of membership. I hope you will join me in considering your own personal response to this meaningful question.

I joined AMCAP in 1994, at the invitation of a colleague from work. I was intrigued by the idea of a professional association composed of LDS counselors who are diverse in their training but united in their commitment to gospel principles. I will never forget how I felt at my very first AMCAP conference - so warmed by the Spirit; so inspired by the clinical strategies and insights presented; so energized to go back and help my clients with the things I learned. Each conference since then has brought rich new treasures that have improved my clinical practice, deepened my personal discipleship to the Savior, and strengthened my marriage and family.

How I love the great people of AMCAP - the visionary leaders, the insightful presenters, the inspired General Authorities who contribute so much. How I cherish the conversations I've had over wonderful conference meals with other members of AMCAP. Despite differences in geographic location, age, or professional orientation, we have been able to share ideas and learn from each other. What a wonderful support and strength this has been.

I love the great ideas presented in AMCAP through its conferences and publications. These have been powerful, life-changing, practice-changing ideas that have so richly blessed me and my clients. No other professional training I have received even compares in value or in ongoing relevance over time. Great people sharing great ideas - that in a nutshell is what AMCAP means to me. I am so grateful to all the people who have carried out, presented at, and participated in the conferences that have brought me so much.

But since being elected to the Board last fall, and being assigned "Membership and Outreach," I have been stunned and saddened by the realization that not all AMCAP members get to sit in conference rooms warm with the Spirit and learn at the feet of great AMCAP presenters. Not all members get to lean over lunch or huddle in hallways, discussing together ways to help and lift clients. Not all members get to hear General Authorities address the Association, giving inspired and timely counsel. We are becoming a worldwide association - and we need to be, because people all over the world need what AMCAP has to offer, particularly in the increasingly perilous times in which we live. Somehow, we need to be able to share the riches of AMCAP with every member, no matter where they reside. Our outlying members need to be able to share fully in the great people and great ideas that constitute AMCAP, even if they can never physically

Cont. from page eleven)

attend a conference in Salt Lake City.

We are a worldwide network composed of hundreds of people who in turn each affect the lives and most precious relationships of hundreds more people each year - our clients and their families. What a great opportunity we have to make a difference for good. We are, by definition, a group of people others will turn to for help in times of pain and trouble - set in a season in the world's history when, by definition, pain and trouble, fear and commotion, disruption and chaos will continually increase (as the good simultaneously matures, preparatory to the Savior's return.) We need to be nourished by each other, supported and uplifted by each other, so we can lift the many hands the hang down - the many disconsolate and troubled souls who find their way to us for help and relief.

Our greatest strength, and our greatest challenge, is our diversity - including our geographic diversity. It is harder to meet the needs of members worldwide than on a smaller local level - but vitally important. The Church itself faces a similar opportunity and challenge, due to its great and continuing growth throughout the world. At this recent General Conference, a huge new Conference Center was unveiled - a symbol of expanded outreach and of hope for the coming century. Conference messages were transmitted through many means across the world, including through simultaneous internet transmission in many languages. I believe as we face this new century and millennium, and celebrate this significant anniversary in AMCAP - 25 years this fall - we too can access the power of today's technologies to forge connections and share information in ways that can literally reach the far corners of the earth.

Currently under development are new dimensions and features of the AMCAP website that will facilitate as never before the sharing of the great ideas and people that make up AMCAP. Bulletin boards, chat rooms, online member directories, and searchable online access to AMCAP's treasure trove of 25 years of journals and 10 years of conference tapes are just a few of the remarkable features being prepared for appearance on the website over the next few months. Also under board discussion are expanded outreach and area programs and diversification of our publications to allow for more conference reporting and sharing of clinical practice ideas on a more frequent basis. Hopefully these resources will maximize the benefits of our wonderful conferences, and our valued association, for all our members.

What is AMCAP? What has it done, and what can it do? As we begin a new millennium and celebrate 25 years of AMCAP, let your voice be heard, let your influence be felt. This current publication (and soon, the website) contains a member survey asking for your input on a range of issues, to help us as a board make decisions and set directions for AMCAP's future. We would love to hear from every member, so we can get a full and accurate reading on the needs and preferences of our AMCAP membership, and so we can all learn from each other's ideas.

It's a great time to be alive, a great time to be part of AMCAP! Celebrate 25 years of rich legacy, and a future bright with promise, full of exciting new dimensions!

Dealing With Anticipatory Mourning

Dennis Ashton

This past year Joyce and I had the opportunity to write a chapter for a recently published book dealing with Anticipatory Mourning. We would like to share a portion of our chapter that deals with Spiritual Interventions. This section encourages counselors and caregivers to support and guide families experiencing loss, as they discover their own spiritual meaning.

SPIRITUAL INTERVENTIONS

It is critical for caregivers and counselors to understand the importance of focusing clinical interventions where the client is phenomenologically. Assess this requires listening and time. It would be unethical to impose one's own belief system and values on a patient or family. It could also contribute to their spiritual injury and complicate their grief recovery. The caregiver can, however, support and guide the family in finding their own spiritual meaning. This search for meaning is a common phenomenon in families as they reconstruct their new life and imagine a future without their child.

If unhealthy magical thinking has become part of this spiritual redefinition, professionals or clergy may intervene to guide family members to healthier assumptions. This may entail helping them come to terms with the reality that life just isn't fair. As expressed in the Book of Matthew (5:45), they may need to come to recognize that it rains on both the just and the unjust and that bad things happen to good people (Kushner, 1981).

Many terminally ill children and their parents have spiritual experiences. These can include impressions, thoughts, feelings, forebodings, dreams, visions, or visitations. These spiritual experiences can act as *death preparations* and play an important role as individuals deal with anticipatory mourning. Through these spiritual experiences, many find meaning and final reconciliation.

One father in a bereavement support group was dealing with the loss of his son, who had died two weeks earlier. We were surprised at how few of the expectable acute grief symptoms he seemed to experience. His wife also mentioned to me how much beyond her he appeared to be in his grief recovery and acceptance. We assumed that he was in shock or denial and would later experience symptoms of post-traumatic stress. Along with his wife, we had questions about his grief and mourning. However, after listening to him and following him for several years, we realized a spiritual death preparation that occurred during his anticipatory mourning had profoundly and positively impacted his recovery after his son's death. While he had been lying on the hospital bed next to his son, he was thinking about how he was going to cope if his son died. He subsequently reported that he felt his son's spirit leave his son's body. He then saw his son's spirit walking down the hospital corridor with that of his deceased great-grandfather. This spiritual experience was a death preparation that made a significant difference in this father's post-death experience.

Area Coordinator Message

Noel Gill, Ph.D.

Early on in my professional career I recall an incident that was both humbling and enlightening. I had recently graduated from what I considered a prestigious graduate program and had trained under some of the clinical masters of the day. I felt like I had a good grasp of clinical principles and had mastered many of the strategies and techniques that were at the forefront. As a young professor and clinician I felt I had much to offer.

During a session with a young couple who was experiencing some serious difficulties in their lives I found myself providing some of the best counseling I could recall. I'm sure if the session were being critiqued professionally that I might have received high marks on clinical application. Imagine my surprise as the young mother lowered her head and began to softly sob. Concerned, I asked if I had done something wrong or offended her in anyway. She raised her eyes to meet mine and said something I will never forget. "Dr. Gill, I don't care how much you know until I know how much you care."

As fellow members of AMCAP we know that the healing that occurs from the practice of our professions is not confined to the application of the theories and intervention strategies we have learned in our academic training. Rather, like the healing and reassuring touch and influence of the savior it comes from a professional yet caring relationship that fosters awareness of who they are and what they can become. It fortifies them with a desire to live a healthy and productive life in accordance with the divine laws of our creator and loving father.

I am grateful and proud to be a member of an organization that espouses the melding of the best of the healing principles from our professional arena with the restorative, uplifting, inspiring and enriching tenets of the gospel. I believe AMCAP provides us with an opportunity to be a great-united force for good in the world.

I recently saw the movie, "God's Army" with my teenage daughter. There was a motivational phrase in the film that Elder Dalton started each day with that I think could be the mission statement creed of AMCAP, "Let's go and do some good today".

As I work closely with the area coordinators I am continually impressed with the good that is being done in the communities that AMCAP members serve throughout the world.

The Healing Power Of The Atonement

Julie Shiffler, Ph.D.

Not a day goes by that I don't thank the Lord for the blessing of my employment at the Ricks College Counseling Center, where the majority of my clients are comfortable with — and appreciative of — the freedom to bring principles of the Gospel into the counseling setting. As we work together, I find that many of them misunderstand the Atonement of Jesus Christ and the part it plays in their lives. Often that misunderstanding contributes to the anxiety or

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depression with which they are struggling.

Frequently, my clients are focused on the "be ye therefore perfect" (Matt. 5:48) part of the Savior's message in the belief that they must do it alone, and they are discouraged by their failure to achieve this commanded perfection. They fail to recognize that "perfect," as used in this passage, does not mean "flawless," but rather can be defined as "complete, finished, [or] fully developed" (Matt. 5:48, footnote b). They are surprised when I point out the difference between the command of the mortal Jesus, in which he added, "as your Father which is in heaven is perfect," and the command of the resurrected Christ, which included, "even as I, or your Father who is in heaven is perfect" (3 Ne. 12:48). Could it be that Jesus Christ was not complete, finished, or fully developed until he had served his earthly ministry, had completed the Atonement, and had been resurrected? If that is indeed the case, can it be all right that we are not yet perfect? As Elder Russell M. Nelson stated, "Perfection is pending" (Ensign, Nov. 1995, pp. 86-88).

Nephi reminded us that "it is by grace that we are saved, after all we can do" (2 Ne. 25:23). Yet how often do we or our clients ignore the "grace" part of the equation and obsess over the "all that we can do" part? How often do we mistakenly believe that we have to perfect ourselves before the Atonement can apply in our lives? When we compare ourselves to a long list of commandments and suggestions, not to mention all the added "shoulds" that are part of our LDS culture, we always come up lacking. My clients, who often include earning A's in all of their classes as part of their lists of "shoulds," are quick to point out that they are not yet doing all that they can do, but upon questioning they often admit that in order to do any more, they would have to sacrifice more of their already insufficient sleep or neglect important relationships. To paraphrase the words of Sheri Dew, "I believe that the Final Judgment will be a snap compared to what we do to [ourselves]" (BYU Women's Conference 2000). When we are ready to admit that we cannot become perfect by ourselves, we are finally in a position to accept the Atonement of Christ. It is only in partnership with the Savior that we will ever achieve perfection.

Brigham Young stated, "Those who do right, and seek the glory of their Father in Heaven, whether their knowledge be little or much, if they do the very best they know how, they are perfect" (Journal of Discourses, Vol. 2, p. 129). What a comfort it is to know that my best effort is good enough for the Savior! Listen to the loving invitation of Jesus: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt 11:28-30). What heavier burden is there than the belief that we can never be good enough? By taking his burden — the name of Jesus Christ — upon us, we find relief from our burden because we allow him to carry it for us. We do our best, and then Jesus makes up the difference. It's that simple. This is the "enabling" power of the Atonement ("Grace," Bible Dictionary, p. 197), the power to make us perfect.

Michael McLean stated it so well: "One thing that I know for certain, He has borne my every burden, so I can be gentle with myself" (Gentle, 1994). As we accept the invitation to "come unto Christ, and be perfected in him" (Mor. 10:32), we find happiness in doing our best, even when it is far short of perfection. Through the Atonement, our troubled souls are healed.

Amcap Fellow Article

Brent Scharman

For the past year and a half I have been working again with missionaries. This follows an experience in the mid-90's when I worked in the LDS Family Services agency in the Missionary Training Center in Provo.

Currently I am part of a team that is involved with assessing and treating social-emotional problems of missionaries. We interact with those who are requesting to serve, but have a history of problems, with those that are currently serving and those who have come home early. It is challenging work because many of the situations requiring help are due to immediate crisis situations. Missionaries make interesting clients because they are generally as motivated as any client you'll ever have. For the most part that is good, but it can lead to impatience on their part when their symptoms aren't resolved over night through one counseling session or through divine intervention. Getting everyone who is concerned about a missionary, i.e., mission president, stake president, parents, etc., to see things the same way is also a challenge.

You'll be pleased to know that there is a very cooperative relationship between the Missionary Department and those offering mental health services to missionaries. A Missionary Mental Health Committee has been established which is made up of representatives of the Missionary Department, LDS Family Services, the Missionary Training Center and community based professionals. The committee meets monthly to discuss matters related to missionaries and mental health. Many procedures have been put in place, and written documents created, which have led to an increase in the effectiveness of assisting missionaries.

Recent results show that although more missionaries are serving then ever before, fewer are being returned early. Efforts at pre-screening, so that candidates are not called until they're ready to serve, and improved treatment for those in the field are partially responsible for these results. Those on the committee would be happy to talk personally with any who have questions about current procedures and guidelines. If this is something in which you are interested contact me and I can put you in touch with one of the committee members.

A Discussion of Personality Disorders

Gwena Couillard, Ph.D.

Last October, I attended a professional meeting where I had the opportunity to hear Dr. Lorna Benjamin, a clinical psychologist and professor of psychology at the University of Utah. Her presentation on the treatment of personality disorders left a lasting impression on me and compelled me to check out her book, *Interpersonal Diagnosis and Treatment of Personality Disorders*, published in 1996. Dr. Benjamin's book has captured my attention like few books can at this stage in my professional development. Its content is clinical in nature, technical, well founded theoretically yet succinct, and consistent in its organization throughout. Its case examples are interesting and clear. Dr. Benjamin starts her book with this paragraph: "This book

(Cont. from page 16)

is for clinicians “in the trenches” who have grown weary with emergency phone calls, extra appointments, frequent hospitalizations, verbal bashings, frayed personal relationships, and uncollected accounts. It is also, in equal measure, for those who suffer from these chronic maladaptive patterns and hope to find new ones.” In the hope to entice the AMCAP newsletter readers to acquaint themselves with Dr. Benjamin’s work, a brief summary of some of her book’s concepts is offered. Dr. Benjamin’s work starts with a model of analysis called the Structural Analysis of Social Behavior or SASB. The model provides a systematic method to decipher and work with eleven DSM IV personality disorders. The SASB stems from Harry Stack Sullivan’s theory which stipulates that 1) people’s early interactions with significant others affect self-concept and resulting behaviors, and 2) therapy should focus on interactions clients’ have with important people of their past, present and future. In other words, psychotherapy is largely interpersonal.

The SASB offers a simple yet comprehensive way of describing clients’ behaviors and attitude **toward others**, in reaction to others, as well as *introjective or internalized commands* (internalized ways important others have treated them in the past), along two interpersonal dimensions: love—hate and enmeshment—individuation. For example, when a client’s position is at the hate pole of the horizontal dimension, it is because her behavior towards the other is **attack**, and/or her reaction to another is recoil, and/or the internalized command is *self-attack*. When a client’s position is at the enmeshment pole of the vertical dimension, it is because his behavior toward the other is **control**, and/or his reaction to another is submit and/or his internalized command is *self-control*. Adding some complexity, when a client is placed in the quadrant involving both hate and enmeshment on the model, it means she takes charge of the other by attacking in an unfriendly manner leading to **attack+control=blame**; and /or she submits (submit) in an unfriendly way (recoil) resulting in submit+recoil=sulk; and/or her internalized command is *self-attack+self-control= self-blame*. But, if a client takes control in a friendly manner (**active love**), the resulting behavior toward the other will be **control+active love=protect**; if he gives loves back (reactive love) while submitting (submit), the result is trust; if his internal command is to self-control (*self control*) in a friendly manner toward self (*active self-love*), the result will be *self-protect*.

Dr. Benjamin has analyzed each personality disorder with their unique interpersonal characteristics using the SASB dimensions. She reviews the DSM IV definitions adding interpersonal interpretation and examples. When clinicians understand their clients’ behaviors, whether they may be erratic, anxious, eccentric or plain odd, from an interpersonal model, not only can they more easily make sense of and predict past, current, and future patterns, but also they use themselves as agents of change with added chances of success. They are more likely to do well in all five categories of correct response outlined by Dr. Benjamin, which are:

- To develop a collaborative relationship
- To facilitate pattern recognition
- To block maladaptive patterns
- To address underlying fears and wishes
- To facilitate new learning

AMCAP 2000 Membership Survey

1) Member Information: (Demographics)

- a) Professional License (MSW, PhD, MFT, etc.) _____
- b) Professional Orientation: Clinical _____ Academic _____ Administration _____
(check 1+ boxes) Other _____
- c) Geographical Location: _____
- d) Conference-Going: _____% of the time (estimate)
- e) Gender: M _____ F _____
- f) Age Range: 29- _____ 30-45 _____ 45-60 _____ 60+ _____
- g) Years in AMCAP: _____
- h) Name (optional): _____

2) Satisfaction Rating Scale: 0-not applicable; 1-extremely dissatisfied; 7-extremely satisfied (circle response)

Overall satisfaction with AMCAP: 0 1 2 3 4 5 6 7

Conferences: 0 1 2 3 4 5 6 7

Journal: 0 1 2 3 4 5 6 7

Website: 0 1 2 3 4 5 6 7

Newsletters: 0 1 2 3 4 5 6 7

Opportunity to network w/peers: 0 1 2 3 4 5 6 7

Representation of your needs/preferences: 0 1 2 3 4 5 6 7

Opportunity for involvement/participation: 0 1 2 3 4 5 6 7

Other areas you feel especially satisfied or dissatisfied with:

(Survey cont.)

3) Importance Rating Scale: 0-not applicable; 1-extremely unimportant; 7-extremely important

(circle response)

Spiritual Focus: 0 1 2 3 4 5 6 7

Clinical Application: 0 1 2 3 4 5 6 7

Scholarliness: 0 1 2 3 4 5 6 7

CEU Credits: 0 1 2 3 4 5 6 7

Credit Card Function: 0 1 2 3 4 5 6 7 (Willing to pay extra for it? Y___ N___)

AMCAP Website: 0 1 2 3 4 5 6 7

Conference Reports: 0 1 2 3 4 5 6 7 (verbatim transcripts, not summaries)

Research Projects: 0 1 2 3 4 5 6 7

General Authority talks: 0 1 2 3 4 5 6 7

Refereed journal format: 0 1 2 3 4 5 6 7 (rigorous review process)

Other areas you feel are particularly important or unimportant:

4) Open-Ended Questions:

1- What does AMCAP mean to you? How would you describe its identity, mission, and purpose?

2 - What do you see as current strengths and weaknesses in AMCAP?

Strengths:

Weaknesses:

(Survey cont.)

3 - What would you like to see happening with AMCAP?

In General:

Journal Content/Format:

Website:

4 - What was your favorite time period or experience with AMCAP, and why?

5 - What is happening in your area, and what would you like to see happen?

Thank you for your participation! This information will be passed on to the Governing Board, to help us make decisions for AMCAP that can best meet our members' needs. Please know your input is always welcome! Responses may be returned to:

**AMCAP
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Salt Lake City, UT 84108**

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AUDIO TAPE ORDER FORM**

Check Here	Topic	\$ Amount
___ 1.	Gospel law and natural law: Practicing psychotherapy in a spiritual context Stephen C. Yanchar, PhD & Amy Fisher-Smith, PhD _____	
___ 2.	Tarry ye here, and watch with me: Atonement, suffering, and psychotherapy	Edwin E. Gantt, PhD ___
___ 3.	The nature of law--universal but not uniform: Implications for applied psychology Lane Fisher, PhD _____	

___ 4.	Relationships: Philosophical and spiritual foundations for counseling	Aaron Jackson, PhD _____
___ 5.	The nature of change in counseling: A change of heart	Randy Moss, PhD _____
___ 6.	The Spirit of Truth in personality functioning: Implications for counseling	P. Scott Richards, PhD _____
___ 7.	Sorrow, suffering, and evil: Is there reason to hope? Implications for applied psychology	Robert L. Gleave, PhD _____
___ 8.	The nature of humankind: Foundational principles for applied psychology	Timothy Smith, PhD _____
___ 9.	Moral agency and psychotherapy: A doctrinal foundation	Daniel K. Judd, PhD _____
___ 10.	The nature of truth: Implications for psychotherapy	Brent D. Slife, PhD & Jeffery Reber, MS _____
___ 11.	Agency: Philosophical and spiritual foundations for applied psychology Richard N. Williams, PhD _____	

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Nonmembers: \$140.00 for complete set or \$10.00 per tape

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AMCAP MEMBERSHIP APPLICATION OR RENEWAL FORM

☐ New Application
☐ Renewal (AMCAP # _____)
☐ Dr. _____
☐ Mrs. _____ First Name _____ Initial _____ Last Name _____ Home Phone _____
☐ Ms. _____
☐ Mr. _____
Home Address _____ City _____ State\Country _____ Zip Code _____

I am applying for the following membership category:

☐ Professional member - \$50 annual fee, \$750 lifetime membership fee
Current License type: _____ # _____
Highest Degree: _____

☐ BA\BS ☐ MA ☐ M.Ed. ☐ MSC ☐ MSW ☐ DSW ☐ Ed.D.
☐ MD ☐ Ph.D. ☐ Psy.D. ☐ Other _____

☐ Student or ☐ Retiree - \$25 annual fee (Mark highest degree above if applicable)
☐ Associate member (non-voting) - \$50 annual fee ☐ Bishop ☐ Other _____
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****Please circle any information you DO NOT WANT included in the ☐ AMCAP Directory or on an ☐ Internet Listing. (Internet listing will include, if desired: name, license, email, work phone, city, state, membership type.) ☐ I am ☐ I am not currently providing therapy to individuals.**
As a Professional, Student, or International Associate Member, I agree to support the purposes and ethical guidelines of AMCAP as stated in the Bylaws.

The above information is accurate according to my knowledge. _____
Signature of Applicant

****Send application & fees, payable to AMCAP in U.S. funds only to: AMCAP
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Salt Lake City, UT 84108
(801) 583-6227**

THE LAST WORD

"Contrary to the Nature of that Righteousness"

As members of the counseling profession, we see so much of human suffering and travail. Our days are filled as we meet with individuals who seek comfort and guidance in their moments of trial. I am often brought to this question: What is the cause of so much tribulation in hu there are those trials which the Lord brings into our lives, providing us an opportunity to develop characteristics which build our characters to match His. In addition, there are trials which are consequences of sinful behavior, in the which we suffer for our disobedience. I am currently working with several people whose lives are filled with sorrow as a result of poor choices. Helping them to understand that life will only improve when they begin to make more effective choices is a challenging task indeed.

As I have considered the situations of these people, my mind has been drawn to one of my favorite Book of Mormon scriptures. Samuel the Lamanite is preaching to the wicked Nephites, and prophesies woe to come them if they do not repent. Samuel paints for them a gruesome picture of their potential suffering, describing a scenario in which they are pleading for mercy while surrounded by demons. In response to their pathetic pleadings, Samuel states the following: "But behold, your days of probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure; yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head." (Helaman 13:38)

So many of those with whom we work continue to seek for happiness through means

that will never lead to that end. People look for intimacy through manipulation; self-esteem through the mistreatment of others; relief through substance abuse; and freedom through selfishness and self-indulgence. They come to us in pain and anger as they are continuously frustrated in meeting their goals. They are rarely interested (initially) in hearing talk of responsibility and change. They want to know how they can continue to walk in the same paths but arrive at different destinations.

What they (and ourselves at times) fail to understand is what Samuel explained so eloquently. "Ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head." It is impossible to walk in the paths of sin and be happy. Regardless of how many Sherems and Nehors and Korihors try to tell us different, eternal law dictates that "wickedness never was happiness" (Alma 41:10).

As members of a helping profession, together with an understanding of this simple and unyielding principle, we stand in a unique position to help individuals live more effective lives. We can provide counsel and foresight into the likely consequences of their choices. At the least, this will eliminate the surprise when their poor choices lead them to sadness and regret. At best, this will guide them to make better choices which are followed by the joy which follows such behavior. And as we impart this wisdom, may we also live our lives as an example of our teachings. May we all walk in the paths of righteousness and fulfill the wish of Samuel, that we might "repent and be saved" (Helaman 13:39).

--David Morgan