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President Arthur Tait  
Cedar City Utah North Stake  
538 North 3900 West  
Cedar City, Utah 84720

Dear President Tait,

Thank you for considering my telephone request to testify as a subject matter witness on behalf of Melvin Fish if you were to convene a Church disciplinary council for him.

In our conversation, you asked me if I would write an opinion letter assessing the relative soundness of Brother Fish's doctrine and practice. After considering how I could help you without encroaching on your priesthood prerogatives, I offer this letter placing Melvin Fish's theoretical and clinical work in the context of theories of personality change. When seen in this perspective, the comparative congruence of Dr. Fish's view of psychological reality and the relative effectiveness of his therapeutic methods are brought more sharply into focus.

I have known Melvin and Gwena Fish for a little over three years in my professional capacity as a teacher of educational psychology. Although I would be honored if they would think of me as their friend, my conversations with them have been about our mutual professional interests in the healing process. I first invited Dr. Fish to speak to my doctoral seminar on Agent Psychology during Winter Semester, 2004, after reading his book, *healing the Inner Self*. Because the purpose of our research in Agent Psychology is to find representations of psychological reality that are more nearly consistent with the restored Gospel of Jesus Christ, Dr. Fish's work was appropriate for our seminar.

I did not know Dr. Fish when I invited him to speak, but I thought his book was basically sound and did not pose a danger to our students. I told Brother and Sister Fish that although their book would profit from another round of editing, it was one of the clearest statements of the psychology of the gospel that I had seen. Although some parts of the book would be controversial, there were fewer things for faithful Latter-day Saints to object to in their book than in most books in contemporary psychology. The reason for this is because books in modern psychology and social science partake of what Elder Neal A. Maxwell has called "the secular irreligion of our time," i.e., the worldview that denies on assumptive grounds the sacred nature of man and the universe.

The degree to which modern theories of personality change are incompatible with our LDS religious beliefs can be seen by asking: *When compared to other theories of personality change, how congruent is Dr. Fish's view of psychological reality with the beliefs of the restored gospel of Jesus Christ?* The simple answer is, "Fish's view is

more nearly congruent than most, if not all, mainstream theories of personality change.” Exhibit A compares the judged congruence of Fish’s *Healing the Inner Self* and three mainstream theories of personality change with our *Thirteen LDS Articles of Faith*. The comparison shows that Fish’s theory affirms all thirteen of the *Articles* while the mainstream theories affirm 2 or 3 at most. This is significant because most LDS counselors and psychotherapists subscribe to one or more of the mainstream theories compared in Exhibit A.

Exhibit B then summarizes how each of the *Articles* is related to key aspects of personality change and personal growth. The extent to which each *Article* is relevant to personality change is also the extent to which aspects of theories that are not congruent with the *Articles* are “weighed in the balance and found wanting.”

The results of Exhibits A and B lead to the second question, “*If Dr. Fish’s representation of psychological reality is more nearly congruent with the restored Gospel of Jesus Christ, how effective are his methods of psychotherapy?*” Here again, a straightforward and simple answer is possible, “Dr. Fish’s methods of therapy are about two or three times as effective as traditional methods.” Let me explain.

In traditional psychotherapy, it is estimated that a typical client must see his therapist for an average of between 11 and 31 visits before his probability of a noticeable improvement exceeds 50 percent. Melvin and Gwena Fish tell me that they typically see their clients for an average of one or two times before successful termination of therapy. Are their methods always successful? “No, they are not, but they report an overall success rate of 90 percent or better after one year.” Their report thus means that about 90 percent of individuals who learn from them how to give their burdens to Christ report relatively permanent changes.

Because this statistic needs empirical confirmation, I have suggested to the Fishes that they use the *Outcome Questionnaire*, developed by the BYU Clinical Psychology Faculty, in order to better track their therapeutic outcomes. Even if their success rates are only half of what they report them to be, their percentages of improvement and their mean time to improvement are qualitatively higher than those found in the outcome surveys with which I am familiar. The general finding in the field is that current methods of psychotherapy and behavior change have “a modestly positive” effect on clients who bring problems to psychotherapy.

Two questions which logically follow the summary of these results are especially relevant for your present inquiry: *On the assumption that the Fishes’ clients are predominantly LDS, how can their gospel-based therapy avoid the evils of priestcraft? After all, aren’t they casting out disembodied and evil spirits and then charging for doing so?* Two preliminary points should be made:

1. Priestcraft is not about money, it is about motive.



Even in earlier times, when ministers of the gospel traveled without purse or scrip, the food, shelter, and clothing they received were media of exchange. In these latter-days, when the Church financially underwrites so many who teach the gospel, i.e., general authorities, mission presidents, seminary teachers, etc., the issue of priestcraft is not decided by whether a teacher of the gospel receives *money*, but is rather determined by the individual's *motives* for teaching. Priestcraft occurs when an individual's motive is to set himself or herself up as a light for praise and gain. Thus, even teachers who are ordained and set apart can be guilty of priestcraft when their motives are not pure.

If motive is the key for determining when priestcraft is or is not occurring, then how can we know when a person's motives are appropriate? The Lord has taught us that when his Spirit is present, then "he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together. And that which doth not edify is not of God, and is darkness." (D. & C. 50:22-23.) The key for detecting priestcraft is therefore whether or not the Spirit of the Lord is present and whether or not those present understand each other, and are edified, and rejoice together.

2. The Fishes do not "cast out" disembodied and evil spirits by the authority and power of the priesthood; at least, priesthood is not explicitly mentioned. Instead, they teach the disembodied and evil spirits how to go and where to go and then invite them to return to the light. In speaking to the Female Relief Society at Nauvoo, the Prophet Joseph noted that "some foolish things were being circulated against some sisters not doing right by laying hands on the sick." He countered by citing the promise of Jesus, in Mark 16:16-18, that signs and gifts were to follow those who believed, then observed: "No matter who believeth, these signs, such as healing the sick, casting out devils, etc., should follow all that believed, whether male or female."

(I do not know what Joseph Smith, Jr. or Gordon B. Hinckley would say about the power by which disembodied and evil spirits return to the light. To say that these signs follow all that believe is not to say that priesthood power is not involved. Perhaps God, or his angels, is directly exercising His power in response to a sincere invocation.)

*How have Mel and Gwena Fish avoided priestcraft?*

In my opinion Mel and Gwena Fish have avoided the temptation to set themselves up as a light unto the world in order to get gain and praise in four ways related to their role as teachers and facilitators of personality change. These reasons are:

1. They give God all glory and honor for the healing that occurs. They have chosen to see themselves as teachers who facilitate healing rather than as the healers themselves. In their seminars, the Fishes ask participants to sign a form acknowledging that they understand this important difference. The form quotes Dr. Fish's definition of his role:

I am not a therapist. I am a teacher. I teach people how to release the issues of the past by giving their burdens to Jesus Christ. This is called, "Making the atonement really work in your life."

Although everything I do is centered in Christ, the work I do is not connected with, or endorsed by any Church. I do have a very strong LDS background and therefore it is natural for me to make reference to LDS sources; however, no statement that I make is intended to be a statement of LDS theology.

Because the work I do is not connected to any Church, I feel that it would not be appropriate to use any form of the priesthood in the work. That means that because there is no priesthood involved, the things I teach and the work I do can be used by anyone regardless of church affiliation or gender.

2. The very nature of their role as facilitators demands that they take no honor unto themselves. Why? Because they must have the spirit of love and revelation in order to succeed. Their success is entirely dependent upon the whether the powers of heaven are present and those "powers of heaven cannot be handled nor controlled only upon the principles of righteousness." Setting themselves up as a light unto the world to get praise or gain would kill their ability to help people come unto Christ.

3. Brother and Sister Fish pay the price of having the companionship of the Spirit of the Lord. They have consecrated themselves to serve the cause of Zion. They consider their current psychotherapeutic work as a mission from God. Not only did Brother Fish's patriarchal blessing tell him that he would "have the gift to heal the sick and cast out devils," but General Authorities like Elder Rex Pinegar and others have encouraged him to employ his gift to bless others. From early morning until late at night, the Fishes, who are in their seventies, work assiduously in their holy cause.

4. It is true that the Fishes receive compensation for teaching people to give their burdens to Jesus Christ, but when they charge, their fees are not excessive. This is evidence that their motive is not for gain. Consider for a moment the financial cost of a typical psychotherapy of from 11 to 31 client visits. At the normal professional rate of \$100 to \$200 an hour, a typical therapist might receive between \$1100 and \$6200. By contrast, Brother and Sister Fish's fee for 1 or 2 visits might average between \$40 and \$80. I have sometimes wondered whether their fees were enough to pay for their transportation.

Ironically, if Melvin and Gwena Fish were practicing priestcraft for their own gain, they should try to increase their bottom line in order to make their priestcraft more worthwhile. They should:



1. Set higher fees;
2. Increase the number of therapeutic sessions;
3. Charge more for their books and educational materials;
4. Reduce competition by not teaching people how to use their techniques;
5. Stop teaching people how to solve their own problems; and
6. Discourage those who attend from sharing the knowledge with others.

I have now witnessed Brother and Sister Fish's therapeutic methods and techniques about thirty times, first as a patient, and then as an observer of the therapies of friends and acquaintances. The Fishes have never asked me for a fee or payment. When I insisted that they could not afford to treat my friends for nothing, they finally accepted nominal amounts as donations. In actuality, the Fishes are receiving far less for their therapeutic teaching than any professional psychotherapists that I know, in or out of the Church.

*Priesthood symbols and ordinances.* In our telephone conversation, we discussed the issue of whether the Fishes might be using priesthood symbols and ordinances. *You asked me whether, in my opinion, this might constitute priestcraft?* The example we discussed was the raising of the right hand. I acknowledge that deciding this issue is your prerogative and that I did not feel qualified to give an opinion on this matter. But I have now taken the liberty of looking into this issue in a deeper way in an attempt to see if I might assist you in your deliberations. I found, for example, that:

1. Raising the right hand has had important gestural signification from the beginning of the Sumerian and Egyptian civilizations, circa 5000 and 4000 B.C. respectively. In Asia, the raising of the right hand is one of the *mudra*, or hand gestures, used by the Hindu and Buddhist religions for millennia. For example, "the Abhaya "No-fear" Mudrā represents protection, peace, benevolence, and dispelling of fear. In the Theravāda, or oldest surviving Buddhist school, it is usually made with the right hand raised to the shoulder's height, the arm bent and the palm facing outward with the fingers upright and joined and the left hand hanging down on the right side of the body while standing." ("Mudra," in the Wikipedia, 2007)
2. Contemporary uses of the gesture are typically traced to their uses in the Greek and Roman civilizations. A recent article by Hibbitts (1995) in the *Journal of Contemporary Legal Issues* traces its history from Greek and Roman times through English and American jurisprudence.
3. The use of the gesture in contemporary American society is ubiquitous. It has been used by literally millions of people. Every soldier who joins one of the armed services; every congressman and senator, every witness in a legal proceeding, every boy scout or girl scout, many of those who wave to say hello to each other, etc. are using a vestigial remnant of a sacred gesture which seems to be as old as mankind. (I have included as Exhibit D, our Church's warning about awareness training and imitating sacred rites.)

I personally believe that it would be as difficult to establish the raising of the right hand as a symbol or ordinance belonging to the restored priesthood as it would be for the armed services, the boy scouts, the US courts, or even Christianity, itself, to argue that the gesture belonged to them. If this were not enough to moot the issue, I certainly do not believe that the Fishes have used the gesture and taught it to others with the purpose of setting themselves up as a light in order to get gain and praise, but I acknowledge that it is you and not I who has the right to render judgment on this matter.

*Unorthodox methods.* The Fishes are often criticized for using what appears to be less than scientific methods, like, for example, muscle testing, or applied kinesiology. In my course on empirical inquiry, we conducted experiments to show empirically how unreliable muscle testing procedures were. But I have since discovered, as President Harold B. Lee was fond of saying, "that I was down on what I wasn't up on." Influenced by books like Dr. John Diamond's *The Body Doesn't Lie*, I saw muscle testing as being like a lie detector, but after attending Dr. Fish's seminar in Richfield, Utah, I learned that muscle testing was more like a communication system than a lie detector, whereby our ancient and wise "inner self" can establish communication with the therapist without interference from the less spiritually sensitive conscious mind. To demonstrate the difference, Dr. Fish showed the overall comparability of results when he reversed the meaning of a muscle being strong. In one case, a strong muscle meant, "yes." In another, a strong muscle meant, "no." In both cases, the deeper self within still gave appropriate signals appropriate to the intended communication. Even my most skeptical students and friends who have experienced muscle testing as the Fishes use it, have accepted it as a useful procedure.

The Fishes know that there are other aspects of their methods and even some of their ideas that I do not yet comprehend, but I am willing to suspend judgment on these until I have more experience with them. (For a list of issues to be clarified, please see, for example, Exhibit C.) What I feel confident of is that the Fishes are benign and would not initiate or continue any practice that offended the Spirit of the Lord.

### Summary

Based on what I have seen, heard, and read, I see no actionable offenses for which the Fishes should be subject to Church discipline.\* This does not mean that I think that the Fishes theory and practices are perfect or non-controversial. I am glad that perfection is not a requirement for membership in the Church of Jesus Christ of Latter-day Saints.

In answer to your questions about Dr. Fish's theory and methods of therapy:

- Dr. Fish's representation of psychological reality in *Healing the Inner Self* is more nearly consistent with the beliefs of the restored gospel than most other theories of personality change currently used by LDS counselors and psychotherapists.
- Brother and Sister Fish's therapeutic effectiveness is by their own report higher than traditional psychotherapies, but this needs further empirical confirmation.



Their reports do conform, however, with the outcomes of the 30 cases that I personally observed.

- For me, the presence of the Spirit in the approximately 30 sessions I attended leads me to believe that the Fishes are not engaging in priestcraft. In almost every case, those present felt the edifying feelings of love and inspiration which indicate the presence of the Spirit of the Lord. (Regrettably, I cannot say the same for most therapy sessions currently being conducted in the United States, including Utah.)

If the Gospel is true and Jesus Christ is the source of the power whereby healing occurs, then it follows that theories and methods consistent with the Gospel, which give individuals access to Christ's healing powers, are pearls of great price. I feel that Melvin and Gwena Fish should be encouraged to continue their important work.

I know that well-meaning members have complained about the Fishes, but I believe that He, in whose name we labor, is pleased with the motives of Melvin and Gwena's hearts, the efforts of their hands, and the results of their labors. I also believe that His gospel net is wide enough, deep enough, and loving enough to hold both the Fishes and those who have complained. I hope when my life is over and I have been called home that my efforts will have been more like Brother and Sister Fish's in my service to the Kingdom.

Thank you for your invitation to write this letter. Both Elder Holland and Elder Bateman have assured me that the matter of the Fishes now rests completely in your hands. Please let me know if I may be of further assistance.

Respectfully,

[Signed: Dillon Inouye]

Dillon K. Inouye

Cc: Elder Jeffrey R. Holland  
Elder Merrill J. Bateman  
Elder Keith B. McMullin

\* To qualify my testimony on behalf of the Fishes, I have served as bishop, stake high council member (3 times), and general board or committee member (5 times). In my professional capacity, I received a doctorate (Ph.D.) in personality psychology from Stanford University in 1978 and have taught in the Department of Instructional Psychology and Technology for 26 years.

## Exhibit A

**Four Theories of Personality Change and Their Judged Congruence with the  
Thirteen Articles of Faith of the Church of Jesus Christ of Latter-day Saints**

<b>LDS Article of Faith.</b>  <b>We believe:</b>	<b>Fish's <i>Healing the Inner Self</i></b>	<b>Skinner's Behavior Modifi- cation</b>	<b>Kelly's Personal Construct Theory</b>	<b>Roger's Client- Centered Therapy</b>
1. In God, Jesus, and the Holy Ghost	<input checked="" type="checkbox"/>			
2. That men will be punished for their own sins.	<input checked="" type="checkbox"/>			
3. That thru the atonement of Jesus Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel	<input checked="" type="checkbox"/>			
4. The first principles and ordinances are: faith, repentance, baptism, laying on of hands for the Gift of the Holy Ghost	<input checked="" type="checkbox"/>			
5. A man must be called of God by prophecy and by the laying on of hands by those in authority...	<input checked="" type="checkbox"/>			
6. In the same organization that existed in the Primitive Church, namely apostles, prophets, etc.	<input checked="" type="checkbox"/>			
7. In the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.	<input checked="" type="checkbox"/>			
8. The Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God	<input checked="" type="checkbox"/>			
9. We believe all that God has revealed, all that He does now reveal, and we believe he will yet reveal...	<input checked="" type="checkbox"/>			
10. We believe in the literal gathering of Israel, restoration of the 10 Tribes, the building of Zion upon the American continent, and the	<input checked="" type="checkbox"/>			



renewal and eventual paradisiacal glory of the earth.				
11. We claim the privilege of worshiping God according to the dictates of our own conscience, and allow all men the same privilege...	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
12. In being subject to kings, presidents, rulers...and in obeying and sustaining the law.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
13. In being honest, true, chaste, benevolent, virtuous, and in doing good to all men...	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

This table shows the discrepancy between our LDS worldview as represented by the Articles of Faith and the theories of personality change being currently used by LDS counselors and psychotherapists. If the theories were congruent with the *Articles*, then all of the row x column cells would have a check in them. Although Table 1 cannot hold all of the different theories of personality change in use today, most professional psychologists would agree that the theories chosen are among the best and most popular representatives of their respective positions.

One observation that might be made for a pedagogical purpose is this: Subscribing to theories like Skinner's, Kelly's, and Rogers's, and adopting them for use in one's daily practice of psychotherapy is, under a very strict interpretation, a *per se* violation of LDS Temple Recommend Question 6 which asks, "Do you affiliate with any group or individual whose teachings or practices are contrary to or oppose those accepted by The Church of Jesus Christ of Latter-day Saints, or do you sympathize with the precepts of any such group or individual?" This raises the question of whether it is better to subscribe to a theory of psychotherapy that is ninety percent congruent with LDS beliefs and 10 percent heterodox or to subscribe to a theory that is 10 percent congruent and 90 percent atheistic, as mainstream theories of personality change may be.

### Exhibit B

#### Thirteen Articles of Faith of the Church of Jesus Christ of Latter-day Saints And Their Implications for Psychotherapy and Personality Change

<b>LDS Article of Faith. We believe:</b>	<b>Implications of our belief in the Articles for psychotherapy and personality change:</b>
1. In God, Jesus, and the Holy Ghost	The universe is personal instead of impersonal, sacred instead of profane, moral instead of amoral, social instead of solitary. We believe in resurrected personages, spirits, disembodied spirits, and even evil spirits, because we believe in God. We are God's offspring with all the rights and responsibilities of inheritance. There is a universal plan of happiness.
2. That men will be punished for their own sins.	Human beings are agents who because they are free are also responsible. We choose to be good or bad, and badness is sadness is madness.
3. That thru the atonement of Jesus Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel	We can become at-one with the ultimate source of healing through obedience to the laws and ordinances of the Gospel. Through the atonement, eternal life and healing are possible for men and women.
4. The first principles and ordinances are: faith, repentance, baptism, laying on of hands for the Gift of the Holy Ghost	These are also the first principles and ordinances of learning, healing, and human growth in general. They are steps of rebirth into eternal life, the life that God lives.
5. A man must be called of God by prophecy and by the laying on of hands by those in authority...	The house of healing is a house of order. All spiritual gifts and talents are meted unto man according to eternal principles of righteousness. They, therefore, should be administered through God's priesthood and Kingdom.
6. In the same organization that existed in the Primitive Church, namely apostles, prophets, etc.	The Kingdom of God readies itself that the King of Heaven may come. Because Zion therapies will be part of Zion, they can only be conducted according to the principles of Zion and the Kingdom. Beggars for the Spirit will be filled. There should be no spiritually or emotionally poor among us.
7. In the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.	God's spiritual gifts are present wherever the spirit of God is present. The spirit must be present before any revelation, inspiration, and healing can occur. Until then, our practices may have the form of godliness, but deny the power



	thereof.
8. The Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God	The scriptures when properly translated can lead us the Holy Ghost, our divine teacher. Until then, what has been "said" to holy men and women in the past cannot be in proper relation to the "saying" of the Holy Ghost today.
9. We believe all that God has revealed, all that He does now reveal, and we believe he will yet reveal...	Inspiration and revelation are to successful healing as breathing is to life. Guidance from the Holy Ghost is the <i>sine qua non</i> of gospel psychotherapy for the spirit and the soul.
11. We claim the privilege of worshiping God according to the dictates of our own conscience, and allow all men the same privilege...	Only under conditions of religious freedom for the therapist and client can the first principles and ordinances of rebirth, or healing, be undertaken.
12. In being subject to kings, presidents, rulers...and in obeying and sustaining the law.	We render unto professional associations all that belongs to professional associations, but we render unto God that which is God's.
13. In being honest, true, chaste, benevolent, virtuous, and in doing good to all men...	The virtues of Article 13 are the virtues, characteristics, and practices of whole and healthy personalities. If they be in us and abound, we will neither be barren nor unfruitful...

The relevance of each Article to the enterprise of psychotherapeutic change is not an accident. As the Melchizedek Priesthood Handbook affirms, helping people come unto Christ, presumably to be healed, is the overarching mission of the Church. It therefore makes sense that the Articles are also oriented in this direction. Because the omission of even one Article lessens the promise and potential of healing, failure to include it in a theory of psychotherapeutic change must be seen as a deficiency and a deprivation. This is not to say that 13 Articles of Faith are sufficient, but each is logically necessary.

The Articles do not prescribe a method of belief. The absence of methodological prescription is a blessing for Latter-day Saints, but the Lord reminds us in Section 63, verses 22 and 23 of the Doctrine and Covenants, that his guidance is always available to those who keep his commandments:

22 And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments.  
 23 But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

Presumably, the arts of spiritual and emotional healing belong to the mysteries of the Lord's kingdom, which are given to the obedient and the humble.

### Exhibit C

Issues which need further research and clarification in connection with Dr. Fish's theory and practice:

1. Etiology, or root causes. To what extent are discarnate or evil entities the cause of mental illness? There is a big difference between saying that they are the cause of some illness and they are the cause of all illness. What kinds of issues are most amenable to current kinds of treatment? Which are not?
2. Homunculi, or little men within men. If, for example, a cause of bulimia is the attachment of a disembodied spirit with bulimia, then what is the cause of that entity's bulimia. What is to prevent infinite regressions of homunculi, or little men within men?
3. Nosology, or classification. In their book, the Fishes still use traditional classifications of mental illness. They speak of same sex attraction, multiple personalities, addiction, etc., but are there other better ways to classify issues that people face in psychotherapy, ways more consistent with a gospel-based therapy?
4. Diagnostic assistance from an ancient and wiser inner self. At present, the method of diagnosis is to interrogate the inner self, who according to David Hawkins is omniscient. Is the ancient self really omniscient? What else can the ancient self tell us about our psychological problems? Would it also be good at diagnosing somatic problems? The discovery of, and communication with, an ancient wiser self may be among the greatest discoveries of our time.
5. Symptomatology. In what direction does time's arrow run. Are psychological symptoms the cause or effect of spiritual and emotional issues and problems? What role do symptoms play in the law of attraction found in D & C 88:40?
6. Therapy. What are good, better, and best ways to conceptualize therapeutic healing and the mission and goals of psychotherapy? Should wellness be seen as "having the world truly" as in Warner's theory of self-deception, inviting dark spirits to return to the light as in Fish's theory, or as the progressive endowment of the divine nature as the scriptures seem to suggest?
7. Clinical training. If, as studies show, popular classroom teachers are as effective, or even almost as effective, as trained psychotherapists, why not train up a lay therapy force after the model of our lay priesthood, to address the spiritual and emotional concerns of our members.
8. The Light of Christ. What is the role of the Light of Christ? How is it the power by which all things were made? How is it in and through all things? How does it sustain all things? How is it the light of the eye and the understanding? What do we mean when we invite spiritual "visitors" to return to the light?



### **Exhibit D**

The Church of Jesus Christ of Latter-day Saints has issued the following statement about "self-awareness groups":

#### **Self-Awareness Groups**

Many community resources provide effective help for members who suffer from social or emotional problems. However, some groups that purport to increase self-awareness, raise self-esteem, or enhance individual agency advocate concepts and use methods that can be harmful. Some groups falsely claim Church endorsement, charge exorbitant fees, and encourage long-term commitments. Some intermingle worldly concepts with gospel principles in ways that can undermine spirituality and faith.

These groups tend to promise quick solutions to problems that normally require time and personal effort to resolve. Although participants may experience temporary emotional relief or exhilaration, old problems often return, leading to added disappointment and despair.

Church members should not participate in groups that:

1. Challenge religious and moral values or advocate unwarranted confrontation with spouse or family members as a means of reaching one's potential.
2. Imitate sacred rites or ceremonies.
3. Foster physical contact among participants.
4. Meet late into the evening or in the early-morning hours.
5. Encourage open confession or disclosure of personal information normally discussed only in confidential settings.
6. Cause a husband and wife to be paired with other partners.

Church leaders are not to pay for, encourage participation in, or promote such groups or practices. Also, Church facilities may not be used for these activities. Local leaders should counsel members that true self-improvement comes through living gospel principles. Members who have social or emotional problems may consult with priesthood leaders for guidance in identifying sources of help that are in harmony with gospel principles.