

Marriage Lessons I Learned and Am Learning

Monte F. Shelley, 3 Nov. 2006

This summer Elona and I had the privilege of being on a Wood Badge staff. Wood Badge is an adult leadership course for men and women in Scouting. While we were there, we celebrated our 34th wedding anniversary. The staff members and participants made it a very memorable and enjoyable experience!

As I was preparing some Wood Badge lessons, I had a chance to review and collect some ideas and stories that have helped Elona and me resolve common marriage conflicts. After Wood Badge, I felt like I should put these ideas and stories in a paper that I could share with my children and with my friends. Many of these ideas and stories came from books that we have recommended or given to our family and friends.

When I started preparing this paper, it was with the intent to help others. However, as I reviewed the ideas and stories, I was reminded of things that I had forgotten or stopped doing in my own marriage. Frequently, the Spirit helped me realize what I needed to change. Recently, Elona said she was glad I was writing this paper because I was being so nice.

Love is a Decision (by Gary Smalley) emphasizes honoring one's spouse as shown in the following story.

Gary and Norma (from *Love is a Decision*)¹

It's easy for us to get excited about *another* person's need to change. For years, I was like the husband I once heard about. In his personal devotions he was reading Proverbs 31, the section in the Bible that gives a picture of a practically perfect wife. ... The more her read about this godly woman ... the more frustrated this husband became with his own wife. Finally, ... he laid the Bible down in front of her and pointed his finger repeatedly at the verses he'd been reading. ...

"Honey, do you know about this section in the Bible?" ...

"Yes ... I know about that section." ...

Then straightening up to his full stature ... he said, "If you *know* about this section, how come you don't get up every morning and make me a hot meal?"

"Dear," she said, "if you want a hot meal, *light your cornflakes on fire!*" ...

The story ... points up a key problem in many homes. For years I felt that if only my wife Norma would change, every problem in our relationship would disappear. And during all that time, Norma was feeling exactly the same way I was—with one exception. She wanted *me* to change and then marital intimacy would finally be within reach. ... As much as I pushed Norma to change, and as much as she pulled me, neither one of us budged an inch. ... When our best efforts go into trying to change another person, we seem to reap the worst relationship rewards. ...



When I married Norma ... I didn't have a plan to go by, and after marrying a sparky, enthusiastic, godly woman, it took me about five years ... to knock the sparkle right out of her life.

Early in our marriage, I could tell we weren't doing well, so I decided to try a few quick-fix remedies. ... Many a night, 99 percent of my dinner table conversations were actually lectures aimed at drilling into Norma what the Bible said *she* should do to make "us" happy. During all that time, I conveniently ignored the Scriptural words of wisdom that applied to the husband. ...

Norma kept hoping that I'd "get with it," but I never did. As she saw her hopes for a warm, fulfilling family life slipping away,

she felt resigned to a marriage that would never match her dreams.

After nearly five years of watching our relationship grow more and more strained, I came home one day ... and greeted Norma with the usual, "Hi, I'm home." But she did not respond. ... I knew from the look on her face and her nonverbal expressions ... that something was drastically "wrong." ...

I had been battling my conscience for years and spent untold energy to keep up a facade of closeness at the church. Here I was teaching and counseling each week ... and in my own marriage I felt like a failure. After years of pretending, ... I needed the kind of total heart transplant that only God can give. And so I gently put my arm around her and asked, "Norma, what do *you* think is wrong in our relationship?"

"Oh, no, you don't," Norma said, ... her eyes filling with tears. "You're not going to get me to share what I'm feeling and then turn it into another lecture on what I'm doing wrong."

"Honey ... could you *please* just tell me one more time?..."

Reluctantly, Norma did share with me the concerns that had been building up in her heart. ... "Gary, I feel like everything on the earth is far more important to you than I am. ... I feel that all the football games you watch on television are more important than I am, the newspaper, your hobbies, your counseling at the church. ... Taking one night to spend with your wife isn't going to bother them—but it's killing us. It's like I don't matter to you, but other people do. In fact, sometimes I feel that you're more polite to total strangers than you are to me. You'll say the most awful things to me, but never to anyone else. ..."

Little did I know that for five years of marriage, I had also been violating a crucial biblical concept which lies at the heart of any strong relationship. ... "honor." ... For a Greek living in Christ's day, something of "honor" called to mind something "heavy, or weighty." Gold ... was the perfect picture of "honor". ... The word for "dishonor" actually meant "mist" or "steam." Why? Because the lightest, most insignificant thing ... was the steam rising off a pot of boiling water. ...

When we honor particular people, we're saying in effect that who they are and what they say carries great weight with us. They're extremely valuable in our eyes. Just the opposite is true when we dishonor them. In effect, by our verbal and nonverbal statements we're saying that their words or actions make them of little value or "light-weights" in our eyes. ...

One of the most powerful statements in all the Bible for husbands is, "You husbands ... be considerate as you live with your wives, and treat them with respect (honor) as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers." (NIV 1 Peter 3:7). In 1 Peter 3:1-2 the apostle states the same idea about a wife's relationship with her husband. ... Romans 12:10 ... states "Be devoted to one another in brotherly love. *Honor* one another above yourselves."

When I came face to face with the concept of "honor" in a home, I realized why a major part of my prayer life was being hindered. When it came to Norma, ... I put a hundred things ahead of her. Work projects ..., a mountain trout, a small white golf ball, numerous church meetings, close friends and acquaintances—and almost anything "interesting" on television—took the place of honor which should have been reserved for Norma. ...

At our kitchen table, I pledged to change. ... She threw out a half-convincing, "Yeah, okay," at my vow to honor her and got up from the table to continue preparing dinner. ... She needed a

track record of being “honored” from a husband who had never practiced it. ...

I wasn't going to keep Norma on a starvation diet of praise and three meals of criticism and unrealistic expectations anymore. I was going to consistently feed her with a nourishing meal of significance and high value in our home. ...

I often asked myself (and Norma), “How am I doing at making you feel like you're up in the high nines, above every one of my hobbies and friends and favorite sports teams? What can I do to keep you believing you're a high nine?”

It took [Norma] almost two years of a consistent track record of honoring acts to finally believe the “new Gary” was for real. ...

The most effective way to open the door to needed changes in a relationship is to honor a loved one. Once we've made that decision to honor, love is the action we take no matter how we feel. Genuine love is honor put into action, regardless of the cost.

Top Ten Dishonoring Acts in a Home²

(from *Love is a Decision*)

1. Ignoring or degrading another person's opinions, advice, or beliefs (especially criticizing another person's faith).
2. Burying oneself in the television or newspaper when another person is trying to communicate with us.
3. Creating jokes about another person's weak areas or shortcomings. (Sarcasm or cutting jokes act like powerful emotional word pictures and do lasting harm in a relationship.)
4. Making regular verbal attacks on loved ones: criticizing harshly, being judgmental, delivering uncaring lectures.
5. Treating in-laws or other relatives as unimportant in one's planning and communication.
6. Ignoring or simply not expressing appreciation for kind deeds done for us.
7. Distasteful habits that are practiced in front of the family—even after we are asked to stop.
8. Over committing ourselves to other projects or people so that everything outside the home seems more important than those inside the home.
9. Power struggles that leave one person feeling that he or she is a child or is being harshly dominated.
10. Unwillingness to admit that we are wrong or ask forgiveness.

Our Skylight (from *Love is a Decision*)³

“One afternoon I was very late coming home from boating with my son Greg. I had taken the car, which left Norma with only our mini-motor home for transportation. ... When I was several hours later than I had predicted, she decided to take our mini-motor home to the grocery store. ...

She had almost made it out from under the carport when she turned the wheel the wrong way and sheared off an entire section of the roof. The falling roof bounced off the hood of the camper, scraping away paint and leaving a deep dent. ...

When I pulled into the driveway an hour later, I couldn't believe my eyes. ... I instantly felt like ordering [Norma] out of the house and asking her questions like, ‘Where did you get your driver's license? From a gumball machine ...?’

Instead, I sat in my car, frozen, with my hands on the steering wheel, praying, ‘Lord, you have to give me strength. Every fiber in my body wants to lecture my wife now and not be gentle with her. This is one of those pressure situations, and I know I have a choice. Lord, help me figure out what I'm going to do.’ ... Being tender at such a moment is definitely not natural. ...

Finally, I got out of the car and walked toward the piece of roof lying in the driveway, but just as I got up to the camper, Norma came flying around the side of the house.

I fought off the voice ringing in my mind, *Lecture her! Lecture her!* And I did what didn't feel ‘natural’ at the time. I simply held her in my arms and gently patted her on the back. I hadn't spoken one word when finally, Norma pulled away and said, ‘Oh, look what I did! I wrecked the motor home and knocked off the roof ... I told the neighbors across the street what I did, and they're watching to see how you're going to respond.’

Thankfully, I hadn't given the neighbors anything to gossip about by exploding at Norma. I just put my arms around her again and [said]. ... ‘You know I love you. You're more important to me than campers and roofs. I know you didn't do this on purpose, and you're feeling really bad about it.’

At that very moment, I could feel Norma relaxing. What's more, I immediately felt better myself as my own anger drained out of me to be replaced by feeling of tenderness. ...

After a few more minutes of talking and holding her, ... I went out to the garage to lay my hands on the few tools I had. ... Just then, ... a friend from our church pulled up into our driveway. ... He was a local contractor pulling up in his pickup filled with hammers, saws, lumber, nails, paint, and a long ladder. He jumped out and said, ‘OK, Gary. Let's get at it!’ ... With his expert help, ... we had our impromptu skylight patched and repainted within two hours.

As I went to bed that night with Norma snuggled up next to me, I was amazed that I had actually done something right for a change, during a stressful situation. What would I have normally done? I could have zapped the life right out of her emotionally with angry words and lectures, and it would have taken days for us to feel our way back to each other.”

The Blessing (by Gary Smalley and John Trent): This book discusses five parts of patriarchal blessings as found in the Bible and in Jewish culture. It shows how the five parts can be done together in a formal setting or separately in informal ways.

Ideas from *The Blessing*

“Today, as in centuries past, orthodox Jewish homes bestow a special blessing on their children. This blessing is much like the patriarchal blessing. ... If you are a parent, learning about the family blessing can help you provide your child or children with a protective tool. The best defense against a child's longing for imaginary acceptance is to provide him or her with genuine acceptance. ... The blessing is also of critical importance for anyone who desires to cleave, or draw close, to another person in an intimate relationship.” (p. 20-21)

“A flower cannot grow unless it has the necessary elements of life. Every flower needs soil, air, water, light, and a secure place to grow. ... When these five basic ingredients are present, it is almost impossible to keep a flower from growing. ... The blessing also has five key elements. ... The family blessing includes: (1) meaningful touch, (2) a spoken message, (3) attaching ‘High Value’ to the one being blessed, (4) picturing a special future for the one being blessed, and (5) an active commitment to fulfill the blessing.” (p. 26-27)

“From Old Testament times to today, the blessing has been an important gift offered to Jewish children. In fact, it has been a *duty* of parents to their children. It has also been a regular part of the rabbis' duties toward children on *Shabbat* (the Sabbath) and on feast and holy days [holidays].” (p. 33)

“Word pictures’ capture an emotional feeling apart from the literal meaning of the words” (e.g., she’s a cute chick, he’s a moose). As Jacob gave patriarchal blessings to his sons, he used word pictures to depict how he valued each son. “Judah is a lion’s cub,” “Naphtali is a doe let loose,” “Joseph is a fruitful bough.”⁴ Word pictures: (1) use an everyday object, (2) match the emotional meaning of the trait you are praising with the object you’ve picked, (3) unravel our defenses, and (4) point out a person’s potential. “One picture is worth a thousand words. When we link a word picture with a message of high value, we multiply our message a thousand times.”⁵

Laura and Truck Driver (from *The Blessing*)⁶

Laura was fed up with her husband. ... He often traveled ... and when he was home, he drank and made life miserable. ... Her friend Gayle talked her into going to see her pastor. ... For nearly forty minutes this wise pastor simply listened. ... [as] Laura shared her nonstop description of every one of her husband’s faults. ... Finally he ... said gently, “Laura, have you ever forgiven your husband for all his many faults?” ...

Of course she had not forgiven her husband! ... He had caused her to suffer, and she wasn’t going to let him off the hook that easily. ... In spite of telling herself repeatedly that she should simply forget what he had said, ... it began to dawn on her that it wasn’t her husband who was on the hook—she was! He didn’t lose any sleep about his behavior; she was the one getting ulcers. ... That afternoon ... she surrendered her life to Christ. She also decided to give up her need for revenge, to forgive her husband for all he had done, and to learn to love him. ...

Laura’s husband was a truck driver, and almost a week went by before he returned home. When he came into the house, he could have sworn he was at the wrong address. He couldn’t believe how peaceful things were. Just a week ago everything he did made his wife mad; now she was going out of her way to do things for him.

When this rowdy truck driver found out Laura’s change of heart had something to do with religion, he tossed her behavior aside as though it were another diet his wife had discovered. ... After five months, Laura’s husband made an appointment to see the same pastor. ... “You’ve got to tell me about what happened to Laura. ... She’s changed so much. It’s made me realize what a rotten husband I’ve been. ... I have a drinking problem, and I need help with it.”

What made all the difference for this couple was that Laura, in spite of the fact her husband didn’t “deserve” it, decided to give him *the blessing*. For years she had made just the opposite decision. She had devalued him and even cursed him to his face. She hated his occupation. ... When Laura’s life was changed ..., she was able ... to *attach high value to her husband* and bless him. Instead of riding him about getting another job, she found ways to build him up and encourage him. Where once she had gone days without speaking to him when she was angry, now she told him her feeling, but without anger and hate. *Meaningful touching* even began to come back into their relationship, something that Laura had withheld from her husband when her spirit was unforgiving and bitter. As a result, her husband became so convicted about his behavior at home that he made an appointment to see the pastor.

The Five Love Languages (by Gary Chapman): This book identifies five love languages and discusses the “emotional love tank”. This book helped my wife and me to recognize our different primary languages, and to communicate our love better.

Ideas from *The Five Love Languages*

“Seldom do a husband and wife have the same primary emotional love language. We tend to speak our primary love language, and we become confused when our spouse does not understand. ... We are expressing our love, but the message does not come through because we are speaking what, to them, is a foreign language. ... If we want him/her to feel the love we are trying to communicate, we must express it in his or her primary love language.” (p. 16-17) The five love languages are:

1. **Words of Affirmation** (compliments, appreciation, encouraging words, kind words)
“I am not suggesting verbal flattery in order to get your spouse to do something you want. The object of love is not getting something you want but doing something for the well-being of the one you love. It is a fact, however, that when we receive affirming words we are far more likely to be motivated to reciprocate and do something our spouse desires.” (p. 42) “Love makes requests, not demands.” (p. 48)
2. **Quality Time** (undivided attention, togetherness, conversation, empathetic listening, activities)
“The essential ingredients in a quality activity are: (1) at least one of you wants to do it, (2) the other is willing to do it, (3) both of you know why you are doing it—to express love by being together.” (p. 70)
3. **Receiving Gifts** (visual symbols of love, gift of self)
4. **Acts of Service** (chores, do things with or for spouse, help with work or projects)
5. **Physical Touch** (hold hands, kiss, embrace, intimacy)

Emotional Love Tank: “Inside every child is an ‘emotional tank’ waiting to be filled with love. When a child really feels loved, he will develop normally but when the love tank is empty, the child will misbehave. Much of the misbehavior of children is motivated by the cravings of an empty ‘love tank.’... The emotional need for love, however, is not simply a childhood phenomenon. That need follows us into adulthood and into marriage. ... Could it be that deep inside hurting couples exists an invisible ‘emotional love tank’ with its gauge on empty? Could the misbehavior, withdrawal, harsh words, and critical spirit occur because of that empty tank? If we could find a way to fill it, could the marriage be reborn? ... Could that tank be the key that makes marriage work?” (p. 21, 23)

Jean and Norm (from *Five Love Languages*)⁷

After 35 years of marriage, Jean and Norm went to a marriage counselor. Jean said, “We are like two roommates living in the same house. ... I don’t feel any love coming from him. ...” Norm said, “I have done everything I know to show her that I love her. ... No matter what I do, she continues to complain that she doesn’t feel loved. ... I have dinner almost ready when she gets home. ... After dinner, I wash dishes. ... I do all the vacuuming ... [and] the yard work.” Jean replied, “We haven’t talked in thirty years. He’s always washing dishes, vacuuming the floor, mowing the grass. He’s always doing something. I want him to sit on the couch with me and give me some time, look at me, talk to me about us, about our lives.” Jean’s primary love language was “quality time” and Norm’s was “acts of service.” Norm said, “Why didn’t somebody tell me this thirty years ago? I could have been sitting on the couch talking to her fifteen minutes every night instead of doing all this stuff.” “Jean and Norm went home and started loving each other in the right love languages. In less than two months, they were on a second honeymoon.”

Ann and Glenn (from *Five Love Languages*)⁸

[Ann begged Glenn to go with her to marriage counseling. His attitude was] “I don’t have any problems. You are the one with the problems.” In his mind he was right; she was wrong. ... Her feelings of love for him had been killed through the years by his constant criticism and condemnation. After ten years of marriage, her emotional energy was depleted and her self-esteem almost destroyed. ...”

After talking with her, I said, “It seems to me that you are torn between your religious and moral beliefs that tell you it is wrong to get out of the marriage, and your emotional pain which tells you that getting out is the only way to survive. ... Before you make that decision, I do have one idea. ... I want to read something that Jesus once said. ...”

Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you. ... Do to others as you would have them do to you. If you love those who love you, what credit is that to you? Even ‘sinners’ love those who love them. ... Give, and it will be given to you. (NIV Luke 6:27-28, 31-32, 38)

Does that sound like your husband? Has he treated you as an enemy rather than as a friend?... Has he ever cursed you... mistreated you ... [or] told you that he hates you?”

After Ann said he often treated her that way, I said, “I would like you to do an experiment. I would like to see what would happen if we apply this principle to your marriage. ... Let’s hypothesize that if you could speak Glenn’s primary love language consistently for a six-month period, that somewhere along the line his emotional need for love would begin to be met and as his *emotional love tank* filled, and that he would begin to reciprocate love to you. ... There is no guarantee that Glenn will respond to your acts of love. We can only say that there is a good possibility he will do so. ...”

“Now, let me suggest a plan. ... What if you go home and say to Glenn, ‘ ... I’ve decided that I would like to be a better wife to you. So if you have any suggestions ..., I am open to them. You can tell me now or you can think about it. ...’ Whatever his response, negative or positive, simply accept it as information. That initial statement lets him know that something different is about to happen. ... Then based upon your guess that his primary love language appeared is ‘Physical Touch,’ and my suggestion that his secondary love language is ‘Words of Affirmation,’ focus your attention on those two areas for one month.

“If Glenn comes back with a suggestion ..., work it into your plan. Look for positive things in Glenn’s life and give him verbal affirmation about those things. In the meantime, stop all verbal complaints. If you want to complain ..., write it down in your personal notebook. ... Begin taking more initiative in physical touch and sexual involvement. Surprise him by being aggressive. ...”

“Oh, Dr. Chapman, this is going to be difficult,” Ann said. “I have found it hard to be sexually responsive to him when he ignores me all the time. I have felt used rather than loved. ...”

“Your response has been natural and normal,” I assured Ann. “For most wives, the desire to be sexually intimate with their husbands grows out of a sense of being loved. ... If they feel loved, then they desire sexual intimacy. If they do not feel loved, they likely feel used. ... You will probably have to rely heavily upon your faith in God in order to do this. ...”

“But, Dr. Chapman, isn’t it being hypocritical to express love sexually when you have such negative feelings toward the person?”

“Perhaps it would be helpful for us to distinguish between love as a feeling and love as an action,” I said. “If you claim to have feelings that you do not have, that is hypocritical. ... Certainly we do not have warm feelings for people who hate us ... but we can do loving acts for them. We hope that such loving acts will have a positive effect upon their attitudes and behavior. ...”

“After the first month, ... ask him ‘Glenn, you remember a few weeks ago when I told you I was going to try to be a better wife? I want to ask how you think I am doing.’ Whatever Glenn says, accept it as information. He may be sarcastic, ... flippant, or hostile, or he may be positive. Whatever his response, do not argue but accept it and assure him that you are serious ... and if he has additional suggestions, you are open to them. Follow this pattern of asking for feedback once a month for ... six months.

“Whenever Glenn gives you the first positive feedback, ... I want you to make a request of Glenn— ... something in keeping with your primary love language [Quality Time]. ... For example, ... I’d like to play Scrabble with you on Thursday night. ... Make the request something specific, not general. ... Make a specific request of him each month. If he does it, fine; if he doesn’t do it, fine. ... If he chooses to begin loving you in your primary love language, your positive emotions toward him will begin to resurface.” ...

“I would like to meet with you ... every two weeks, and I would like you to keep records on the positive words of affirmation that you give Glenn each week. Also, I would like you to bring me your list of complaints ... [so] I can help you build specific requests for Glenn. ...”

In the next six months, Ann saw a tremendous change in Glenn’s attitude and treatment of her. The first month, he was flippant and treated the whole thing lightly. But after the second month, he gave her positive feedback about her efforts. In the last four months, he responded positively to almost all of her requests, and her feelings for him began to change drastically. Glenn never came for counseling, but he did listen to some of my tapes and discuss them with Ann. ... Scores of people whom I have counseled have experienced the miracle of love.

Inner and Outer Gospel: Chauncey C. Riddle introduced me to what he called the “inner gospel” and “the outer gospel.” The outer gospel has to do with general commandments that come through our natural senses (e.g., hearing or reading). Typically, the outer gospel emphasizes what our bodies should or should not do, and what others can observe us doing. The inner gospel relates to our inner seeking to know and do God’s will, and how we respond to the promptings of the Holy Spirit. In the outer gospel, there are many commandments. In the inner gospel, there is only one commandment: to hear and obey the promptings of the Spirit. (“There is A law ... upon which all blessings are predicated” D&C 130:20.) Some gospel terms (e.g., faith, repentance, righteousness, and perfection) have different meanings in the inner gospel than in the outer gospel (see appendix for examples).

I read the following fictional story related to the outer gospel.

The Day Things Got Worse⁹

A woman had triplets, age 2, and 4 other children between 4 and 10. One hectic school morning, the triplets needed a diaper change. The triplets pulled clothes out of drawers, clogged the toilet with a diaper, and spilled a bag of flour on the floor. Mom was trying to make a lunch for her husband and get breakfast.

After her husband and oldest daughter left, mom was trying to make bread for a Relief Society social, answer several phone calls, and pick up after the children. Just as the visiting teachers rang the doorbell, one of the triplets toddled into the kitchen dragging a soggy diaper from one foot.

The visiting teachers gave a lesson “about how LDS women ought to be running their homes. They read off some list ... [that LDS] mothers should keep their homes clean, have an attractive and peaceful atmosphere, prepare nutritional meals, have beautiful table settings, start stimulating conversations during meals, sew and quilt ..., study the scriptures thirty minutes a day, spend thirty minutes a day on their knees, keep a daily journal, attend the temple twice a month, do genealogical research, write letters regularly to missionaries ..., get adequate rest, do thirty minutes of exercise ..., be beautiful, teach their children the gospel, teach them to be honest, obedient, industrious, talented, clean, healthy, safe, ... creative, and teach them to clean their teeth. ... In addition they should support their PTA [and] political party. ... They should develop their own talents ... read good literature, ... listen to ... their children, ... [have each child] learn to play an instrument, and ... [be] active in the seasonal sports programs. In addition, they should greet their husband at the door each evening looking as fresh and exciting as a morning daisy.

When they finished reading, ... [mom was] all red and purple. ... [After they left] I heard mom crying.”

Such outer gospel lists are like restaurant menus. Although we may want to eat everything, we can only eat a few things at each meal. Likewise, there are many good things we could do each day, but we have time to do only a few. Prayer, promptings, feelings, and circumstances help us decide what to do today. In the story, the mom’s promptings on that day did not include the things in the list. Perhaps, this is one reason Christ said, “Do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.” NIV Matt. 6:34)

How we resist or yield to promptings: Several years ago, Elona and I attended a seminar taught by C. Terry Warner. This seminar helped us recognize what happens when we resist our own promptings. As we began to yield to our own promptings (live the inner gospel), we were happier in our marriage.

Years later, Terry published a book called *Bonds That Make Us Free: Healing Our Relationships, Coming to Ourselves*. The Arbinger Institute teaches seminars based on these ideas to help businesses and families. They have published two excellent books that have helped us: *Leadership and Self Deception*, and *The Anatomy of Peace: Resolving the Heart of Conflict*. James L. Ferrell, a BYU graduate and a managing director of The Arbinger Institute, wrote an excellent book called *The Peacegiver: How Christ Offers to Heal Our Hearts and Homes*. The last three books are novels or extended parables that show (a) how resisting promptings leads to pride, contention, and unhappiness, and (b) how yielding to promptings (“enticings of the Holy Spirit”) leads to humility, patience, charity, and happiness. These ideas and examples helped change my “viewing and doing” in ways that have improved my relationships with my wife, family, and others.

In a BYU devotional, Terry Warner shared the following.

If You Had Come Unto Me ... ¹⁰

[Concerned about her marriage, a woman read a self-help book and later wrote:]

As the author described the intense need we each have for love, I began to feel more and more deprived. ... I decided to

write all of this down for my husband to read, and [to list] the many times I had felt emotionally deprived. ... The longer I wrote, the more I began to feel that what I was writing was false. “How could it be false?” ... “I saw and felt it. ...” But the feeling became so powerful. ... [I] began to pray, saying, “If it is false, show me how. ...” And then a voice spoke to my mind and said, “**If you had come unto Me, it all would have been different.**”

I was astounded. I went to Church. I read the scriptures ..., I prayed ..., I tried to obey the commandments. “What do you mean, ‘Come unto You?’” I wondered. And then into my mind flashed pictures of me wanting to **do things my own way**, of **holding grudges**, of **not forgiving**, of **not loving** as God had loved us. I had wanted my husband to “pay” for my ... suffering. I had not let go of the past and had not loved God with all my heart. ...

I ... did not mention to my husband anything. ... But I gave up blaming. ... I prayed more earnestly, and listened to His Spirit. I read my scriptures, and tried to come to know Him better. Two months passed, and one morning my husband ... said, “... we find fault too much with each other. I am never going to find fault with [you] again.” ... He did stop finding fault, and he began to compliment me. ... Three years have passed. ... We care deeply about one another, and share ... thoughts and feelings, something we had not done for the first 16 years of marriage.

To communicate some *basic* ideas from Terry’s book and the Arbinger books, I describe four “games” people play: pride, humility, blame and change. After being on staff at Wood Badge this past summer, I wrote a paper (see below) on Scout Games that shows how these four games apply in Scouting.

Using Games To Help Boys Become Men

Monte F. Shelley, 8 Oct. 2006

At Wood Badge, games were used to teach adult leadership lessons (e.g., communication, leadership styles, project planning, team building, problem solving). We also discussed the mission, aims, and methods of Scouting. This paper discusses how leaders might use games in dens, troops, teams, and crews to achieve the mission and the aims of Scouting (i.e., character development, citizenship training, mental and physical fitness).

Although games are not listed as a method of Scouting, *Footsteps of the Founder* contains several Baden-Powell quotes about games and aims of Scouting. “Our method of training is ... to offer [fun] games and activities which ... will seriously educate him *morally, mentally* and *physically*.” (p. 144) “Scouting is a school of *citizenship* through games.” (p. 151) “Don’t have individual competition ... but always ... have the Patrol as a *team*.” (p. 17) “Football, baseball, basketball, ... swimming and Scout games are ... the best form of *physical education*, because most of them bring in *moral education* as well.” (p. 61)

Games have rules, a scoring method, and incentives to win (e.g., competition, recognition, and rewards). “*Scouting is a game with a purpose.*” Games provide opportunities and incentives for **ALL** scouts to play, work as a *team*, have fun, do their best, learn Scout skills, and improve their mental and physical fitness. Life lessons may be discussed after games. These are important in Scouting. However, the most important purpose of Scout games is: “*To prepare young people to make ethical choices over their lifetimes by instilling in them the values of the Scout Oath and Law*” (BSA Mission). In games this is called good sportsmanship.

It is easy to make ethical choices if there is no opportunity or incentive to do otherwise. The movie *Chariots of Fire* showed

two runners who wanted to win. Each had opportunities and incentives to make unethical choices. One runner had a good Scout Oath and Law (SOL) score. He did his duty to God and was trustworthy, friendly, and kind. The other runner had a low SOL score because winning was more important to him.

The world provides many opportunities and incentives to make unethical choices. For those who focus on winning, cheating is an acceptable strategy. They ignore their SOL score because winning is more important than how they play the game.

- College and pro athletes may take steroids, cheat, lie, yell at refs, use profanity, try to injure opponents, etc. The best pro athletes make over 10 times more than average pro athletes.
- In church basketball, one man swore at and pushed a ref for making a bad call. The stake presidency gave him the choice of not playing basketball or being released as bishop.
- “In a 2004 study ... [of] 2,400 male high school athletes: 51% endorsed the coaching tactic of arguing with officials to influence calls, 58% said it was acceptable to inflict pain on an opponent as a method of intimidation and 30% approved of using a stolen playbook. Overall, 56%... agreed with the statement: ‘In the real world, successful people do what they have to do to win, even if others consider it cheating.’”¹¹
- A little league boy told the umpire he had not touched the runner who was called out. Several parents in the stands got mad at the boy for telling the truth instead of being quiet.
- A Cub Scout’s father bought a fast Pinewood Derby on eBay.
- The TV show, *Survivor*, gives \$1 million to the best deceiver.

For some people, business and politics are the ultimate games with the biggest rewards (e.g., money, power, fame). The money and power score is more important than the SOL score. For some, business is war and deception is used to destroy competitors. There are opportunities and incentives to use immoral or illegal methods (e.g., break contracts) to take advantage of others. Auto-mechanics may bill for unwanted and unneeded repairs. Lawyers, doctors, and government contractors may overbill for services. Doctors may prescribe unneeded or more expensive drugs. Stock advisors may recommend stocks that benefit them personally. Accountants may alter financial reports to keep stock prices up. Millions can be made by selling products that hurt people physically, mentally, or financially.¹²

SOL Game: Every Scout game is a chance to practice the Scout Oath and Law (SOL) or good sportsmanship. To achieve the BSA mission, we help boys make, understand, and keep the Scout Oath. Likewise, to achieve the mission of the Church (i.e., proclaim Gospel, perfect Saints, redeem dead), priesthood leaders help others make, understand, and keep covenants.

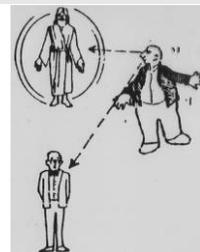
Games are like quizzes that help us know what parts of the Scout Oath and Law we should emphasize after or during a game. In Scouting, every game can have an SOL score. This score may be different for each member of the team. Some may be willing to sacrifice their SOL score to win while others may not. Thus, the majority decision may hide the individual SOL scores.

The SOL Game continues after the other game is over. How do the winners and losers treat each other? Are both good sports? Are they both friendly and kind? How do Scouts treat their teammates? If someone was untrustworthy, did he apologize and make amends? Was he forgiven? (In life, forgiving a debt does not mean you would trust the person with a new loan. Trust is easy to lose but hard to regain.)

At least three other ‘games’ affect a Scout’s SOL Score: the Pride Game, Blame Game, and Change Game.

Pride Game: Winners are tempted to play the *Pride Game*.

Winning tends to puff people up in the pride of their hearts. They make fun of, look down on, and persecute the losers. They may also pat themselves on the back like the Pharisee who prayed, “God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.” (Luke 18:11) One who is puffed up does not look up to God or seek to do His will.



The losers can also play the *Pride Game* because they know they are better than the winners. Next time, they will prove it! The motive isn’t to improve but to prove they’re number 1! As in King of the Mountain, the goal is to knock the winner off the mountain.

Blame Game: The losers and their fans may also begin to play the *Blame Game* with its three simple steps.

1. Find Fault (we lost)
2. Who is responsible? (ref, coach, teammate, self)
3. Punish!! (bad mouth, put down, pick on)

These three steps often occur at the same time! For example, if a ref makes a bad call during a game, we immediately hear “boos”!

Police and judges are paid to play the *Blame Game*. On TV we can watch a gymnast perform and listen to a critic find fault and show us in slow motion the faults (imperfections, defects, mistakes). When our likes and beliefs are the standard, it is easy to find fault. One man found fault with God for putting the tree of knowledge in the Garden of Eden and for not guarding it. Darwin found fault with God’s creations because he would have done it differently. Pharisees found fault with Jesus for breaking the Law of Moses (e.g., healing on the Sabbath) as they understood it.

During a baseball game when I was 13, my team was ahead by 3 runs. The bases were loaded with two outs. I was playing second base. The batter hit a pop fly ball that I lost in the lights. When the ball landed about 10 feet behind me, I ran, picked it up, and quickly threw it toward the shortstop to get the runner out at second base. It was a bad throw and the ball sailed out to the left field fence. All four runs came in. We lost because of my error, and my teammates were mad! I went on many guilt trips because of that error and relived the whole experience many times. That was the only game we lost all season. My teammates often reminded me that I had cost the team a perfect season.

Five years later, I was playing second base during a softball game in the same ballpark. The bases were loaded with two outs. The batter hit a pop fly ball that I lost in the lights. When the ball landed 10 feet behind me, I ran, picked it up, and quickly threw it toward the shortstop. I stared in amazement as it sailed out to the left field fence. All four runs came in. Since then I have learned that each time I relived my error during those five years, I was practicing to do the same thing in a similar situation.

- Guilt trips reinforce bad habits and mistakes.

Change Game: Leaders can help Scouts play the *Change Game* when they lose. The *Change Game* has four steps.

1. What do I want?
2. Am I response-able? (If not, go back to step 1.)
3. Plan and do it!
4. Did it work? (If not, do something else.)

Many people know what they *do not want*, but are not sure what they *do want*. When a counselor asked an unhappy husband what he wanted, the man said, “I want my wife to quit nagging

me.” The counselor said, “Shoot her or gag her.” The husband said that was not what he wanted. The counselor asked, “What **do** you want your wife to do instead of nagging?”

After throwing the ball to left field, I could have played the *Change Game*: (1) I want to make a good throw, (2) I am response-able, and (3) practice mentally and physically doing it right. However, I played the *Blame Game* and did **penance** (“pay for”) for my error or sin by reliving, regretting, and remorseing. In the *Change Game*, I would have **repented** (changed) of my error or sin. In the *Blame Game*, guilt trips are a common means of self-punishment. In the *Change Game*, guilt is like a fire alarm that is turned off when firemen arrive and when the fire is out.

When Nephi’s bow broke, Laman and Lemuel played the *Blame Game*. They blamed Nephi, and murmured against Nephi and Lehi. While they were complaining, Nephi played the *Change Game*: (1) he wanted food, (2) he was response-able, (3) he made a bow and asked Lehi where to go hunting, and (4) it worked.

Blame Gamers focus on the past which can’t be changed. *Change Gamers* focus on what can be done now to fix the problem or prevent future problems. *Blame Gamers* complain about problems. *Change Gamers* solve them.

In the following situations, imagine playing both the *Blame Game* and the *Change Game*. Which would you normally play? Which would work best? Which would hurt relationships?

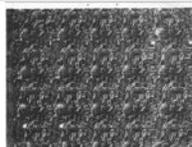
1. Your car has a flat tire.
2. 15 yard penalty against your football team.
3. You locked the keys in the car.
4. Your son calls to say he locked the keys in the car *again!*
5. You get negative feedback about something you did.
6. You lied or cheated to win a game.
7. Your unmarried daughter gets pregnant.
8. Your son is sent home from his mission, disfellowshipped.

• *Learn* from the past. *Live* in the present. *Prepare* for the future.

Coaching: A parent, coach, or leader can play the *Blame Game* or the *Change Game*. In the *Blame Game*, the **SOL ideals** in the Scout **Oath** and **Law** are used as clubs to beat transgressors. In the *Change Game*, the **SOL ideals** are used to guide and help people become better. *Blame Game* coaches focus on what they **do not** want. *Change Game* coaches focus on what they **do** want.

One morning, my young son picked up a pitcher of milk. I told him *three* times to put it down. He disobeyed and spilled milk on the table and floor. I said angrily, “If you ever do that again you will be grounded for the rest of your life! Now, get a rag and clean it up!” He started whimpering. His mom said, “Honey, he’s just a little boy.” I did not care! Mercy was not going to rob justice. As I drove to work, I was still mad and thinking about the spilled milk. “If he continues disobeying his parents, he will become another Laman and Lemuel. How can I make sure he honors and obeys his parents?” About halfway to work, the spirit interrupted and said, “You never taught him how to pour.” Anger changed to excitement as I started planning a “pouring lesson”. That evening we sat on stools at the sink with a little water in a pitcher. At first, he was “fearful” and spilled the water into the sink. We laughed and then got ready for another try. Soon we were trying different glasses and amounts of water. After 20 minutes, he was excited to have “show and tell” for his mom.

Some people **love** pictures like this one because they can see a 3D image. Others **hate** them because they have tried unsuccessfully many times to see 3D. (After a 30 second eye exam, I have helped over 100 of these people



see 3D. It now takes about 3-5 minutes.) Although the picture doesn’t change, where you focus your eyes determines what you see, feel, and how you respond.

When my son spilled the milk, I saw disobedience to be punished. Later, I saw a teaching opportunity. My feelings and my response changed, but the events of the morning did not. In the morning, I was playing the *Blame Game* and using an **SOL ideal** (“A Scout is ... obedient”) as a club to punish my son. The prompting caused me to interpret (‘see’) the events differently. As a result, I switched to the *Change Game* and my relationship with my son improved dramatically.

• **SOL ideals** are like **stars** to guide us, **not clubs** to beat us!

Conclusion: Scout games are like flight simulators where boys can “crash” and learn without having to see a bishop or judge. We can help them be good sports and play the *Change Game* instead of the *Blame Game* or *Pride Game*. Future life choices are more important than their **SOL score** in a game.

- Good judgment comes from experience, ... but experience comes from bad judgment!
- Blaming and guilt trips are not helpful in the *Change Game*.
- “Cease to find fault one with another” (D&C 88:124)
- There are no mistakes, only learning opportunities.
- Our **SOL score** (how we play) is more important than winning.

Scouting is a game with a purpose: “*To prepare young people to make ethical choices over their lifetimes by instilling in them the values of the Scout Oath and Law.*”

The BSA trefoil 🌟 is like the north point of compasses that used to guide sailors. The three points stand for the three parts of the Scout Oath that should guide Scouts in games and in life.



The Critic Game and the Murmur Game: Two close cousins of the *Blame Game* are the *Critic Game* and the *Murmur Game*. Each starts with finding fault.

In the *Critic Game*, like TV gymnastic critics, we focus attention on and replay the faults or mistakes of people instead of what was done well. After watching a TV show, walking in a house, eating out, hearing other opinions, etc., we talk about what we did not like and how terrible or unacceptable the faults are. People who do not believe as we do are idiots. Those who master this game are cynics (“A person disposed to rail or find fault; ... one disposed to deny and sneer at the sincerity or goodness of human motives and actions” OED). In the MTC, one cynical missionary believed everyone was a hypocrite. Thus, he could ignore anything they said and any promptings he was given to change, to live the Scout Law (trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, ...), to love others, or to sustain leaders. I have never known a cynic who was happy. None of the people I admire or look up to are cynics. I have never heard a church leader (or anyone else I admire) encourage fault finding or cynicism as the pathway to happiness or success.

In the *Murmur Game*, we find fault with or murmur about adversity, opposition, or events we don’t like but can do little or nothing to change. “A basic cause of murmuring is that too many of us seem to expect that life will flow ever smoothly, featuring an unbroken chain of green lights with empty parking places just in front of our destinations!”¹³ In the *Murmur Game*, we blame circumstances for our unhappiness, problems, or lack of success. “If circumstances had the power to bless or harm, they would bless and harm all men alike, but the fact that the same circumstance will be alike good and bad to different souls proves

that the good or bad is not in the circumstance, but only in the mind of him that encounters it.”¹⁴ Nephi was in the same wilderness with Laman and Lemuel who complained about many things. Viktor Frankl wrote “We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms — to choose one's attitude in any given set of circumstances, to choose one's own way.”¹⁵

- The mind can make a heaven of hell ... or a hell of heaven!

Loving What Is. The *Blame, Critic, and Murmur Games* all start with finding fault with *what is* [reality]. Recently I read a book called *Loving What Is* by a lady who uses four basic questions to help herself and others love *what is* instead of finding fault. This reduces much suffering, stress, and unhappiness while improving relationships. The four questions have helped me change my viewing. *Awaken the Giant Within* (by Anthony Robbins) is another book that has helped me love *what is*. I suggested that my children read chapters 8–11 and 16 first.

Excerpts from *Loving What Is* (by Byron Katie) ¹⁶

- “We are disturbed not by what happens to us, but by our thoughts about what happens.”¹⁷

“Suffering is optional,” Katie says. Whenever we experience a stressful feeling — anything from mild discomfort to intense sorrow, rage, or despair — we can be certain that there is a specific thought causing our reaction, whether or not we are conscious of it. The way to end our stress is to investigate the thinking that lies behind it, and anyone can do this by himself with a piece of paper and a pen. *The Work*’s four questions ... reveal where our thinking isn’t true for us. Through this process ... we discover that all the concepts and judgments that we believe or take for granted are distortions of things as they really are. When we believe our thoughts instead of what is really true for us, we experience the kinds of emotional distress that we call suffering. Suffering is a natural alarm, warning us that we’re attaching to a thought; when we don’t listen, we come to accept this suffering as an inevitable part of life. It’s not. ...

The Work was born on a February morning in 1986 when Byron Kathleen Reid, a forty-three-year-old woman from a small town in ... California, woke up on the floor of a halfway house.

In the midst of an ordinary life ... Katie had entered a ten-year-long downward spiral into rage, paranoia, and despair. For two years she was so depressed that she could seldom manage to leave her house; she stayed in bed for weeks at a time, doing business by telephone from her bedroom, unable even to bathe or brush her teeth. Her children would tiptoe past her door to avoid her outbursts of rage. Finally, she checked in to a halfway house for women with eating disorders, the only facility that her insurance company would pay for. The other residents were so frightened of her that she was placed alone in an attic room.

One morning ..., as she lay on the floor (she had been feeling too unworthy to sleep in a bed), Katie woke up without any concepts of who or what she was. “There was no me,” she says.

All my rage, all the thoughts that had been troubling me, my whole world, was gone. ... Laughter welled up from the depths and just poured out. ... It was as if something else had woken up. *It* opened its eyes. *It* was looking through Katie’s eyes. And *it* was so delighted! *It* was intoxicated with joy. ...

When Katie returned home, her family and friends felt that she was a different person. Her daughter, Roxann, ... says,

We knew that the constant storm was over. She had always yelled at me and my brothers and criticized us. I used to be scared to be in the same room with her. Now she seemed completely peaceful. She would sit still for hours on the window seat or out in the desert. She was joyful and innocent, like a child, and she seemed to be filled with love. People in trouble started knocking on our door, asking her for help. She’d sit with them and ask them questions. ...

Shortly after Katie got back from the halfway house, her home began to fill with people who had heard about her and had come to learn. She was able to communicate her inner inquiry in the form of specific questions that anyone who wanted freedom could apply on his own. ... Soon she began to be invited to meet ... in people’s living rooms. Her hosts often asked her if she was “enlightened.” She would answer, “I’m just someone who knows the difference between what hurts and what doesn’t.” ...

People who have been practicing inquiry for a while ... describe how ... their internal argument with reality has disappeared, and they find that what remains is love — love for themselves, for other people, and for whatever life brings. ... Loving *what is* becomes as easy and natural as breathing. ...

The only time we suffer is when we believe a thought that argues with *what is*. When the mind is perfectly clear, *what is* is what we want. If you want reality to be different than it is, you might as well try to teach a cat to bark. ... “People should be kinder.” “Children should be well-behaved.” “My neighbors should take better care of their lawn.” “The line ... should move faster.” “My husband (or wife) should agree with me.” “I should be thinner (or prettier or more successful).” These thoughts are ways of wanting reality to be different than it is. ... All the stress we feel is caused by arguing with *what is*.

After I woke up to reality in 1986, people often referred to me as the woman who made friends with the wind. Barstow is a desert town where the wind blows a lot of the time, and everyone hated it. ... I made friends with the wind — with reality — ... [because] I realized that it’s insane to oppose it. When I argue with reality, I lose — but only 100 percent of the time. How do I know that the wind should blow? It’s blowing!...

The Work reveals that what you think shouldn’t have happened *should* have happened ... because it did, and no thinking in the world can change it. This doesn’t mean that you condone it or approve of it. It just means that you can see things without resistance and without the confusion of your inner struggle. No one wants their children to get sick, no one wants to be in a car accident; but when these things happen, how can it be helpful to mentally argue with them? We know better than to do that, yet we do it, because we don’t know how to stop.

I am a lover of *what is*, not because I’m a spiritual person, but because it hurts when I argue with reality. ... When we stop opposing reality, action becomes simple, fluid, kind, and fearless.

I can find only three kinds of business in the universe: mine, yours, and God’s [reality]. ... Much of our stress comes from mentally living out of our own business. When I think, “You need to get a job, I want you to be happy, you should be on time, you need to take better care of yourself.” I am in your business. When I’m worried about earthquakes, floods, war, or when I will die, I am in God’s business. ...

To think that I know what’s best for anyone else is to be out of my business. Even in the name of love, it is pure arrogance, and the result is tension, anxiety, and fear. ... The next time you’re feeling stress or discomfort, ask yourself whose business you’re in mentally, and you may burst out laughing! ...

When a thought appears such as “Do the dishes” and you don’t do them, notice how an internal war breaks out. It sounds like this: “I’ll do them later. I should have done them by now. My roommate should have done them. It’s not my turn. It’s not fair. People will think less of me if I don’t do them now.” The stress and weariness you feel are really mental combat fatigue.

What I call “doing the dishes” is the practice of loving the task in front of you. Your inner voice guides you all day long to do simple things such as brush your teeth, drive to work, call your friend, or do the dishes. ... [see also www.thework.com]

In football, every play begins where the ball *is*, not where it should or could have been. Blaming and complaining do not move the ball forward. Loving *what is* does not mean that I stop trying to get to the goal line; it helps me focus on the next play. It helps me play the *Change-Humility Game* effectively because my mind and heart do not waste time finding fault with *what is*.

How we fall in, fall out of, and stay in love. I read a chapter in a book that described common patterns in the way people fall in, fall out of, and stay in love.¹⁸ That which follows is loosely based on some ideas in that chapter, some previously mentioned ideas, and my own experience.

How Love Begins

| | |
|----------------------------|-------------------------------|
| Focus: What I like | Attraction |
| View: “Rose-colored” | Appreciation |
| Do: Please and honor other | Affection (time, touch, talk) |
| | Ask |

How do John and Mary fall in love? Love begins with attraction, appreciation, and affection. They focus on what they like about each other, express appreciation, do things to please or honor each other, and show affection by spending time together talking and touching (e.g., holding hands, kissing). They treat each other as they like to be treated (Golden Rule). They count the positives and discount the negatives (faults) of each other. This usually continues through the honeymoon and first stage of marriage.



Habituation

| | |
|-----------------------------------|-------------------|
| Focus: What is different | Less Attraction |
| View: Take each other for granted | Less Appreciation |
| Do: Normal | Less Affection |

After several months of marriage, John and Mary become used to each other. They enjoy being with each other and feel comfortable in their relationship. Things they used to appreciate are now taken for granted because they are now normal and expected. They show less appreciation and affection.

Expectations (Rules)

| | |
|---|----------------|
| Focus: What I dislike (find fault) | Disappointment |
| View: <i>Blame</i> and <i>Pride Games</i> | Depreciation |
| Do: Displease and dishonor other | Disaffection |
| | Demand |

The road to divorce is paved with great *expectations*. When John or Mary fails to meet expectations, the other plays the *Blame Game* (find fault, who is responsible? punish). The focus turns to “what I dislike” and finding fault with spouse and marriage. It is easy to find fault when looking for it. With a magnifying glass, you can see blemishes or faults in beautiful diamonds. It is also common to “raise the bar” making it even harder for the spouse to meet expectations. They count negatives (faults) and discount positives. Disappointment, depreciation, and disaffection are ways of “punishing” a spouse who fails to meet expectations.

- Love is blind ... but marriage is a real eye opener!

I am unhappy because my spouse does not do what I expect. If my spouse would change, I would be happy. The *Blame Game* seems like the right way to change my spouse.

There is a way that *seemeth right* unto a man but the end thereof are the ways of *death*. (Proverbs 16:25; 14:12)

What seems right will kill you! Throwing water on a chemical fire may seem right but the explosion it causes can kill you. Trying hard to get out of quicksand seems right, but your efforts cause you to sink faster. When lost in the wilderness, it may seem right to save your water until you die of dehydration.

The *Blame Game* seems like the right way to change other people. Therefore, we continue using these methods even though they make things worse and lead to the death of the relationship.

A young man asked his girlfriend to call every night when she got off work late. When she forgot to call him one night, the *Blame Game* began. The next morning he “chewed her out” for not calling. Within a few weeks they were no longer dating. What seemed right led to the death of the relationship.

“A man dragged his wife into a stake president’s office, thrust her in a chair, and said, ‘President, tell my wife to obey my priesthood. Then all our problems at home will be solved.’ The president opened ... [to D&C 121:36-37], looked into the man’s eyes, and said quietly, ‘According to what I read here, you have no priesthood.’”¹⁹ What seemed right to this man was leading to the death of the marriage.

Ways That Seem Right But Usually Don’t Work

1. Do my will! (You should ...)
2. Do my will or else! (You must ...)
3. Do my will because I am smarter, wiser, better, or more righteous than you!
4. Do my will cheerfully, willingly, and without being asked!
5. Your will be done, not mine. (Lose-Win)

It is natural to do unto others as they do unto you. When attacked, we tend to defend ourselves and fight back. It is not long before both John and Mary are finding fault with each other and feeling justified in “punishing” each other with “verbal grenades”. The Golden Rule now means that he who owns the gold (what the other wants) makes the rules. Neither John nor Mary likes being treated as they are treating the other. Neither feels happy but it is the other’s fault. Each knows the top 10 ways to make the other mad, and feels justified in doing these things to punish the other. Even if one “submits” and acts as a “slave”, the “master” feels resented and feared instead of loved. They expect that what they are doing will lead to peace, love, and happiness. They seem surprised when their war escalates.



How Love Ends

| | |
|----------------------------------|-----------------|
| Worthless | Last Straw |
| Hopeless (Impossible to change.) | Rewrite history |
| Helpless (I can’t change it.) | “Divorce” |

Eventually, one gives up on the marriage and may feel worthless, hopeless, and helpless. The history of the relationship is reinterpreted or rewritten to remove any good memories and magnify the bad ones. “Emotional divorce” occurs even if the marriage continues.

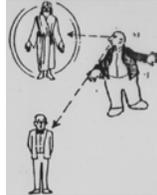
- Love is grand ... but divorce is 100 grand.

The Heart: Humble or Proud?

Humble: During the “love” part of the relationship, John and Mary look up to God and esteem each other as self. Personal and couple prayer helps them to know and do God’s will. They treat each other as they want to be treated. They obey the two great commandments: they love God and love each other. Their hearts are humble toward God and spouse (neighbor). Having charity for others, they are patient, kind, not envious, not boastful, not proud, not rude, not self-seeking, not easily angered, and do not keep record (or score) of wrongs. (NIV/NEB 1 Cor. 13:4-7)



Proud: When the *Blame Game* starts, the relationship changes as one is puffed up in the pride of his or her heart. “The devil flatters us that we are very righteous, when we are feeding on the faults of others.” (TPJS, p. 41) One spouse looks down on the other who is not meeting expectations and feels justified in using non-verbal, verbal, or physical punishment to change the other. The proud or “natural man is an enemy to God” because he does his own will. Prayer is no longer seeking help to know and do the will of God because it is obvious who needs to change. Prayer may become less common or may be a way of telling God to change the spouse. Instead of having charity for others, the proud person is impatient, unkind, envious, boastful, proud, rude, self-seeking, easily angered, and keeps record (or score) of wrongs. The *Blame Game* methods reflect the attitude and actions of the proud heart. These methods seem right but kill relationships.



Yellow Grass: Cause and Treatment?

When I water and fertilize my lawn, the grass is green. If I stop watering and fertilizing, the grass turns yellow and may appear to be dead. However, if I start watering and fertilizing again, the grass *gradually* becomes green again.

Relationships are like grass. Attraction, appreciation, and affection are the “water and fertilizer” that cause love to grow. In the habituation stage, these are less common. Once the *Blame Game* starts, these usually stop altogether and are replaced with the weeds of disappointment, depreciation, and disaffection.

A man says, “I don’t love my wife anymore!” In TV English, “love” refers to feelings and thus the man means he no longer has loving feelings (his grass is yellow). However, in the scriptures, “love” is a verb that refers to actions and thus the man means he has stopped watering and fertilizing the relationship.

Remembering how we watered and fertilized the relationship when it was green and growing, gives us ideas of what we can do again to improve our marriage. My wife and I like to ask couples how they met and about their courtship. We enjoy their smiles and laughter as they share those fun memories of being in love and of what they appreciated about each other.

| Remember | |
|-----------------------------|-------------------------------|
| Focus: What we liked | Attraction |
| View: How we saw each other | Appreciation |
| Do: What we did | Affection (time, touch, talk) |

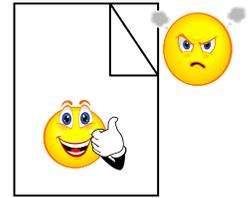
The next step is for one (or both) to change Focus, Viewing, and Doing. The **Focus** changes from what I don’t like to what I *do like*. The **Viewing** changes from the *Pride-Blame Game* to the *Humility-Change Game*. The **Doing** changes from displeasing and dishonoring to pleasing and honoring the spouse. The relationship is nourished with honor, appreciation, and affection.

Expectations and needs become **preferences**. I am not the God of my world. I appreciate *what is* instead of resenting *what is not*. I “lower the bar” and celebrate progress instead of expecting perfection. I stop taking my spouse for granted. I follow the Golden Rule by doing things to please and honor my spouse without waiting to be pleased first.

| Preferences | |
|-----------------------------------|--------------|
| Focus: What I like and prefer | Attraction |
| View: <i>Humility-Change Game</i> | Appreciation |
| Do: Please and honor spouse | Affection |

FOCUS: I make our bed and leave a corner turned down to remind us of the daily choice we each face.

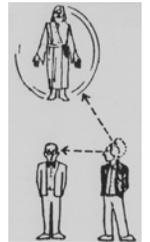
1. We can focus on what *we like*, and be happy and grateful, OR
2. We can focus on what *we do not like*, and be upset and ungrateful.



Whatever we focus on will increase! People tend to do things that are appreciated and to stop doing things that are ignored or are never considered good enough. It is fun to please our friends and to annoy our enemies.

VIEWING: In the *Change Game*, I focus on what I do want, instead of what I don’t want. My goals are in my control (I am response-able). I strive to achieve my goals and learn from feedback. However, I can play the *Change Game* with a proud or humble heart. If I play the **Pride-Change Game**, I still believe my spouse should do my will. She will sense my prideful attitude of superiority. My attempts to change her will feel like put downs, control or manipulation.

In the *Humility Game*, I look up to God and esteem others as myself. When others believe, desire, say, or do things differently than I would prefer, I remember that I voted for agency! My responsibility is (a) to love others not to change them; and (b) to invite and entice others to do good, not to command and compel (Moro 7:11–19). My responsibility as a priesthood holder is to **help**



others make, understand, and keep covenants. At baptism, each person in my family made a covenant to obey God (not me). In the sacrament, each person covenants to “keep [God’s] commandments which **he hath given them**, that they may always have his Spirit to be with them”²⁰ God gives general commandments through his prophets and his scriptures. But, God gives specific personal commandments to individuals through His Spirit (Acts 1:2). When one “yields to the enticings of the Holy Spirit”, he becomes “humble, patient, full of love.” (Mos. 3:19)

DOING: As I learned more about the *Humility Game*, my viewing changed and this caused me to change what I was doing. Instead of demanding that my family do my will, I began treating them as investigators in the mission field. I encouraged and celebrated progress instead of demanding perfection. I encouraged them to receive the Holy Ghost by seeking and following promptings. I did more teaching and less preaching.

The fruits of living the “inner gospel” (seeking and following my daily inner promptings) are more delicious than the fruits of living the “outer gospel” (trying to be perfect at keeping ALL outer or general commandments and counsel). I have noticed less contention when I focus on following my own promptings and encourage my wife and children to hear and obey their own promptings. I have learned that the Spirit prompts each person to do what is most important, not **what I think** is most important.

These promptings are often baby steps, not the BIG steps I would like. I have also noticed that I am prompted to help my wife and family with their goals, and to rejoice with them. What is important to them becomes important to me. I serve them instead of expecting them to serve me. When they fall, I help them up. When they make mistakes, I help them learn and recover instead making fun of them or persecuting them.

I am often prompted to live the Scout *Oath* and *Law (SOL)* in specific ways. It is easy to get a good *SOL score* when my spouse has one too. But the real test is: will I get a good *SOL score* even if my spouse does not? Will I be helpful to the unhelpful, friendly to the unfriendly, courteous to the discourteous, kind to the unkind, cheerful around the uncheerful, and reverent with the irreverent. Will I be trustworthy when others break commitments? Will I be loyal by telling others what I like about people (family, teammates) who talk about my faults? Will I continue to get a good *SOL score* even if my spouse does not change?

Covey likens relationships to an Emotional Bank Account.²¹ Deposits are made by living the Golden Rule as well as the Scout Oath and Law. Withdrawals occur when I try to make others do my will, I break the Golden Rule, I break the Scout Oath and Law, or I play the *Pride-Blame Game* or *Pride-Change Game*. When I read *The Five Love Languages*, I realized that I can make deposits only when I say “I love you” in my wife’s language(s) rather than my own. However, if I have a *proud heart*, even using her love language is a withdrawal.

During courtship, we make more deposits than withdrawals. When I play the *Pride-Blame Game*, I make more withdrawals than deposits. To improve my relationship, I must make deposits and avoid withdrawals. (One withdrawal equals 5-10 deposits.) This may take a long time if I am very overdrawn or in an emotional debtor’s prison.

One woman who was considering divorce went to a marriage counselor. The counselor could see that both were playing the *Blame Game* and engaging in verbal warfare. He asked, “If you filed for divorce now, would your husband be glad or sad?” She admitted that he would be glad. The counselor suggested that she make some changes during the next six months so that when she got a divorce he would be sad and realize what he was losing. She stopped playing the *Blame Game*. Instead of criticizing him for getting home late, she had food ready for him and asked how his day had gone. Instead of nagging him to do things, she did or had others do things that he didn’t do. She thanked him for things she appreciated. She began doing things to please him. She was doing these things so that he would be sad when she filed for divorce. However, she noticed that he started coming home earlier, and began doing things to please her. Her Emotional Bank Account was now positive. After six months, they were back in love. As in an Aesop’s fable, when she had acted like the north wind and tried to blow the coat (his faults) off her man, he held his coat tightly. When she acted like the sun and warmed him with love and gentleness, he took it off gladly.

The following stories illustrate what happens when the husband or wife stop playing the *Pride-Blame Game* and begin to play the *Humility-Change Game*.

A Story For Valentine’s Day ²²

Larry and Jo Ann were an ordinary couple ... in an ordinary house on an ordinary street. Like any other couple, they struggled to make ends meet and to do the right things for their children.

They were ordinary in yet another way — they had their squabbles. Much of their conversation concerned what was wrong in their marriage and who was to blame.

Until one day when the most extraordinary event took place.

“You know, Jo Ann, I’ve got a magic chest of drawers. Every time I open them, they’re full of socks and underwear,” Larry said. “I want to thank you for filling them all these years.”

Jo Ann stared at her husband over the top of her glasses. “What do you want, Larry?”

“Nothing. I just ... appreciate those magic drawers.”

This wasn’t the first time Larry had done something odd, so Jo Ann pushed the incident out of her mind until a few days later.

“Jo Ann, thank you for recording so many correct check numbers in the ledger this month. You put down the right numbers 15 out of 16 times. That’s a record.”

Disbelieving what she had heard, Jo Ann looked up from her mending. “Larry, you’re always complaining about my recording the wrong check numbers. Why stop now?”

“No reason. I just wanted you to know I appreciate the effort you’re making.”

Jo Ann shook her head and went back to her mending. “What’s got into him?” she mumbled to herself.

Nevertheless, the next day when Jo Ann wrote a check at the grocery store, she glanced at her checkbook to confirm that she had put down the right check number. “Why do I suddenly care about those dumb check numbers?” she asked herself.

She tried to disregard the incident, but Larry’s strange behavior intensified.

“Jo Ann, that was a great dinner,” he said one evening. “I appreciate all your effort. Why, in the past 15 years I’ll bet you’ve fixed over 14,000 meals for me and the kids.”

Then “Gee, Jo Ann, the house looks spiffy. You’ve really worked hard to get it looking so good.” And even “Thanks, Jo Ann, for just being you. I really enjoy your company.”

Jo Ann was growing worried. “Where’s the sarcasm, the criticism?” she wondered.

Her fears that something peculiar was happening to her husband were confirmed by 16-year-old Shelly, who complained, “Dad’s gone bonkers, Mom. He just told me I looked nice. With all this makeup and these sloppy clothes, he still said it. That’s not Dad, Mom. What’s wrong with him?”

Whatever was wrong, Larry didn’t get over it. Day in and day out he continued focusing on the positive.

Over the weeks, Jo Ann grew more accustomed to her mate’s unusual behavior and occasionally even gave him a grudging “Thank you.” She prided herself on taking it all in stride, until one day something so peculiar happened, she became completely discombobulated:

“I want you to take a break,” Larry said. “I am going to do the dishes. So please take your hands off that frying pan and leave the kitchen.”

(Long pause.) “Thank you, Larry. Thank you very much!”

Jo Ann’s step was now a little lighter, her self-confidence higher and once in a while she hummed. She didn’t seem to have as many blue moods anymore. “I rather like Larry’s new behavior,” she thought.

That would be the end of the story except one day another most extraordinary event took place. This time ... Jo Ann spoke.

“Larry,” she said, “I want to thank you for going to work and providing for us all these years. I don’t think I’ve ever told you how much I appreciate it.”

Larry has never revealed the reason for his drastic change of behavior no matter how hard Jo Ann has pushed for an answer, and so it will likely remain one of life’s mysteries. But it’s one I’m thankful to live with. You see, I am Jo Ann.

The Formula That Saved Our Marriage ²³

“Are we going to make this marriage work, or not?” he asked. Seven months married, six months pregnant, I sat on the bed, tears streaming down my cheeks and spotting my nightgown. I couldn’t give my husband an answer!

Jim, ... a lieutenant junior grade aboard a U.S. destroyer, sailed out of San Diego harbor every other week. He loved his duty, his friends aboard ship, and coming home to his sweetheart. But I was miserable! Alone every other week and living in a strange city with no friends, no family, ... I sank often into a state of despondency. Morning sickness, nausea, and a growing waistline did not improve my attitude. I felt trapped!

Now we sat facing each other across the bed, our relationship teetering seriously. What were we going to do? The word *divorce* arose. Is that what we wanted? It carried a sound of finality, of permanency, and made us involuntarily shudder. But how could we change?

We sat in silence, pondering. Then Jim looked up. “Judith,” he said, “I think our problem is one of selfishness. Are you willing to make an honest effort to try an experiment? For the next thirty days, I’ll think only of you and your needs, and you think only of me and my needs. If at the end of that time our marriage has not improved, then we’ll talk about ... about another solution.”

I agreed. I wanted—hungered for—happiness.

“But we must guard against one thing,” Jim warned. “We must not predetermine each other’s actions judging them against what we would like. Our wants may be out of proportion to what we receive, and disappointment may occur. This is to be a total concentration on what we can do for each other.”

The next morning I slipped out of bed early, fighting nausea and bleary eyes. Jim loved large hot breakfasts; I preferred sleeping later, with a light morning snack. Nevertheless, muffins, bacon and eggs, and fruit arrived on the table. The aroma was my breakfast bell. Jim came in with a grin of eagerness that would have melted any self-serving heart. So much for sleeping in!...With this encouragement, my breakfasts continued to improve—and so did my willingness.

The second big change came during those week-long assignments out to sea. I took walks every day, started conversations with the local grocer and his wife, immersed myself in uplifting books and music, and slammed the door on every “poor me” thought. Fridays required long preparation. I knew his optimism envisioned me running out the door and into his arms—so I ran! And then I led him back into the house to discover the living room transformed by candlelight, soft music, a lace-covered card table set for dinner, and a little bit of heaven wafting from the kitchen. Romance blossomed again!...

Of course I didn’t do all the changing in our marriage. Jim, too, kept his part of the commitment—and he did it in ways he knew would be most meaningful to me. His largest contribution was personalized attention. Five-minute rubdowns to my aching limbs and back expanded to an hour, soothing nerves as well as body. He provided more opportunities for talk and relaxation—taking me away from our four walls on weekends into the sunshine, to the beach, or to the park for archery or picnics. And he listened more attentively to what I was feeling and going through. He perceived how easily my feelings of confidence could fail, and so he reminded me of my positive traits during those periods to bolster my ego. ... In a matter of two weeks, I began to feel cherished, appreciated, and loved.

Our “extreme” commitment meant keeping each other’s needs always in the background of our thoughts; it meant asking

ourselves each day “What can I do for him/her? How can I show I care?” It meant ... literally eliminating “I demand!” and “What about me?” and “Why doesn’t he/she ... ?” ...

About a year later, an elderly friend added his gift of wisdom to our formula: “Think of marriage as if it were an empty jar, waiting to be filled,” he said. “Each act of kindness places a spoonful of sugar into it; every selfish act takes one out. At the end of each year, will your jar be empty or overflowing? Your marriage, bitter or sweet?” ...

The next six years sped by quickly, and our marriage continued to improve with the foundation and application of gospel principles. Little by little we dropped off the excessive, unneeded baggage that bad habits provide. ...

Treat Like An Investigator

An older woman was very unhappy that she could not go on a mission with her husband because he was inactive and didn’t believe in the Church. A church leader suggested that she was already on a full-time mission and that her husband was her investigator. For the first time she saw the entire situation differently. Although she regretted how she had treated him, she enthusiastically went to work. ²⁴

Changing Me Changed Our Marriage ²⁵

... For the first seven years Brent and I were married, I nagged. Not a lot, mind you, but my husband certainly knew that he smoked too much, went out with the boys too often, didn’t spend enough time with me and the children, didn’t handle money very well, drank too much, and didn’t do enough chores around the house. ... I sat down ... and analyzed what I was doing.

The first thing I saw was that seven years of nagging had produced no results; Brent knew by now what I didn’t like, so I might as well stop repeating myself. Second, if I couldn’t change him, I would have to change *me* and find ways to live cheerfully with what he was. I needed to work on my perfection, not his. ...

I decided to begin by remaining cheerful when Brent stayed out late. Prayer was the key to this change. The first time Brent came home late to find me in a good mood, his reaction was, “What’s going on here?”

I told him I was wasting too much energy worrying about him and so I was asking our Heavenly Father to take care of him because he had more influence on circumstances than I had. I also said that Brent had enough sense to keep himself out of trouble. He laughed, and within two months was phoning me if he planned on being late. He was also coming home consistently earlier since he had a pleasant wife to come home to. It was hard. I had to discipline myself; when I couldn’t contain myself after he arrived home from drinking late, I learned to leave the house. But the results were worth it: our quarrels over Brent’s drinking were drastically reduced. ...

I quit nagging Brent to take us places. Instead, I planned outings and family home evenings for us, then invited him to come with us. Sometimes he did; sometimes he didn’t. We were glad to have him with us, but went ahead without him if he was busy. I also invited myself along if he was going somewhere we would enjoy. If he said no, I didn’t let it bother me.

Even more important, I began finding ways to communicate my love. I began thanking him for every chore done and every compliment, gift, good turn, considerate action, and show of affection he gave me. I also started complimenting him on the way he dressed, on his sense of humor—on every good point I noticed. Needless to say, I began seeing more and more good

things about him. The more I saw, the more my respect grew, and the more I loved him.

Slowly I learned to really think of him as the head of the house. I learned to go to him and ask for his help when I had a problem instead of accusing and blaming whenever I made a mistake. Doors of communication that had been shut for years began opening. ...

And I worked on me. Brent disliked to come home to unwashed dishes, so I resolved to have the dishes done no matter what else was left. I also resolved to get more sleep so I'd be more pleasant to come home to. That would take more efficiency than I had. I studied, planned my schedule, and then replanned it. My children helped more willingly after I told them I needed their help in making our home a happy place. I lost some weight, dressed more neatly, and let my hair grow a little longer because Brent likes it better that way. I especially worked on forgetting what I wanted Brent to do for me and concentrated on what I could do to make him feel more loved.

It is now four years later and I am still working on all of these areas, but the blessings can't be counted. Months ago Brent paid me the supreme compliment of saying he would never have had the confidence to recently start his own business without my support. Daily I feel loved and cherished.

A smile over the heads of our children, holding my hand as we walk down the street, his teasing to make me laugh, telephone calls to let me know he misses me, small gifts that say "I love you," a lunch date without the children—all these things show me he loves me. And when he tells me he wants us to be married forever, I am completely happy.

He has changed greatly. He has quit smoking, cut his drinking down, enjoys spending time with us, and takes one child ... on a special outing every few weeks. He is a kind, loving husband and father, interested in what we do, think and feel. ...

Divorce:

"There are legitimate reasons or grounds for divorce. An estimated 30 percent of the divorces in the U.S. involve marital relationships with a high degree of conflict. ... Sometimes violence, physical and mental abuse and/or threat of life to spouse and children are also present in these highly conflicted relationships. As such, divorce in these situations is most often in the best interest of those involved. ... [What about] the other 70 percent: Should they divorce or stay married?" (Brent Barlow, *Marriage Crossroads*. Go to www.utahmarriage.org, and click on "Marriage Crossroads" to see entire paper.)

"The decision to divorce or remain together to work things out is one of the most important decisions you will ever make. It is crucial for those considering divorce to anticipate what lies ahead in order to make informed decisions. Too often the fallout from divorce is far more devastating than many people realize when contemplating the move."²⁶

The *Pride-Blame Game* and *Pride-Change Game* result in many unnecessary divorces. However, many marriages have been saved when people start making more deposits than withdrawals or start playing the *Humility-Change Game* as shown in the above stories.

Divorce Busting, by Michele Weiner-Davis, has fun *Change Game* ideas and stories of how couples changed instead of getting divorced. (see www.divorcebusting.com.) Knowing that my wife wanted to change me, I read and then gave her the book, *Getting Through to the Man You Love: The No-Nonsense, No-Nagging Guide for Women*, also by Michele Weiner-Davis.

The author states, "The only thing more universal than a woman's desire to change her man is a man's resistance to it."²⁷ I liked the *Change Game* ideas and stories. These methods have a good chance of working on me.

Sometimes divorce is appropriate. Before my wife and I married, we got the approval and signature of our bishop and stake president. I have felt that one should get the approval of the same two witnesses before getting a divorce. They have responsibility and concern for the husband, the wife, and their children. They are also able to hear both sides and to receive revelation. Although marriages have been saved, I have known several people who followed this pattern, got a divorce, and married someone else who tries to live the gospel.

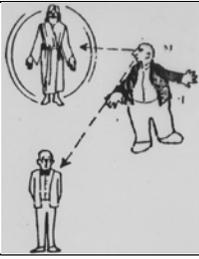
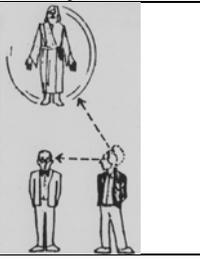
After getting a divorce, a woman was so angry with her ex-husband that she wanted an immediate temple cancellation. Her stake president received a letter from Elder Burton asking him to explain to the woman that (a) a temple cancellation would also cancel the individual blessings that she was promised, and (b) the Church did not want to do this until she was ready to remarry in the temple. However, the stake president was also asked to tell her not to worry because in the resurrection, if a husband calls his wife forth, she does not have to come even if their temple marriage has not been cancelled. Likewise, if a husband does not want to call his wife forth, she can't make him call her. When the stake president read this, he went home and asked his own wife if she would come forth when he called her. I did the same after the president shared this letter with me. I realized that the day of resurrection will be a new marriage proposal without any earthly pressures to make my wife say yes if she would prefer not to. I began to see earthly marriage as a second courtship. If I wanted her to say "yes" in the resurrection, I needed to treat her as well or better than I treated her during our courtship before we got married.

Conclusion: I believe a key to happiness in marriage is to play the *Humility Game* (obey or "yield to the enticings of the Holy Spirit" and esteem my spouse as myself) and to keep commandments and covenants related to the *Pride-Blame Game*: (a) love one another as Christ has loved us (John 13:34), (b) "love your enemies, do good to those who hate you, bless [speak well of] those who curse [speak evil of] you, and pray for those who mistreat you. ... Do to others as you would have them do to you." (NIV Luke 6:27–28, 31), and (b) "cease to find fault with"²⁸ or speak evil of those who have been anointed to become kings or queens.

The *Humility-Change Game* brings more happiness and better relationships than the more natural *Pride-Blame Game* or *Pride-Change Game*. Elona and I still have some ups and downs. However, the downs occur less often and end sooner than they did earlier in our marriage. Likewise, the ups are more frequent and last longer. We are both grateful for the things we have learned and are learning from good books and experience. We enjoy sharing them. We invite you to apply those ideas that you feel are right for you now and to read some books as you feel prompted.

- The Golden Rule is of no use to you whatever unless you realize it is your move. (Frank Crane)

APPENDIX: Ideas, Quotes, and Stories

| | |
|---|--|
| Pride Game | Humility Game |
|  |  |
| Blame Game | Change Game |
| <ol style="list-style-type: none"> 1. Find Fault 2. Who is responsible? 3. Punish! 4. Repeat even if it didn't work | <ol style="list-style-type: none"> 1. What do I want? 2. Who is response-able? 3. Plan and do X! 4. Did it work? If not, do Y. |

- It's always darkest ... just before it goes totally black.
- The light at the end of the tunnel ... is a train coming the other way.
- We never see the target a man aims at in life; we only see what he hits.
- You can't talk yourself out of a problem you behaved yourself into. (Covey)
- When we violate the laws of love, we encourage others to violate the laws of life (the 'shoulds'). (Covey)
- Nothing you do is a deposit in an Emotional Bank Account unless the other person perceives it as such.

Dear Lord, I pray for:
 Wisdom, to understand a man;
 Love, to forgive him; and
 Patience, to deal with his moods.
 Because, Lord, if I pray for strength, I'll just beat him to death.

- I always do the right thing ... after exhausting all possible alternatives.
- Samson killed 1000 Philistines with the jawbone of an ass. Everyday 10,000,000 relationships are destroyed with the same weapon.
- Free Agency ... and how to enforce it!
- The key to raising faithful children is to treat them always as investigators. (President N. Eldon Tanner)²⁹
- To improve human relations, treat people like humans, not relations.
- Unhappiness comes from my attempts to control people or events over which I have no control.
- For peace of mind, resign as general manager of the universe.
- I voted for agency!
- God grant me the serenity to accept the things I cannot change, Courage to change the things I can, And wisdom to know the difference. (The AA Serenity Prayer)
- We each make the best choice **available** to us at the moment. (Our View, Knowledge, and Habits limit what's available.)
- "every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God." (Moroni 7:13)
- You will be born to, marry, or give birth to your greatest challenges ... and teachers.
- Some days you're the pigeon; others, the statue.
- Love may be blind, but marriage is a real eye-opener.
- Love is grand ... but divorce is 100 grand.

- When someone breaks a bad habit, some people pick up the pieces and publicly display them.
- I am not suffering from insanity! ... I am enjoying every minute of it!
- Life is too important to be taken seriously.
- A man convinced against his will ... is of the same opinion still.
- "No one has the right to say, 'You must or I will hurt you,' to any creature, animal or human."³⁰
- "If your happiness depends on what somebody else does ... you do have a problem." Richard Bach
- Insanity is doing the same thing over and over again, and expecting different results.
- If what you are doing is not working, do something else — anything else!
- Blessed are they who can laugh at themselves ... for they shall never cease to be amused.
- Blessed are the flexible ... for they shall not be bent out of shape.
- You will be blessed with a spouse, child, scout or parent who will help you learn to love as Christ loved.
- "Satan does not need to overpower us ... to win the war. He only needs to get us to adopt his way of fighting it."³¹
- "by small and simple things are great things brought to pass"³²
- The humble person does not think less of himself, he thinks of himself less.
- Humility is knowing there is a God ... and you are not Him.
- We are disturbed not by what happens to us but by our thoughts about what happens to us.³³

Charity: Pure love of Christ

The table below shows several possible meanings of the word "of" and how those meanings apply to the definition of charity as "the pure love of Christ."

| Phrase | Means | Therefore |
|-----------------------|---------------|------------------|
| House of God | God's house | Christ's love |
| Gift of God | Gift from God | Love from Christ |
| Love of sweets | Love sweets | Love Christ |

The table below shows two translations of Paul's description of charity. A third translation is given for the last part.

| KJV 1 Cor. 13:4-7 | NIV 1 Cor. 13:4-7 |
|--|--|
| Charity suffereth long, <i>and</i> is kind; | Love is patient, love is kind. |
| charity envieth not; charity vaunteth not itself, is not puffed up, | It does not envy, it does not boast, it is not proud. |
| Doth not behave itself unseemly, seeketh not her own, is not easily provoked, <i>thinketh no evil;</i> | It is not rude, it is not self-seeking, it is not easily angered, <i>it keeps no record of wrongs.</i> |

NEB: not quick to take offence. *Love keeps no score of wrongs.*

Pride and keeping "record" or "score" of another's wrongs are common strategies in the *Blame Game*.

"For the natural man is an enemy to God, ... and will be, forever ..., unless he *yields to the enticings of the Holy Spirit*, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, *submissive, meek, humble, patient, full of love [charity]*, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." (Mosiah 3:19)

Commandments Related To The Blame Game

Below are some “thou shalt *not*” or negative commandments related to each part of the Blame Game.

| Blame Game | Negative Commandments |
|------------------------|-------------------------|
| 1. Find Fault! | 1. Cease to find fault! |
| 2. Who is responsible? | 2. Judge not! |
| 3. Punish! | 3. Vengeance is mine! |

Below are some “thou shalt” or positive commandments related to each part of the Blame Game.

| Blame Game | Positive Commandments |
|------------------------|---------------------------------|
| 1. Find Fault! | 1. Let words edify! |
| 2. Who is responsible? | 2. Let your light shine! |
| 3. Punish! | 3. Forgive debts or trespasses! |

No Ordinary People

“It may be possible for each of us to think too much of his own potential glory hereafter; it is hardly possible for him to think too often or too deeply about that of his neighbor. The load, or weight, or burden, of my neighbor’s glory should be laid daily on my back, a load so heavy that only humility can carry it, and the backs of the proud will be broken. It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you may talk to may one day be a creature which, if you saw it now, *you would be strongly tempted to worship [or honor]*, or else a horror and corruption such as you now meet, if at all, only in a nightmare.

“All day long we are in some degree helping each other to one or the other of these destinations. It is in light of these overwhelming possibilities, it is with awe and the circumspection proper to them, that we should conduct all our dealings with one another, all friendships, all loves, all play, all politics. *There are no ordinary people. You have never met a mere mortal.* Nations, cultures, arts, civilizations—these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit — immortal horrors or ever lasting splendors.” (C. S. Lewis, *The Weight of Glory*, p. 45)

Evil Speaking

Years ago, I felt I should study commandments and covenants as contained in the scriptures. While studying the phrases “evil speaking” and “the Lord’s anointed,” I learned that the Hebrew word *Messiah* and the Greek word *Christ* both mean the anointed one. Moses anointed Aaron a priest. Saul was anointed king. David was anointed to *become* a king and later was anointed king of Israel. One day in the temple, I wondered, “Does that mean I should not speak evil of *anyone* who has been anointed to become a king or queen?” I suddenly felt I needed to think and say kind things about people I saw every week at church, work, home, or in the mirror. It no longer seemed right to say unkind things about my self or others.

“Cursed are all those that shall lift up the heel against *mine anointed*, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which *I commanded them.*” (D&C 121:16)

Spare the Rod, Spoil the Child!

The actual verse says, “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes” (Prov. 13:24). Many people assume that *chasten* means to punish with the rod. However, *chasten* also means to correct, discipline, and train. *Rod* referred not only to a king’s scepter or a stick used to hurt people,

but also to a shepherd’s staff that was used to guide and defend the sheep.

We encouraged each scout to take a staff on hikes. We showed them how to use it to help people (e.g., make a stretcher, lift or pull people to safety). Unfortunately, some also used a staff to hurt people.

Many believe in the *Blame Game* method of punishing mistakes and “sins.” Others believe the *Change Game* is a better method of training and correcting children. For them, the rod is “a fishing rod and not a whipping rod. ... If you wait for a child to do something right and take him fishing, he’ll learn a great deal more than if you wait for him to do something wrong and whip him for it.”³⁴

Reproving Betimes With Sharpness

“*Reproving betimes* with *sharpness*, when moved upon by the Holy Ghost; and then showing forth afterwards an *increase of love* toward him whom thou hast reprov’d, lest he esteem thee to be his enemy. ...” (D&C 121:41–44)

Some people assume that “reproving betimes with *sharpness*” means to punish mistakes or “sins” in *anger* (Blame Game) and afterwards show love. Although *sharpness* means “severity, harshness in punishment”, it also means “keenness” like a *sharp* knife or picture. Thus, for those who believe the Change Game is a better method of training and correcting people, *sharpness* refers to correcting clearly so there is no question what is proscribed (what not to do) and what is prescribed (what to do). This is done with *love* followed by an *increase of love*. Although the AIMS of the Blame Game and Change Game may be similar, the methods are very different.

Some verses that use the word *sharpness* include:

“And ye have murmured because he hath been *plain* unto you. Ye say that he hath used *sharpness*; ye say that he hath been *angry* with you; but behold, his *sharpness* was the *sharpness* of the *power* of the word of God ...; and that which ye call *anger* was the truth, ... which he could not restrain, manifesting boldly concerning your iniquities.” (2 Ne. 1:26)

“Hearken, my servant John, and listen to the words of Jesus Christ. ... For behold, I speak unto you with *sharpness* and with *power*. ... And I will tell you that which no man knoweth save me and thee alone— For many times you have desired of me to know that which would be of the most worth unto you. Behold, ... the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.” (D&C 15; 16)

“I write these things being absent, lest being present I should use *sharpness*, according to the power which the Lord hath given me to *edification*, and not to destruction.” (2 Cor. 13:10)

Tevia’s “Do You Love Me” (Fiddler on the Roof)

Tevia: Golda, do you love me? ...

Golda: For 25 years, I’ve washed your clothes, cooked your meals, cleaned your house, given you children, milked your cow ... [Acts of Service]

Tevia: ... Golda, do you love me? [Words of Affirmation]

Golda: I’m your wife!

Tevia: I know! But do you love me? ...

Golda: For 25 years, I’ve lived with him, fought with him, starved with him, 25 years my bed is his, if that’s not love, what is?

Tevia: Then you love me!

Golda: I suppose I do.

Tevia: And I suppose I love you too!

Inner and Outer Gospel

For many years, I wanted to “be perfect even as [my] Father ... in heaven is perfect” (Matt. 5:48). I assumed that meant I had to make every choice correctly and be without sin. The “way that seemed right” was to avoid all sins of omission and sins of commission. I became very much like the Pharisees of old who identified 613 commandments in the Old Testament that they felt applied to all people. I soon learned that it is impossible to be without sin. I also learned that I was not happy trying to live that way.

A friend told me that after reading the *Miracle of Forgiveness* as a missionary, he felt the need to remember every sin he had ever committed so he could repent of each one by going through the “four steps.” Instead of doing missionary work, he spent much of each day trying to remember and repent. After talking with his mission president, he began to learn from the past but live in the present.

Years later I learned that the Greek word which had been translated as “perfect” in the Matthew 5:48 did not mean “without sin.” It meant “complete” or “fully developed.” It was also a temple word referring to one who had completed all temple ordinances.

I also learned the difference between the *inner* and the *outer* gospel. I had been trying to live the *outer* gospel which focuses on what other people could see my body do (e.g., church attendance, family prayer, tithing, ...). The *inner* gospel refers to whether or not my heart and mind seek to know and do the will of God. The Liahona was given to Lehi’s family to guide them through the wilderness to the Promised Land. The Liahona, which represents the Holy Ghost, illustrates the difference between the inner and outer gospel.

| | Outer Gospel | Inner Gospel |
|---------------------|---|---|
| Goal | Focus on destination (Celestial Kingdom). | Focus on path leading to the destination. |
| Commandments | Many commandments or laws. | One commandment “There is A law ... upon which ALL blessings are predicated! (D&C 130:20) |
| Righteousness | Avoid or repent of all possible sins of omission and commission. Make a long “to do” list and complete all of it. This is like trying to eat everything on a restaurant menu at each meal. | Look and follow the Liahona’s directions today. Hear and obey the spirit’s promptings. This is like eating only one thing on the menu and feeling satisfied. |
| Consequences of Sin | Punishment, pain, suffering | Lack of progress, hunger and thirst |
| Faith in God | Believe in the existence and nature of God. | Look and follow Liahona today. Hear and obey the spirit’s promptings. |

| | | |
|-------------------|---|---|
| Repentance | Search my past with a magnifying glass to find and then repent of each past sin. Pay for all of my own sins (penance). Self-punishment in the form of guilt trips. Follow <i>yesterday’s</i> promptings. | Look and follow Liahona today. Strive to repent of sinning. Change what I do in the present by learning from the past and planning for the future. Hear and obey <i>today’s</i> promptings. |
| Purpose of Prayer | To ask for and to express thanks for blessings. | To learn God’s will and to ask for help in doing it. To thank God for blessings I enjoy and for those I don’t enjoy. |
| Christ | He will punish me harshly for the slightest sin. Ignoring <i>warning signs</i> , and jumping <i>fences</i> will be punished as moral felonies. | He treats my sins and mistakes as learning opportunities. He helps me to clean up my messes and to know the next step from where I am now. Afflictions and problems are blessings in disguise. |
| How I feel | I expect happiness but find unhappiness. | I find peace and happiness now and in the future. |

Get The Poison Out!

For many years, it seemed right to punish my children when they hurt each other. Then I listened to a conference talk by H. Burke Peterson.

Some years ago a group of teenagers ... went on an all-day picnic into the desert [near] Phoenix. ... These young people were picnicking and playing, and during their frolicking, one of the girls was bitten on the ankle by a rattlesnake. ... They could immediately begin to extract the poison ..., or they could search out the snake. ... [T]he girl and her young friends pursued the snake. It ... avoided them for fifteen or twenty minutes. Finally, they found it, and rocks and stones soon avenged the infliction... Within another thirty minutes they were at the emergency room of the hospital. By then, the venom was well into its work of destruction. A couple of days later ... it was found her leg would have to be amputated below the knee. ...

What will you do when hurt by another? ... The longer the poison of resentment and unforgiveness stays in a body, the greater and longer lasting is its destructive effect. (Ensign, Nov. 1983, p. 59)

As I listened to this story, the spirit helped me realize how many times I had chased snakes instead of getting the poison out. After that, when my children came to me crying because a brother or sister had hurt them, I no longer chased the snake. Instead, I snatched up the child and hurriedly began an “emergency operation” to get the poison out. “Doctor Shelley” would check the ticklish parts of the body to see how far the poison had spread. Soon we were both laughing. It was much more fun to get the poison out than to chase snakes.

Rebellious LDS Teenage Girl³⁵

One day a woman called me. ... Their problem was a rebellious teenager and an escalating power struggle between the girl and her parents that was getting out of hand. ...

When teenagers get into trouble it is generally a case of (a) too little supervision and too few consequences for breaking family rules, or, (b) ... too many rigid rules and overly strict and intrusive enforcement leading to rebellion. ...

This family who ... appeared to be of the second type ... lived ... quite near my ... Jewish colleague. ... [I sent them to him.]

After only a couple of weeks I got a call from my friend. "Carl, I need some help. ..."

"What's the problem? They probably just need to loosen up the parental iron fist a little."

"Of course. If they don't, this kid is about to run away from home or attempt suicide. ... But, Carl, every time I suggest any movement in the direction of loosening up, they patiently explain ... that I just don't understand their religious obligations as Mormon parents to keep this kid in line. ... I don't know how to deal with this. ..."

I ... said: "... First, tell them that ... you have developed a real curiosity about the Mormon religion. ... [But] one issue ... has you mystified. You keep hearing about some 'war in heaven'. ..."

A few days later he called: "It was like magic. ... In seconds [the mom] launched into some story about a council in heaven and two plans, and she gets about three minutes into it and she stops ... and gives me a funny look and says, 'All right, Doctor, you've made your point.' From that point on they were like putty in my hands. ... Carl, what is this war in heaven?"

Positive Intentions: Kid hits sibling³⁶

If we assume others have negative intentions, we become adversaries. If we assume they always have positive intentions, we can look for them. Rather than assuming someone wants power, ask, "What would having power do for him that is positive?" Having power might help him feel safe or worthwhile. Even when we don't know what the positive intention is, assuming there always is one changes our feelings and actions. ... We no longer need to be at war with their misbehavior. Instead, we can ally ourselves with their positive purposes and assist them in finding better ways to get what they want.

I walked into the living room one day and saw Mark, 3, hitting Loren, 1. I moved quickly to keep Loren from being injured. "Mark, NO!" I said clearly and firmly, as I moved the two of them apart. "I don't want you to hit Loren."

Kneeling beside Mark, I asked *gently*, "Mark, what were you trying to do?"

"I want Loren off my blocks."

This made a lot of sense. At one, Loren was quite mobile, and thought knocking down towers was a fun activity. "That sounds like a good idea." I agreed completely with Mark's positive intention. "Let's think of how we can make sure your tower stays safe. Do you want me to help you move this tower to the table, so Loren can't get it?"

"Yes." Mark thought this was a good idea.

"Now, that will work much better! Now you can build your tower and it will be safe!"

Many children's quarrels are variations of this scenario. When children don't get what they want, they tend to push, hit, shove and yell. From the outside it may look like one child is being mean. From the child's perspective, it's the only way she can

think of to get what he wants. Our job as parents is to respect the positive intention, and offer better ways to achieve it.

Finding a Child's Positive Intention³⁷

When a child is "misbehaving"—likely to hurt himself, another person, or abuse property.

1. Interrupt, limit or stop the unwanted behavior, as quickly and calmly as possible.
2. Find the positive intention of the unwanted behavior. "What is it that you are trying to do?" "What is it that you want?" For what purpose?
3. Agree with or acknowledge the child's positive intention. "It's important to protect your toys."
4. Help the child find other ways to achieve his positive intention. "How else could you accomplish that?" With young children, mention possibilities to consider.

Forgiveness

When I was a scoutmaster, I knew that scouts could get hurt in wilderness settings. To help scouts *be prepared*, we taught them principles of safety and first aid so they could *prevent or treat* injuries. In life's wilderness, we need similar preparation. In life, "...many of us have been wounded. Some have received wounds ... from the very people they should have been able to trust for help. This is a terrible but common paradox. By the abundance of wounds around us, it would seem that a major function of this earth life is to teach us what to do about wounds." (M. Catherine Thomas, *Spiritual Lightening*, p. 117) Sometimes people get hurt by what another person says and they can never seem to let go of it. Holding grudges, like picking a scab, prevents wounds from healing.

Not all first aid for trespasses is this easy. An MTC branch president was teaching some missionaries the importance of forgiveness as first aid for the wounds of life. They had read the scripture, "he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin" (D&C 64:9). After the lesson, a missionary said: "A man came into my high school and began to randomly shoot students. My friend and I sneaked up on the man and jumped him. My friend was shot. I knocked the man down and began slugging him repeatedly in the face. I can't forgive this man who shot my friends."

I wondered how this missionary could be guilty of the greater sin for not forgiving a killer. As I pondered this, I remembered Shakespeare's play, *The Merchant of Venice*. In the play, Shylock, a Jewish money lender, hates Antonio, a confident, pleasant Christian merchant. When Antonio seeks a short-term loan, Shylock agrees to lend him the money. However, if the loan is not repaid on time, Shylock can cut off a pound of flesh from any part of Antonio's body. Antonio's friends are horrified, but Antonio laughs and says his ships will return before the required time. Antonio signs the contract. As the days pass, tempests at sea and other misfortunes cause the loss of all of Antonio's anticipated fortune and the loan comes due. In court, Shylock demands justice and requests that the pound of flesh be taken from the chest nearest Antonio's heart. Shylock refuses to show mercy. A friend of Antonio offers Shylock twice the amount of the loan. Shylock refuses to let mercy pay twice the demands of justice. Then the wise judge grants Shylock the right to cut a pound of flesh as agreed. However, if Shylock spills a drop of blood or cuts any more or less than exactly one pound of flesh, he will forfeit own life. Shylock suddenly wants mercy not justice.

Perhaps one reason an unforgiving person may be guilty of the greater sin is that he, like Shylock, rejects Christ's offer to make restitution for the trespasser. God's mercy does not rob justice because a mediator (Christ) pays the demands of justice *before* granting mercy to the trespasser. If I reject His offer, will He offer to make restitution for my trespasses? When I forgive, Christ compensates me for the wrongs I have endured. When I forgive, I turn the trespasser over to God to receive what he deserves. When I forgive, I become more like a "savior" than a "terminator" on Mount Zion. When I forgive a past debt, I am not required to trust the debtor with a new loan either now or in the future. The requirement is to forgive.

- Some days I'm the pigeon; some days I'm the statue.
- If I want others to forgive me, I must forgive.

Recently I read the following story that illustrates a benefit of forgiveness.

Some years ago, I saw an interview with a young lady in her early twenties who had been on her way to pick up her son from a daycare center. When she stopped at a red light, a man pulled up next to her and shot her in the face. They caught the man and he admitted that she had done nothing to him. He was just angry and wanted to hurt someone. The young lady was blinded. Her husband couldn't cope with a handicapped wife and divorced her. The parents of this newly handicapped, divorced, single mother wanted her to come back home where they could take care of her. However, she wanted to be independent.

The interviewer said, "You must really hate this man." When she didn't respond, the interviewer said "Come on, you need to get this out in the open. It will do you good."

She said, "This man intruded into my life absolutely uninvited, and exerted a great amount of control over me for one brief instant. If I hate him, resent him, or do anything but forgive him, he continues to exert control over me that he was never welcome to in the first place."³⁸

Forgiveness Flour

When I went to the door, at the whisper of knocking, I saw Simeon Ganter's daughter, Kathleen standing there, in her shawl and her shame, sent to ask "Forgiveness Flour" for her bread.

"Forgiveness Flour," We call it in our corner. If one has erred, one is sent to ask for flour of his neighbors. If they loan it to him, that means he can stay, but if they refuse, he had best take himself off.

I looked at Kathleen. What a jewel of a daughter, though not much like her father, more's the pity. "I'll give you flour," I said, and went to measure it.

Measuring was the rub. If I gave too much, neighbors would think I made sin easy, but if I gave too little, they would label me "Close." While I stood measuring, Joel, my husband came in from the mill, a great bag of flour on his shoulder, and seeing her there, shrinking in the doorway, he tossed the bag at her feet. "Here, take all of it." And so she had flour for many loaves, while I stood measuring. (Marguerite Stewart)

¹ Gary Smalley, *Love is a Decision*, p. 14-15, 18-25, 40

² Gary Smalley, *Love is a Decision*, p. 33-34

³ Gary Smalley, *Love is a Decision*, p. 59-61

⁴ Gen. 49:9, 21, 22

⁵ Gary Smalley, *The Blessing*, p. 77, 87. See chapter 5.

⁶ Gary Smalley, *The Blessing*, p. 176-178

⁷ Gary Chapman, *The Five Love Languages*, p. 141-145

⁸ Gary Chapman, *The Five Love Languages*, p. 148-159

⁹ Blaine and Brenton Yorgason, *A Town Called Charity*, p. 17-23

¹⁰ C. Terry Warner, *Honest, Simple, Solid, True*, BYU Devotional 1-16-96 (reworded somewhat for time and space)

¹¹ Lance Pugmire, "Exceptions to the Rules," *LA Times*, 8/20/2006

¹² David Callahan, *The Cheating Culture* (note applies to paragraph)

¹³ Elder Neal A. Maxwell, *Ensign*, Nov. 1989, p. 82

¹⁴ James Allen, *The Path of Prosperity*, p. 22

¹⁵ Viktor Frankl, *Man's Search for Meaning*, 1985, p. 86

¹⁶ Byron Katie with Stephen Mitchell, *Loving What Is*, p. ix-xiii, 1-4, 188-189

¹⁷ Epictetus, a Greek stoic philosopher (c. 55-135 AD) quoted in Byron Katie with Stephen Mitchell, *Loving What Is*, viii

¹⁸ Leslie Cameron-Bandler, et. al., *Know How*, p. 169-213

¹⁹ Stephen R. Covey and Truman G. Madsen, *Marriage & Family: Gospel Insights*, p. 54.

²⁰ Moroni 4:3

²¹ Stephen R. Covey, *The Seven Habits of Highly Effective People*, p. 188-190

²² Jo Ann Larsen, *Deseret News*, reprinted in *Chicken Soup for the Soul*, p. 43-45

²³ Judith Long, "The Formula That Saved Our Marriage," *Ensign*, Mar. 1983, 14

²⁴ Stephen R. Covey, *The Divine Center*, p. 92.

²⁵ Name withheld by request, *Ensign*, Jan. 1981, 8

²⁶ Michele Weiner-Davis, *Divorce Busting*, p. 25

²⁷ Michele Weiner-Davis, *Getting Through to the Man You Love: The No-Nonsense, No-Nagging Guide for Women*, inside front cover.

²⁸ DC 88:124

²⁹ Stephen R. Covey, *The Divine Center*, p. 93.

³⁰ Monty Roberts, *Horse Sense for People*, p. xxviii

³¹ C. Terry Warner, *Honest, Simple, Solid, True*, BYU Devotional 1-16-96

³² Alma 37:6

³³ Epictetus, a Greek stoic philosopher (c. 55-135 AD) quoted in Byron Katie with Stephen Mitchell, *Loving What Is*, viii

³⁴ Marty Roberts, *Horse Sense for People*, p. 156

³⁵ Carlfred B. Broderick, "Surviving Eternal Marriage," in *Eternal Companions*, edited by Douglas E. Brinley and Daniel K. Judd, p. 11.

³⁶ Steve Andreas, *Heart of the Mind*, p. 91-2

³⁷ Steve Andreas, *Heart of the Mind*, p. 91-2

³⁸ Don Fossum, "Dear Reader," *BYU Bookstore News*, Winter 2004