

A photograph of a family walking away from the camera through a golden field. In the foreground, a man in a plaid shirt and a woman in a white sweater are walking. In the background, a young girl is running towards a large wooden barn. The scene is bathed in warm, golden light, suggesting late afternoon or early morning.

PREPARING AND PROTECTING YOUTH (AND MARRIAGES) FROM PORNOGRAPHY

By Daniel A. Burgess, LMFT

DANIEL WHO?

Don't Miss This YSA/MSA Fireside!

Authentic Living in Christ

Strength, Happiness, & Success Through Christ

Sunday, October 15, 2017
6:30pm, Saratoga Stake Center
19100 Alameda Ave., Saratoga, CA 95070

Featuring
Daniel A. Burgess, MA, MFTi

Join us as we explore mental, emotional and spiritual health from a Gospel perspective. Daniel will present a single's guide to vulnerability and authenticity as a source of strength, confidence and joy. Topics covered will include:

- Embracing our Fears
- Why Relationships Fail
- Desires and Passions
- The Importance of You
- Communication Do's & Don'ts
- And More!

Presenter

Daniel Burgess, MA, MFTi is a marriage and family therapist with Nugent Family Counseling Center. He specializes in working with couples, divorcing couples, the newly married, and anyone desiring to enrich their lives. He works at helping individuals build communication skills, define boundaries, establish healthy relationships with in-laws, and build trust in their families. His expertise also extends to abuse, addiction, ADHD/ASPD, anger management, safety and attachment issues, parenting, codependency, depression, fertility, and more. Daniel holds an M.A. in Family Therapy from John F. Kennedy University in San Francisco. He has consulted numerous Silicon Valley high-tech firms and enjoys community service. He and his wife Julie are parents of two sons and three daughters.

Hosted by the Silicon Valley YSA Ward



Improving Intimacy in Mormon Marriages

Facebook Group Creator

PART OF OUR MISSION IS TO ALLOW COUPLES AND INDIVIDUALS IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS TO EXPLORE DIFFICULT, TABOO, AND SENSITIVE SUBJECTS WITHOUT SHAME. PLEASE STRIVE TO UNDERSTAND PERSPECTIVES AND OPINIONS SHARED IN THIS GROUP WHICH ARE DIFFERENT FROM YOUR OWN.



Improving Intimacy

in Latter-day Saint Relationships



Podcaster

Daniel A. Burgess LMFT

AMCAP



Association of Latter-day Saint Counselors & Psychotherapists



Replies

SAINTS UNSCRIPTED

Princess Keda • 3 minutes ago
Probably your most inspirational video thank you

Guest Interviews

Episode 13

THE "M" WORD

WITH DANIEL BURGESS, MS, LMFT



Husband, Father, Grandfather!

DIVINE SEXUALITY

AN LDS RESOURCE FOR SEXUAL HEALTH EDUCATION AND A NEW APPROACH TO ADDRESS PORNOGRAPHY

Author

Daniel Burgess & Ethan Bratt

OVERVIEW

ASSUMPTIONS &
DEFINITIONS

- Introduction/Case Studies
 - Barriers to Success:
 - Myths & Misconceptions
 - Assessment
 - Measuring Performance
 - Improving Success
-
- Questions/Answers

SEX EDUCATION???

17.3.11 Sex Education

Parents have primary responsibility for the sex education of their children. Teaching this subject honestly and plainly in the home will help young people avoid serious moral transgressions.

-Official LDS Handbook One



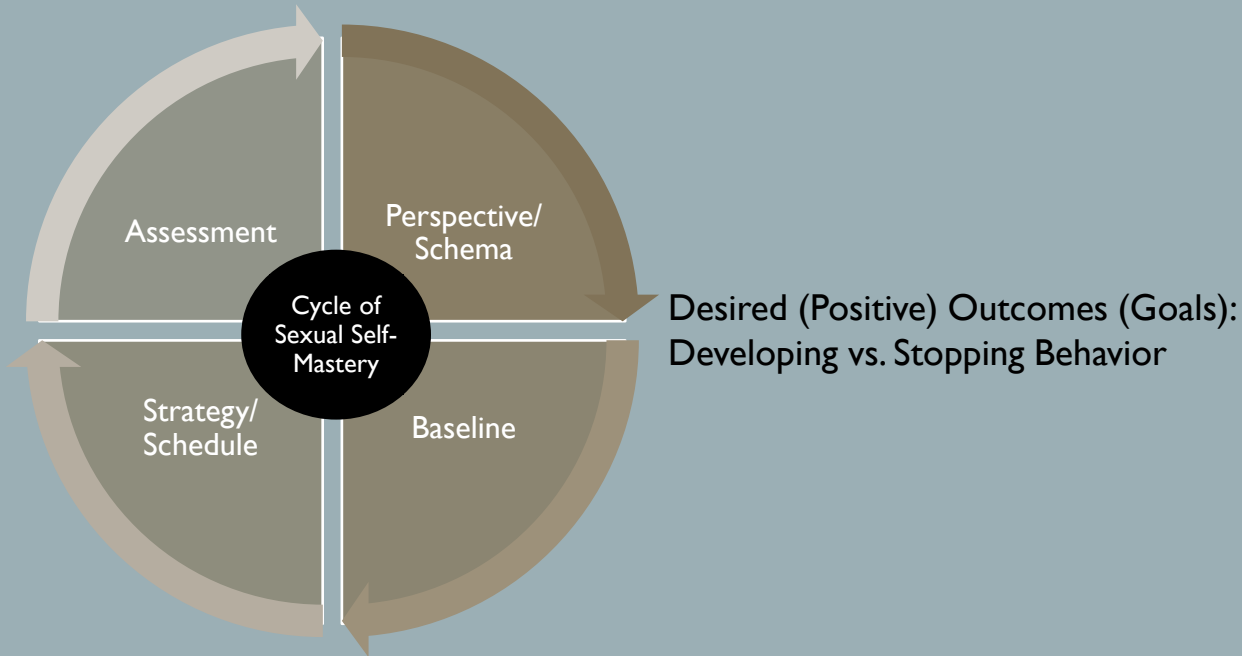


Table 1 - Example Data

Date	Porn (min)	Masturbation	Prayer	Scriptures (min)	Gospel (min)	Workout (min)	Connections (min)	Temple	Notes
1-Jan	30	2	2	30	60	60	190		
2-Jan	0	0	1	0	0	60	0	1	
3-Jan	60	1	2	30	30	0	30		Promotion
4-Jan	10	1	2	15	0	60	0		

Evidence-based therapeutic treatments such as cognitive behavioral therapy (CBT) are excellent resources to help individuals examine their current perspectives or schema. Our individual schemas consist of both the emotional and logical framework that we use to interpret information and experiences.

Date: As a daily tracker, document the date of each occurrence.

Pornography: Record the total amount in *minutes* spent each day viewing pornography.

Masturbation: Record the total *occurrences* of masturbation each day.

Prayer: Record the total *occurrences* of personal prayer each day.

Scriptures: Record the total amount in *minutes* spent each day reading scriptures.

Gospel (optional): Record the total amount in *minutes* spent each day studying gospel related topics other than scripture study (i.e., lesson manuals, watch/listening to conference talks, etc.).

Workout/Fitness: Record the total amount in *minutes* spent each day being physically active.

Connections: Record the total amount in *minutes*, spent each day meaningfully connecting with others.

Temple (optional): Record the total *occurrences* of temple attendance.

Notes: Record (simply/briefly) any notable biological/stressful/emotional events. For example: fired/hired from job, promotion, menstruation, ended/started relationship, illness, etc.

CASE (PEOPLE) STUDIES

“Jacob” YM

- 15 years old
- Single Young Man
- Active and Faithful
- 2+ years struggling with porn and masturbation



“Alison” MSA

- 36 years old
- Mid Singles Woman
- Active, Faithful and Temple Worker
- 15+ years struggling with porn and masturbation



“Meredith” Wife

- 31 years old
- Wife 9 years and Mother of 3
- Active, Faithful and Relief Society President
- Feelings of betrayal



“Bishop Jones”

- 63 years old
- Bishop of Young Single Adult Ward
- Active, Faithful and 3 years as Bishop
- Concerned about supporting the single adults struggling with porn, masturbation and premarital sex



“Tracy” Divorced/Single-mom

- 45 years old
- Single mother of two teenage boys
- Active, Faithful and youth Sunday School Teacher
- Concerned mother and steward in calling

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ALISON



“Alison” MSA

- 36 years old
- Mid Singles Woman
- Active, Faithful and Temple Worker
- 15+ years struggling with porn and masturbation

Alison had struggled with pornography and masturbation since her mid-teens. Even at that young age, she had taken the incredibly brave step of including her leaders in her struggle. In faith, she took her concerns to the Lord, spoke with her bishop, and embraced the spiritual counsel she received. She fasted, prayed, and was obedient to promptings from the Spirit and from Church leaders. **Her involvement with porn and masturbation came and went with varying intensity, but, like many others, she would repeatedly find herself in the bishop’s office working through the same struggle she had been experiencing for years.**

Nonetheless, with her bishop’s encouragement and authorization, she participated fully in church responsibilities and callings, including serving weekly in the temple. But, despite her unwavering and profound faith, obedience, and service, the behavior would repeat—sometimes with increased frequency.

In her early thirties, Alison was feeling the years of struggle weighing on her and wondered if her faith was ever real. She did everything right, followed every piece of counsel, and still felt that hope was wearing thin. Before giving up, she wanted to try one last time, one last time to get help and sought out professional help, as a final reassurance to herself that she did everything she could before calling it quits. **But she recognized that doing more of the same wasn’t working and decided to include a therapist in her recovery process.**

ALISON



“Alison” MSA

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- Mid Singles Woman
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- 15+ years struggling with porn and masturbation



Replies



Princess Keda • 3 minutes ago

Probably your most inspirational video thank you



JACOB



“Jacob” YM

- 15 years old
- Single Young Man
- Active and Faithful
- 2+ years struggling with porn and masturbation

When Jacob walked in to our first meeting, I could see in his face and his posture that he felt absolutely defeated. He began talking nervously.

“I have a problem,” he said.

“Tell me about your problem,” I coaxed encouragingly.

“I look at porn.”

Opening the door for him to talk more, I simply repeated, “You look at porn?”

Jacob’s eyes began to tear up. “Yeah, for years.” He took a deep breath. “And I can’t stop. I’ve tried over and over and over. After my parents found out, I even went to talk to the bishop.

I’ve been doing everything they said I should, and it makes no difference. Nothing my parents or the bishop have told me to do has helped.”

MYTHS & MISCONCEPTIONS



Common Factors

1. Sexual Silence (& Rigidity)
2. Addiction mentality
3. Hawthorn effect & Homeostasis
4. Symptoms versus Problem
5. Sexual suppression versus sexual self-mastery

SEXUAL SILENCE



Sex education

Sister Wendy Ulrich PhD:

Often as parents were kind of worried that if we bring up the topic of sexuality it's going to stimulate our children to be curious about this or to feel sexual feelings. To be perfectly honest sometimes that's true and that's okay.

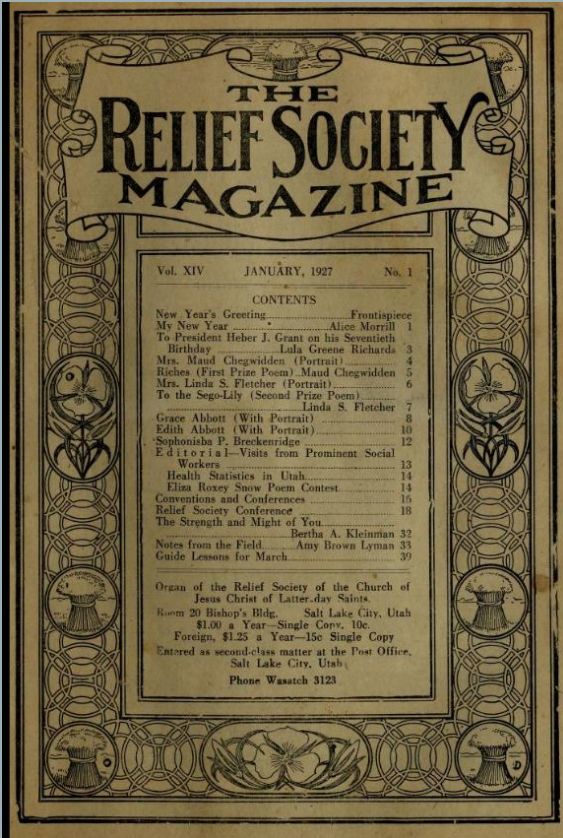
It's sort of like saying, "well I'm afraid if I get behind the wheel of a car, I'm going to encourage my children to speed"... well they have to figure that out and better learn that in the context of someone's support and friendship, help and encouragement. Then just figuring it out on their own. There's plenty in this world to **stimulate children sexually and if the only time they have that experience is when they're completely by themselves that may not be the most helpful thing.**

President Bonnie H. Cordon:

Many times we want to cocoon our children to keep them safe because we don't want to awaken anything in them that may have them turn to pornography. Realizing that if we don't arm them the world will arm them, and the world will tell them different words and then they will be seeking the world's advice versus our own, **so we need to keep an open conversation with our children.**

SEXUAL SILENCE

Amy Cassandra Brown Lyman (February 7, 1872 – December 5, 1959) was the eighth general president of the Relief Society of The Church of Jesus Christ of Latter-day Saints (LDS Church) from 1940 to 1945. Lyman also served a term as a member of the 14th Utah State Legislature from 1923 to 1924.



Serious and difficult emotional problems are presented by the two adolescent girls, Jane and Henrietta. Both were the victims of unintelligent parents. The basis of these problems is not uncommon in adolescent development because of lack of understanding by their parents; one girl was on the verge of a mental breakdown, and the other was contemplating suicide. **Both suffered these serious emotional upsets because of the lack of sex education and guidance.**

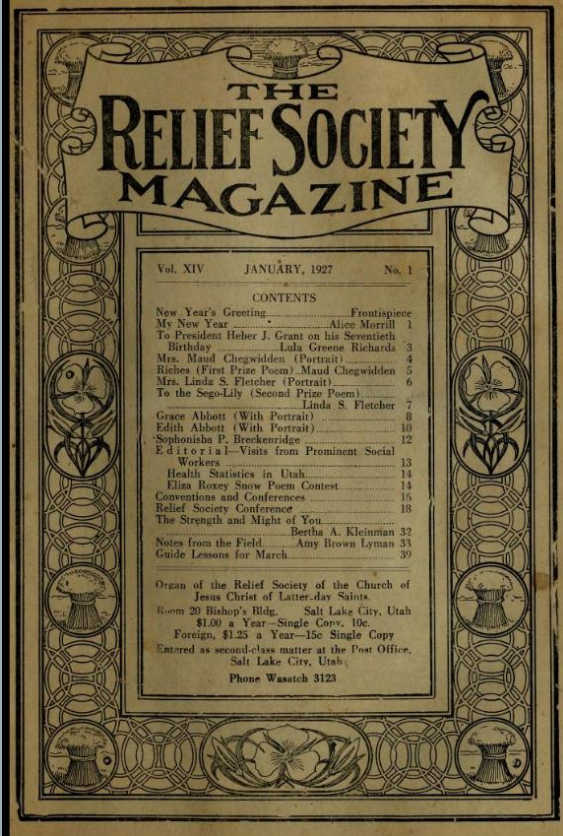
She had at twelve, and again at sixteen met an experience not at all uncommon in childhood. Her mother had observed that she masturbated—practiced self-abuse—and had used the unintelligent method of correcting her **by telling the child that she would go crazy if she did not stop the practice.**

Her other home guidance was also harmful. Her mother was most rigid and severe in her regulations concerning her friends and social life, and this close supervision intensified her feeling of weakness and impending dangers.

1927: The Relief Society magazine : Organ of the Relief Society of the Church of Jesus Christ of Latter-Day Saints. (n.d.). Retrieved from <https://archive.org/stream/reliefsocietymag14reli#page/102>

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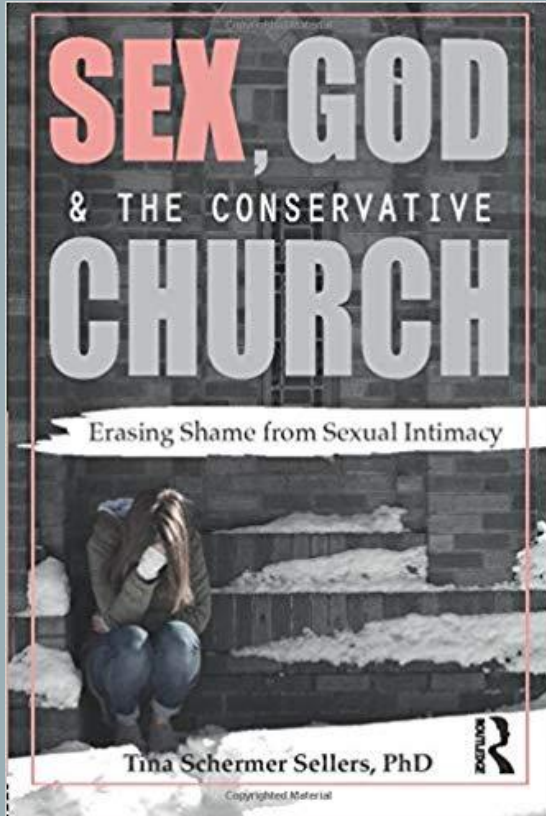
Henrietta at sixteen found life dull, and contemplated self-destruction.

The mother filled the child's life with fear, shame and inferiority. The (girl felt herself unclean and unfit for friendships and love. **The shame and self-reproach continued, for at no time was she given frank, sound, sex information.**

The hazard [of masturbation] is not the effect on the mind or body, but the fears and anxieties aroused by the method of correction. Parents should not express horror or instill fears to meet this behavior difficulty. Sympathetic understanding, patient teaching, and frankness by the parents will lead the child more readily to overcome the practice and will not undermine his confidence and self-esteem.

1927: The Relief Society magazine : Organ of the Relief Society of the Church of Jesus Christ of Latter-Day Saints. (n.d.). Retrieved from <https://archive.org/stream/reliefsocietymag14reli#page/102>

BARRIERS TO SUCCESS: SEXUAL SILENCE



BA, San Diego State University, 1982;
MS, Seattle Pacific University, 1991;
PhD, Institute for the Advanced Study
of Human Sexuality, 2012. At SPU since
1992.

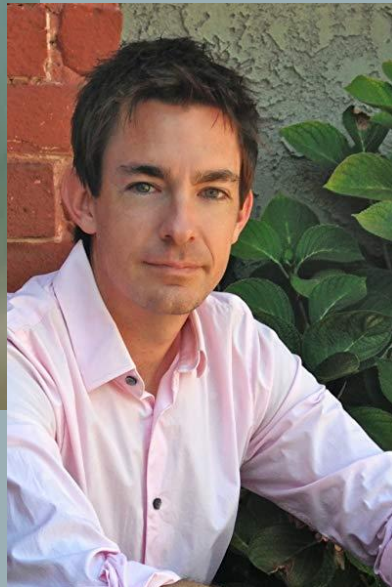


“Silence suggests that eroticism is dirty, inherently embarrassing, dangerous, inappropriate, or vulgar . . . **silence is an education in sexual attitudes and gender roles.** Like it or not, the family is always the predominant purveyor of the child’s sexual map and attitudes toward eroticism. I would add that this is also true for the child’s map of self-worth, and his or her core spiritual values, relevant to questions like **“Does God love me, or condemn me?”** or **“Is my sexuality good or bad?”** or **“Are my desires for pleasure from God, or do they separate me from God?”**”

Tina Schermer-Sellers, *Sex, God, and The Conservative Church: Erasing Shame from Sexual Intimacy* (UK: Taylor & Francis Ltd, 2017), 106.

12-STEP APPROACHES

Benjamin E. Caldwell, PsyD teaches Law and Ethics for California State University Northridge in Los Angeles and The Wright Institute in Berkeley, CA. As the Legislative and Advocacy Committee Chair for AAMFT-CA.



SAVING PSYCHOTHERAPY

How therapists can bring
the talking cure
back from the brink

BENJAMIN E. CALDWELL, PSYD

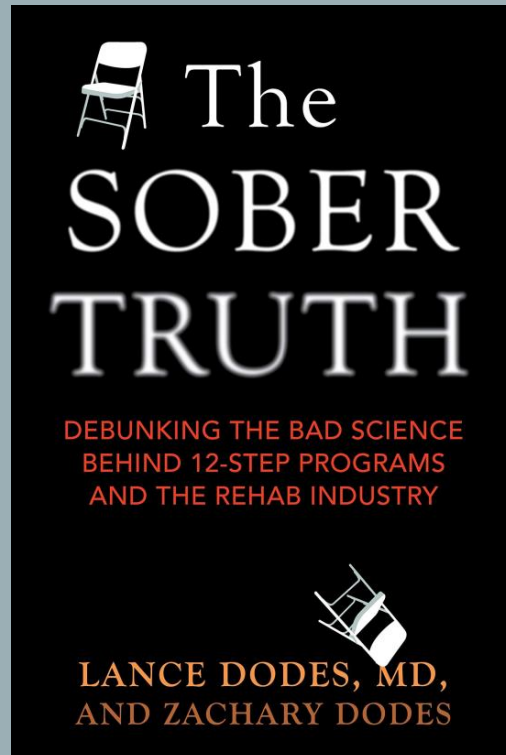
“On Average, 12-Step Approaches are actually WORSE than doing nothing...

In one of the most comprehensive analyses of various ... treatments, [12-step Approaches] ranked 37th out of 48 treatment methods.

It was well behind the most effective methods, which were brief interventions, motivational enhancement, and ... medication, but also well behind even such minimal interventions as case management (12th), acupuncture (17th), exercise (20th), and the no-intervention-at-all method, simply labeled self monitoring (30th).”

Caldwell, Benjamin E. PSYD Saving Psychotherapy: How Therapists Can Bring the Talking Cure Back from the Brink pg. 113-4

12-STEP & SIMILAR APPROACHES



“offered no evidence for their effectiveness. Most of them don't even study their own outcomes.”¹

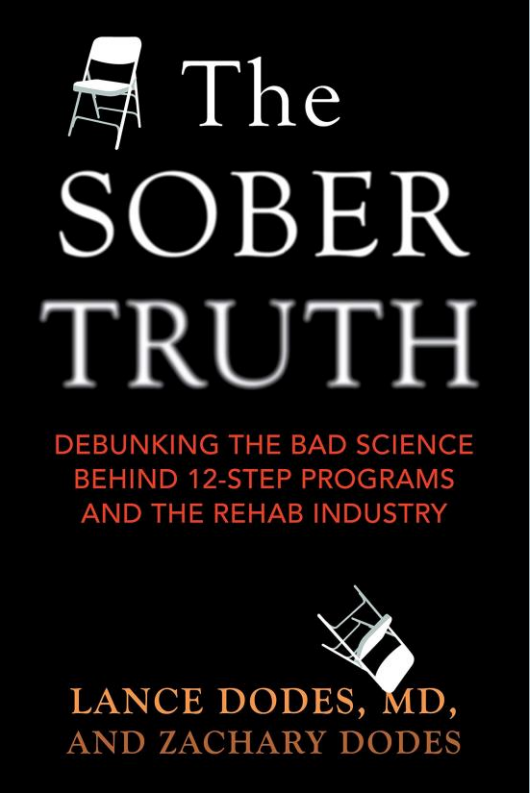
“Adherence to this [12th] step has created a classic sampling error: because most of us hear only from the people who succeeded in the program, it is natural to conclude that they represent the whole. In reality, these members speak for an exceptionally small percentage of addicts...”²

1. Dodes, L., & Dodes, Z. (2015). *The Sober Truth: Debunking the bad science behind Twelve-Step programs and the rehab industry*. Boston, MA: Beacon Press. Pg ix
2. Dodes, L., & Dodes, Z. (2015). *The Sober Truth: Debunking the bad science behind Twelve-Step programs and the rehab industry*. Boston, MA: Beacon Press. Pg 3

12-STEP & SIMILAR APPROACHES

“I honestly thought AA was the only way anyone could ever get sober, but I learned that I was wrong.”

When my book came out, dozens of Alcoholics Anonymous members said that because I had challenged AA’s claim of a 75 percent success rate, I would hurt or even kill people by discouraging attendance at meetings. A few insisted that I must be an “alcoholic in denial.”



The SOBER TRUTH

DEBUNKING THE BAD SCIENCE
BEHIND 12-STEP PROGRAMS
AND THE REHAB INDUSTRY

LANCE DODES, MD,
AND ZACHARY DODES

“The 12 steps are so deeply ingrained in the United States that many people, including doctors and therapists, believe attending meetings, earning one’s sobriety chips... is the only way to get better. Hospitals, outpatient clinics, and rehab centers use the 12 steps as the basis for treatment. But although few people seem to realize it... Unlike [12 step] methods are based on modern science and have been proved, in randomized, controlled studies, to work.”

“Nowhere in the field of medicine is treatment less grounded in modern science. ...The American Medical Association estimates that out of nearly 1 million doctors in the United States, only 582 identify themselves as addiction specialists. Most treatment providers carry the credential of addiction counselor or substance-abuse counselor, for which many states require little more than a high-school diploma or a GED. Many counselors are in recovery themselves. The report stated: ***“The vast majority of people in need of addiction treatment do not receive anything that approximates evidence-based care.”***

Glaser, Gabrielle. “The Bad Science of Alcoholics Anonymous.” The Atlantic, Atlantic Media Company, 10 Jan. 2018, www.theatlantic.com/magazine/archive/2015/04/the-irrationality-of-alcoholics-anonymous/386255/.

12-STEP & SIMILAR APPROACHES

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

Addiction Recovery Program



Addiction Recovery Program

The 12-step program incorporates gospel principles and fosters recovery and healing.

Overcome Addiction



With the Savior's help we can overcome our addictions and find new meaning to life.

Spouses & Families



Family and friends can learn to rely on the Savior for healing and to help them support their loved ones through recovery.

Find a Meeting



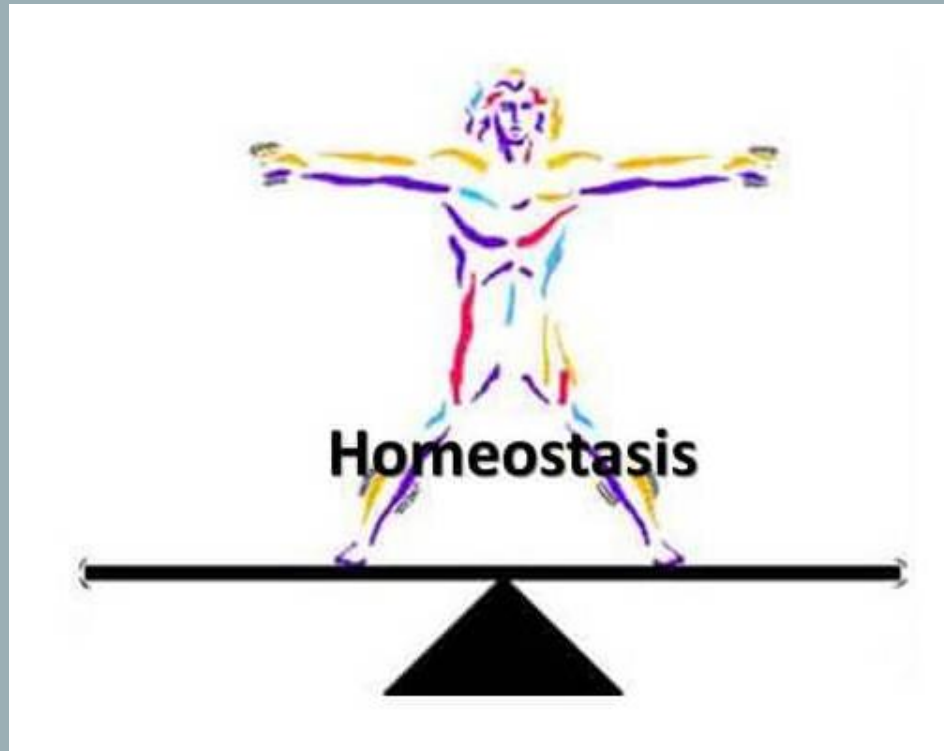
Find support group meetings in locations near you.

Success Rate of Addiction Recovery Program?

It must be higher since it incorporates gospel principles and fosters recovery and healing?

...we don't know...

12-STEP & SIMILAR APPROACHES



What is Homeostasis?

A psychological definition:

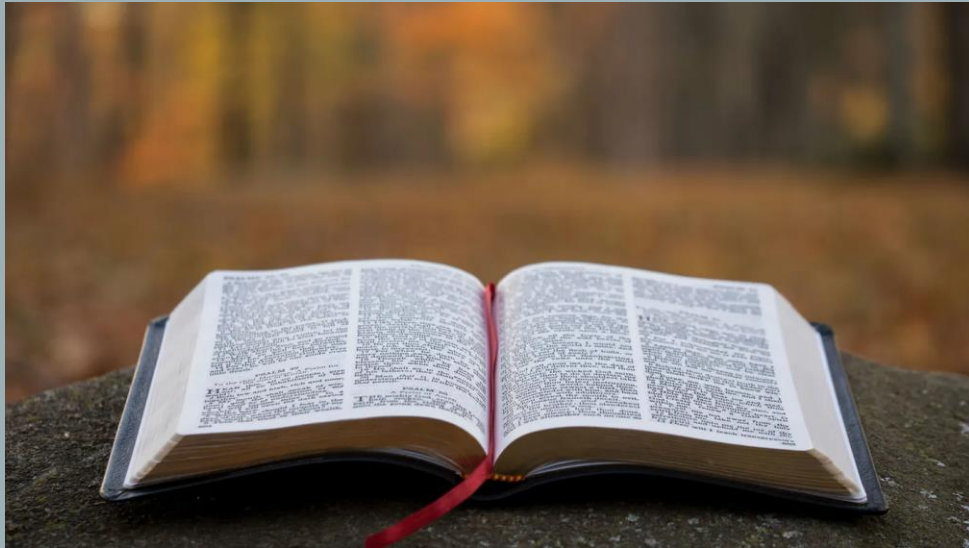
Humans seek balance in their lives. When things are out of order or imbalanced, it tends to cause problems. This is true particularly with regard to our internal state or well-being. Homeostasis refers to this tendency to maintain a balanced or constant internal state that is optimal for functioning.

As humans we crave/seek predictability.

Word of Caution:

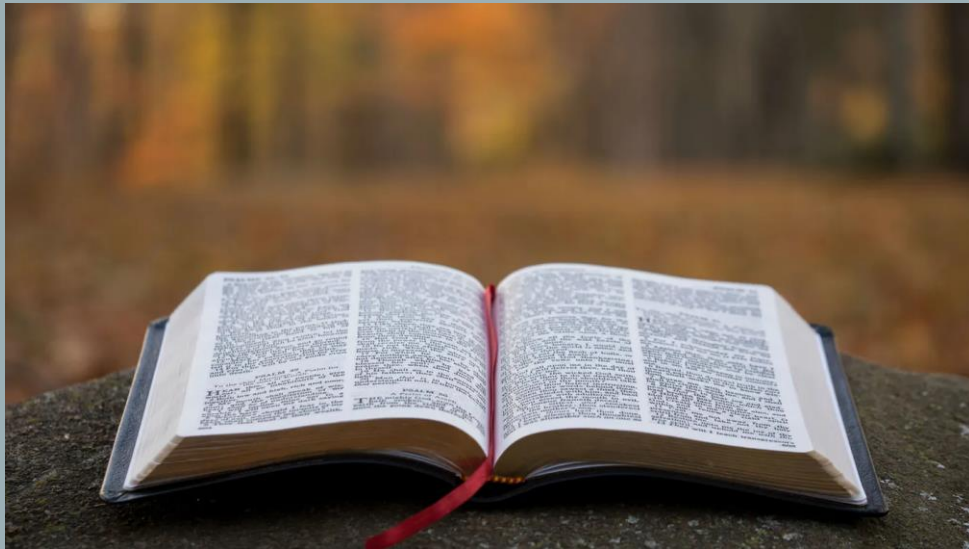
We revert to unhealthy, undesired behaviors to increase predictability.

SCRIPTURAL MISUNDERSTANDINGS



1. Proof-texting
2. “And now, verily I say unto you, I, the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.” --D&C 82:7
3. “Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?” --Alma 39:5
4. “Whoever Looks at a Woman With Lust”--Matthew 5:27–28
5. “...for we know that it is by grace that we are saved, after all we can do.” --2 Nephi 25:23

PROOF-TEXTING



“Proof texting is the method by which a person appeals to a biblical text to prove or justify a theological position without regard for the context of the passage they are citing.

Proof texting (sometimes "proof-texting" or "proof texting") is the practice of using **isolated, out-of-context quotations...**

...Such quotes may not accurately reflect the original intent of the author, and a document quoted in such a manner, when read as a whole, may not support the proposition for which it was cited. The term has currency primarily in theological and exegetical circles.”

David Kelsey, *The Uses of Scripture in Recent Theology* (Fortress, 1975), reissued as *Proving Doctrine* (Trinity, 1999)

J. Reese, "Pitfalls of Proof-Texting." *Biblical Theology Bulletin* 13 (October 1983): 121-23.

PROOF-TEXTING



“And now, verily I say unto you, I, the Lord, will not lay any sin to your charge; **go your ways and sin no more; but unto that soul who sinneth shall the former sins return**, saith the Lord your God.” --D&C 82:7

Steven C. Harper (LDS Scholar/Historian):

Joseph Smith and Sidney Rigdon were dragged from their Hiram, Ohio, homes late on March 24, 1832. A mob of apostates and angry, alcohol-fortified neighbors strangled Joseph until he lost consciousness. Then they stripped him, beat and lacerated him, and coated him with tar and feathers. Sidney Rigdon received similar treatment, leaving him delirious for several days. Joseph's adopted son, already sick with measles, caught cold and died within days.

http://scottwoodward.org/scripture/DC_82_background.html

PROOF-TEXTING



“Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?” --Alma 39:5

Book of Mormon Central: “Why Was Corianton’s Sin So Serious?”

“...This understanding of Corianton’s particular situation is strengthened by the fact that in Alma speaks of “these things” (plural) being “an abomination in the sight of the Lord.” Apparently “these things” included not only Corianton committing sexual sin, but purposefully neglecting “the ministry wherewith [he] wast entrusted” (v. 4). **Perhaps, then, “the more serious infraction was the resulting spiritual damage inflicted upon others who had witnessed Corianton’s sinful actions.**

If Corianton’s only sin was committing sexually immoral acts, then it’s curious why Alma did not focus on that in the rest of the chapter. Instead of warning against sexual immorality, the remainder of Alma 39 focuses on such topics as **“a description of the unpardonable sin—to knowingly deny the Holy Ghost.”**

PROOF-TEXTING



Jason A. Staples is an Assistant Teaching Professor in the Department of Philosophy and Religious Studies at NC State University. In addition to NCSU, Jason has taught a wide range of courses at at Duke, UNC-Chapel Hill, Florida State University, and Wake Forest. Jason received his PhD from UNC-Chapel Hill and an MA and BA from Florida State.



“Whoever Looks at a Woman With Lust”-- Matthew 5:27–28

“...many readers understand “lust” as specifically denoting misplaced or overly robust libido. For example, as one recent conversation partner explained to me, “I take lust to mean wanting something more than you should in an unhealthy way.”

...**the Greek word usually translated “lust”** in this passage (ἐπιθυμέω; *epithumeô*) **is precisely the word for “covet”** (Hebrew *אָמַן* in the Tenth Command... Jesus isn’t saying anything new at all in Matthew 5:27–28; instead, he directly cites one of the Ten Commands to remind his audience that the Law not only prohibits adultery, it prohibits coveting with the same severity. This is not an intensification of the Law; it’s a reminder of what the Law already says.

Strikingly, the nominal (noun-form) concept of “lust” or “desire” (even the sexual variety) is nowhere forbidden in Scripture, nor is it equated with sin—only the potential to sin”

<https://www.jasonstaples.com/bible/most-misinterpreted-bible-passages-1-matthew-527-28/>

PROOF-TEXTING



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“Whoever Looks at a Woman With Lust”-- Matthew 5:27–28

Why It Matters

Young men in many churches are effectively told that there is something inherently sinful in their sexual impulses. There are several results that typically follow from this:

1. **A great deal of self-defeat and guilt about sexual desire is a problem in much of the church.** Young men are often entirely consumed with their efforts “not to lust,” as though focusing even more attention on the matter of sexual desire would actually help things!
2. Married men talk to me about **how they try not to “lust” for their wives!** This stems from the misguided idea that if their desire for sex is simply because they’re “horny,” there’s something inherently wrong with that, something to feel guilty about. Talk about a way to take some of the joy out of marriage and substitute defeat and guilt!

PROOF-TEXTING



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“Whoever Looks at a Woman With Lust”-- Matthew 5:27–28

Why It Matters

3. Many young men simply give up the fight, reasoning that if they’re already guilty of sexual sin because of their thoughts, they might as well go ahead and enjoy the real thing. You’d probably be surprised how often this is the case. (Again, this result is quite related to the poor theology that suggests the Sermon on the Mount presents some impossible to achieve standard. The obvious conclusion is to ask why anyone should try to live up to it, since one’s salvation isn’t determined by doing this stuff anyway, only how one believes.)

4. Some who understand this passage to be a condemnation of lust actually reason that they can have extramarital (or at least premarital) sex as long as they “don’t lust.”

<https://www.jasonstaples.com/bible/most-misinterpreted-bible-passages-1-matthew-527-28/>

PROOF-TEXTING

“...for we know that it is by grace that we are saved, after all we can do.” --2 Nephi 25:23

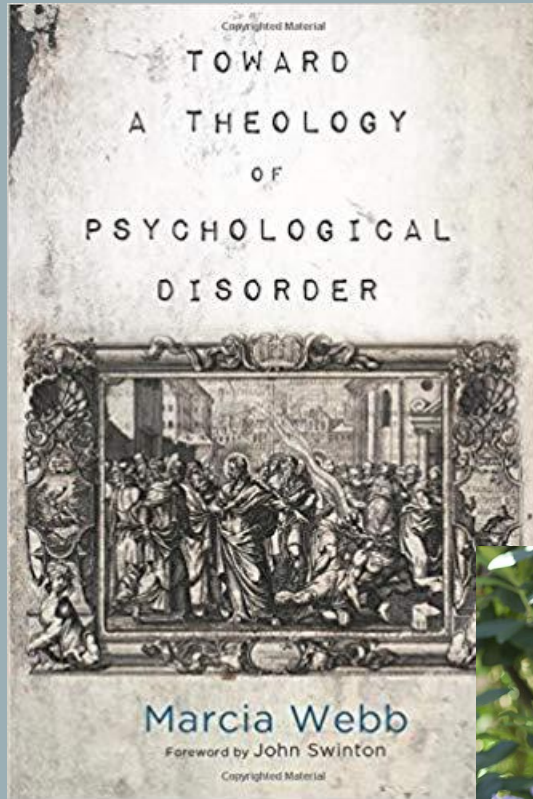
“I wonder if sometimes **we misinterpret the phrase ‘after all we can do.’** We must understand that ‘after’ does not equal ‘because’.

We are not saved ‘because of all that we can do. Have any of us done all that we can do?

Does God wait until we’ve expended every effort before He will intervene in our lives with His saving grace?” --President Uchtdorf

“The Savior’s gift of grace to us is not necessarily limited in time to ‘after’ all we can do. **We may receive his grace before, during, and after the time when we expend our own efforts.**” --Elder Bruce C. Hafen

SCRUPULOSITY



Marcia Webb is a clinical psychologist. In 1995, she completed both an MDiv from Fuller Theological Seminary and a PhD in clinical psychology from Fuller Graduate School of Psychology. She has been teaching at Seattle Pacific University since 1996, and is an Associate Professor of Psychology. She also conducted psychotherapy for approximately 20 years. As a professor, she studies the integration of psychology and theology, and is published in multiple scientific journals.



“...prompted by a particular sort of religious encouragement, these sensitive persons will readily conjure up the memory of any number of potential sins for which they might imagine themselves now to be suffering with a psychological disorder.”

They lost focus momentarily in their prayers; their thoughts were not entirely pure; they were not sufficiently attentive to the needs of others; etc.”

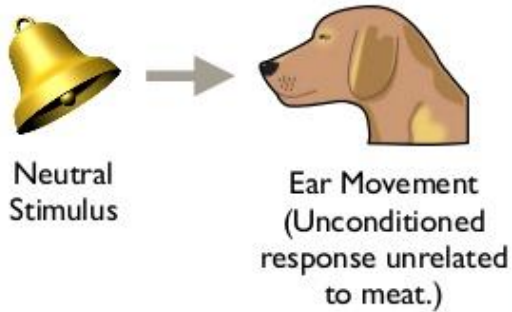
Often people redouble their efforts at holy behavior, seeking to alleviate the guilt they feel, but they just can't escape the cycle:

“Despite these efforts, they remain unconvinced either about the comparatively minor nature of their infractions or the overwhelming graces of their God. Ultimately, their involvement in social and vocational activities may suffer due to the severity of their fears that they have violated God's laws and are deserving of God's wrath.”

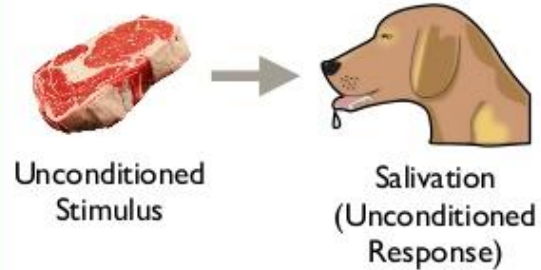
Marcia Webb and John Swinton, *Toward a Theology of Psychological Disorders* (Eugene, OR: Cascade Books, 2017), 47–9.

SCRUPULOSITY

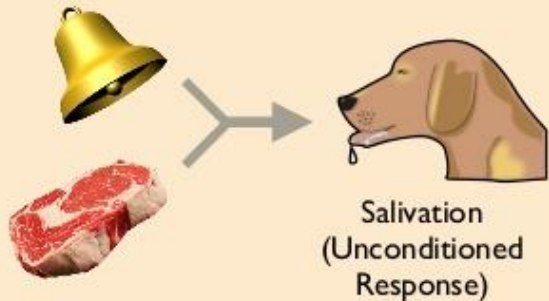
1. Before Conditioning



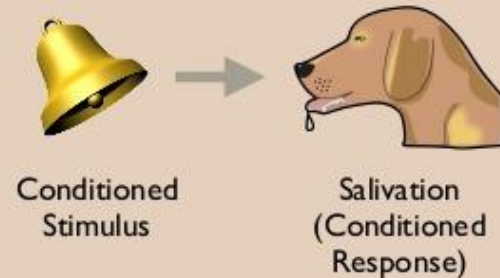
2. Before Conditioning



3. During Conditioning



4. After Conditioning



In another case, one young man immediately retreated to the scriptures any time he experienced an erection or had a desire or thought to masturbate.

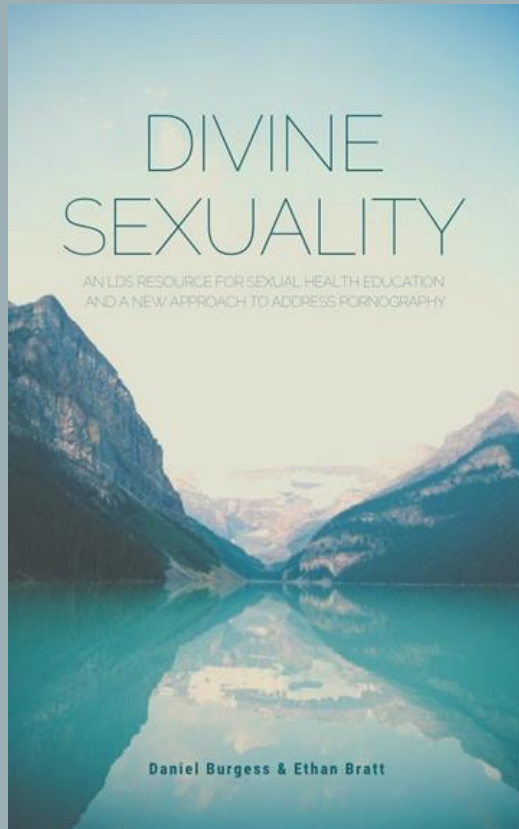
Reading the scriptures was a stressful but “necessary” step in his “recovery,” he said. He did this for about three years prior to meeting and marrying his wife.

Unfortunately, his honeymoon wasn’t what he thought it would be like. Not only did he feel anxious and fearful about intimacy, but he experienced painful erections and ejaculations when he and his wife had intercourse.

Medically, everything checked out, but he was experiencing physical pain. Over time, he found that as he decreased his anxiety about intimacy, the pain reduced as well.

Although his wife was supportive, he nonetheless began to fear that his increased comfort with sex would be a risk to masturbating again. Then his pain would return.

SCIENTIFIC MYTHS

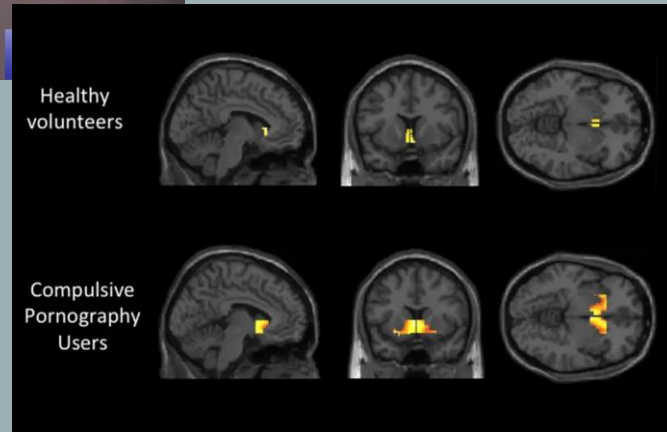


1. **Myth:** Viewing pornography contributes to sexual crime
2. **Myth:** Porn will make you treat women as objects
3. **Myth:** Viewing pornography will corrupt your sexual interests
4. **Myth:** Viewing pornography will ruin your ability to have a loving, sexual relationship in the future
5. **Myth:** Viewing porn will cause men to have erectile issues or impotency
6. **Myth:** Pornography is like a “drug”

SCIENTIFIC MYTHS



Senior Principle Investigator,
Neuropsychiatrist and Medical
Research Council Senior Clinical
Fellow with the Department of
Psychiatry. I am the current president
of the British Neuropsychiatry
Association.



PORNOGRAPHY ADDICTION LEADS TO SAME BRAIN ACTIVITY AS ALCOHOLISM OR DRUG ABUSE, STUDY SHOWS

<https://www.independent.co.uk/life-style/health-and-families/health-news/pornography-addiction-leads-to-same-brain-activity-as-alcoholism-or-drug-abuse-study-shows-8832708.html>

The current study has multiple limitations.

First, the study involved **only heterosexual** male subjects, and future studies should examine individuals of various sexual orientations and females, particularly as girls with mental health concerns may exhibit high rates of CSB [67].

Second, although CSB subjects in the study met the provisional diagnostic criteria and demonstrated functional impairment relating to sex using multiple validated scales, **there currently exist no formal diagnostic criteria** for CSB and thus this represents a limitation for understanding the findings and placing them within the larger literature.

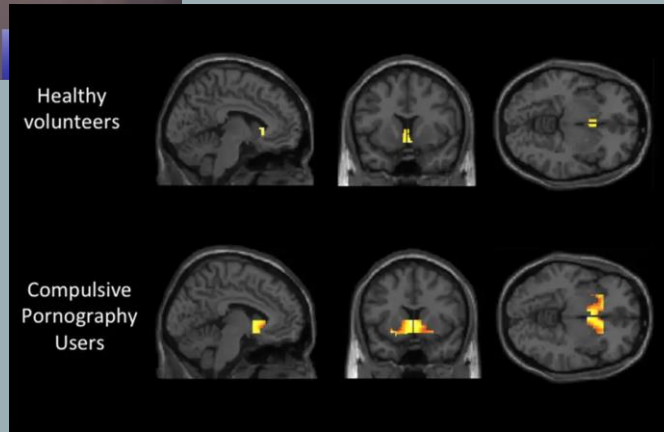
Third, given the **cross-sectional nature of the study**, inferences about **causality cannot be made**.

These findings suggest overlaps in networks underlying disorders of pathological consumption of drugs and natural rewards. **While this study may suggest overlaps with substance-use disorders, further clinical studies are required to determine whether CSB should be categorized as an impulse-control disorder**, within an obsessive-compulsive spectrum or as a behavioural addiction.

SCIENTIFIC MYTHS



Senior Principle Investigator, Neuropsychiatrist and Medical Research Council Senior Clinical Fellow with the Department of Psychiatry. I am the current president of the British Neuropsychiatry Association.



Furthermore Voon, the lead researcher is troubled by the interpretation, "**Voon is quick to caution against using her studies to leap to conclusions about the addictiveness of sex or porn. "Much more research is required,"**" she explains.

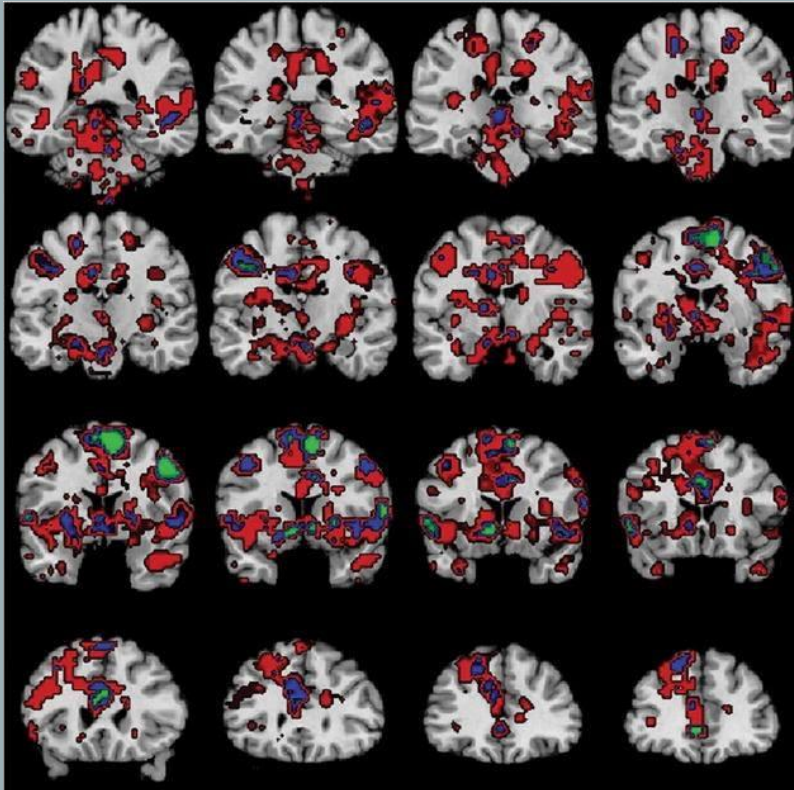
The Economist 1843:
CAN YOU REALLY BE ADDICTED TO SEX?
<https://www.1843magazine.com/features/can-you-really->



PORNOGRAPHY ADDICTION LEADS TO SAME BRAIN ACTIVITY AS ALCOHOLISM OR DRUG ABUSE, STUDY SHOWS

<https://www.independent.co.uk/life-style/health-and-families/health-news/pornography-addiction-leads-to-same-brain-activity-as-alcoholism-or-drug-abuse-study-shows-8832708.html>

SCIENTIFIC MYTHS



This brain scan image show significant brain activity in the "reward" areas of the brain. What do you believe the participants were viewing or experiencing that produced these results? Answer just ONE choice.

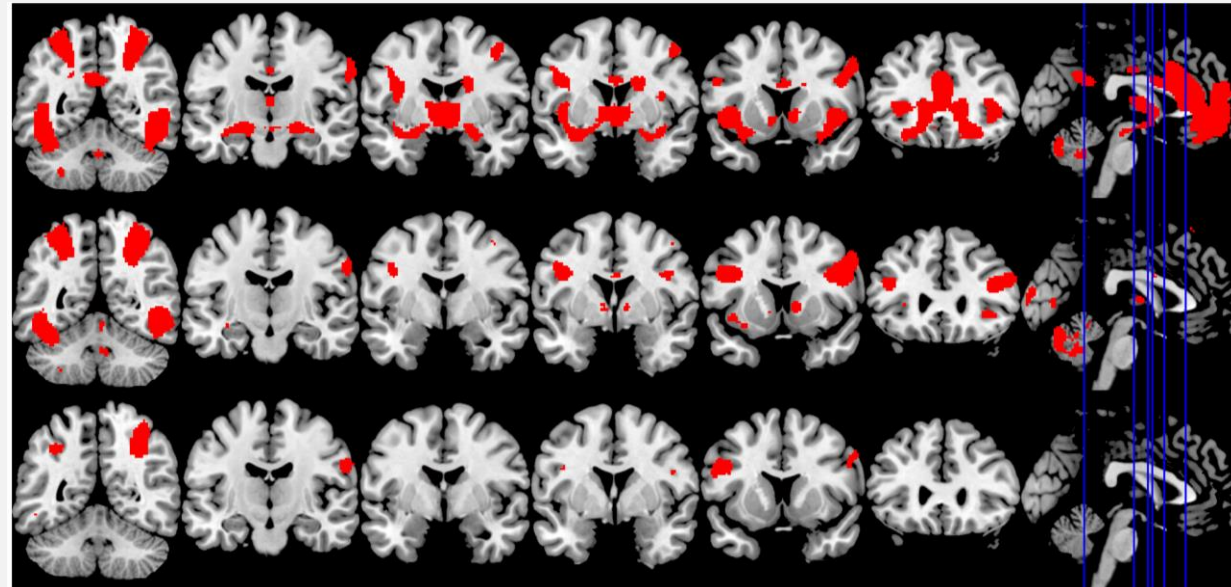
- A: Birth of a Child
- B: Heroin
- C: Scriptures
- D: Porn
- E: Cocaine

“C” – Scriptures

UofU Study:

Reward, salience, and attentional networks are activated by religious experience in devout Mormons:

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5478470/?fbclid=IwAR0_YskwXQOkESdfNxxkpcnUkfq0GHWePgcke8k_J8VMPHqUjrk9QBYwsc0l



SCIENTIFIC MYTHS

PRE-EXISTING CONDITIONS



Symptom versus Problem:

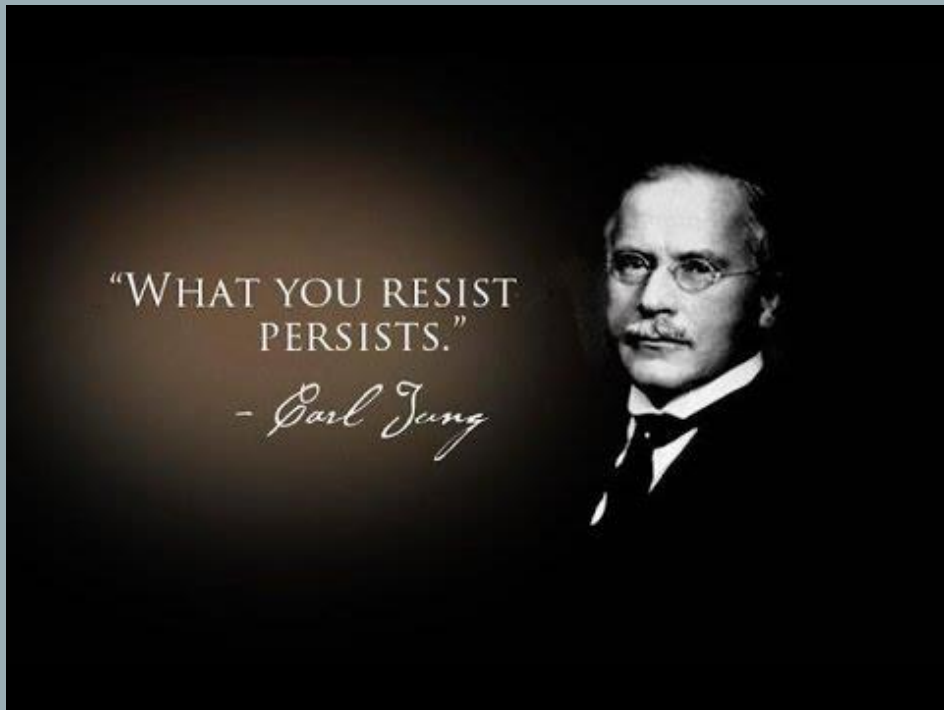
-A 2016 European study of self-identified sex addicts found that 90% had a diagnosable psychiatric disorder, most commonly mood or anxiety disorders (Wery, et al 2016).

-Other studies have found 80% or more are suffering from other behaviors; the sexual issues are usually a symptom of coping with the preexisting condition.

<https://www.ncbi.nlm.nih.gov/pubmed/9016275>

-Most studies don't control for pre-existing conditions.

SEXUAL SUPPRESSION VS.
SEXUAL SELF-MASTERY



“what you resist not only persists, but will grow in size.”

ASSESSMENT

- Classifying Severity
- Jacobs Paradox
- Defining Pornography
- Defining Success
- Baseline/Understand your Biology

ASSESSMENT

In earlier times and circumstances, our counsel about pornography focused principally on helping individuals to avoid initial exposure or to recover from addiction. While those efforts are still important, past experience and current circumstances have shown the need for counsel addressed to levels of pornography use between the polar extremes of avoidance and addiction.

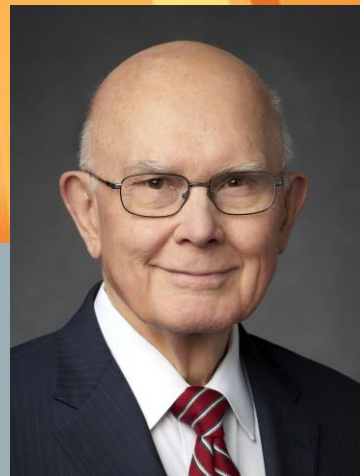
It is helpful to focus on four different levels of involvement with pornography:

1. inadvertent exposure,
2. occasional use,
3. intensive use, and
4. compulsive use

In fact, most young men and young women who struggle with pornography are not addicted.

If behavior is incorrectly classified as an addiction, the user may think he or she has lost agency and the capacity to overcome the problem.

Recovering from the Trap
of Pornography
By Elder Dallin H. Oaks
Ensign October 2015



Recovering from the Trap of Pornography
By Elder Dallin H. Oaks Of the Quorum of the Twelve Apostles
<https://www.churchofjesuschrist.org/study/ensign/2015/10/recovering-from-the-trap-of-pornography?lang=eng>

ASSESSMENT

Brian J. Willoughby, Ph.D. is currently an associate professor in the School of Family Life at Brigham Young University. He received a masters and doctoral degree in Family Social Science from the University of Minnesota under the advisement of Dr. William Doherty. Dr. Willoughby is an expert in the field of couple and marital relationships. His research generally focuses on how adolescents, emerging adults, and adults move toward and form long-term committed relationships.



"BYU professor Brian Willoughby addressing his latest finding on religiosity and pornography, he states; "... the biggest problem we have in **religious communities is that lack of communication and, really, what I think it is the fear of being vulnerable...**The label of 'pornography user' is one of the worst labels you can have." He even takes it a step further. "There is this sense of, 'I'd rather be labeled as a heroin addict than a porn addict'". Another story in the same interview;

"Scott Cannon, father of four, mid-30s, typical "good Mormon guy," stood in front of his congregation and spoke openly about his lifelong struggle with pornography. A struggle that he saw as an addiction and, because he believed what he was told at church, a struggle that would likely ruin his life. "**By age 16 when I looked at myself in the mirror, I saw someone no good Mormon girl would ever marry,**" Cannon said over the pulpit. "I saw someone who was losing the battle with Satan. I hated myself. I hated what I had become. **I regretted that I had ever been born.**"

Hale, Lee. "In Religious Communities, Stigma Of Pornography Brings Consequences Of Its Own." KUER 90.1, www.kuer.org/post/religious-communities-stigma-pornography-brings-consequences-of-its-own?fbclid=IwARlxnXMbbTZldz8gszkmUeo5hjVmUfK4hLBIWWuqUcqiDSCXt_5EKkvrll0#stream/0.

ASSESSMENT

David Ley, Ph.D., is a clinical psychologist in practice in Albuquerque, New Mexico. He earned his Bachelor's degree in Philosophy from Ole Miss, and his Master's and Doctoral degrees in clinical psychology from the University of New Mexico. Dr. Ley is licensed in New Mexico and North Carolina and has provided clinical and consultative services in numerous other states. He is the Executive Director of New Mexico Solutions, a large outpatient mental health and substance abuse program in Albuquerque, NM.



"New research from Brigham Young University examines the role of pornography use, self-perceived "addiction" to pornography, and religion on relationship anxiety. The results were surprising and confirmed a building school of research which indicates that the effects of pornography on individuals vary based on moral and religious beliefs, **and that seeing oneself as addicted to porn is far more damaging than actually using pornography.**"

<https://www.psychologytoday.com/us/blog/women-who-stray/201704/religious-conflict-makes-porn-bad-relationships>

JACOBS PARADOX

Child experiences: isolation, depression, anger, rebellion, hopelessness, rejection of faith, suicidal ideation

Child unsuccessful at eliminating sexual desires: forgiveness is unattainable, sin keeps returning, the Atonement doesn't work for me

Parents/Leaders assume these are the result of undesired behaviors: pornography, masturbation, sexual thoughts

Parents/Leaders reinforce teachings about the Atonement: repentance, forsake sin, sins as white as snow

Daniel: It appears there is something weighing on your mind. Would you be willing to share what you're experiencing?

Jacob: Why are we doing any of this? It's pointless.

Daniel: This is really upsetting to you . . . I'm not sure if I am understanding. Last session you expressed excitement and hope with the progress made over the last few sessions. What is it that you feel is pointless?

Jacob: Why does it matter?

Daniel: That's an important question . . . It feels like you're experiencing hopelessness and despair, am I understanding you correctly?

Jacob: It's not going away . . . I'm tired of fighting the thoughts.

JACOBS PARADOX

Child experiences: isolation, depression, anger, rebellion, hopelessness, rejection of faith, suicidal ideation

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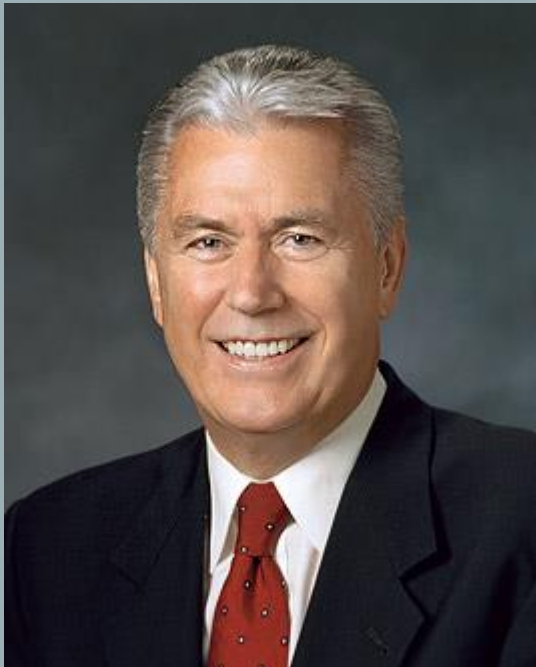
Parents/Leaders reinforce teachings about the Atonement: repentance, forsake sin, sins as white as snow

After some exploring, Jacob shared that he was experiencing random sexual thoughts while passing the sacrament and had curiosities about various types of sexual behaviors. This was a clear indicator to him that he had “rejected” God and the Atonement of Christ. He could acknowledge that the Atonement was for everyone, but he said in a hushed voice, “It’s just not working for me.” His eyes watering, Jacob’s voice became emotional:

Jacob: You’re not understanding. I like the thoughts. It feels good. I enjoy seeing porn, and it feels good to masturbate. I don’t want to stop. The Atonement is supposed to get rid of that desire. It’s not working for me. If you knew the thoughts I have had . . .

His thoughts reinforced a self-destructive narrative that he was “past feeling” the Spirit and had become evil by giving into the “natural man.” Leaving him feeling the Atonement was beyond his reach because he couldn’t reconcile the power of the infinite Atonement with his “dark,” unspoken thoughts and desires.

ASSESSMENT

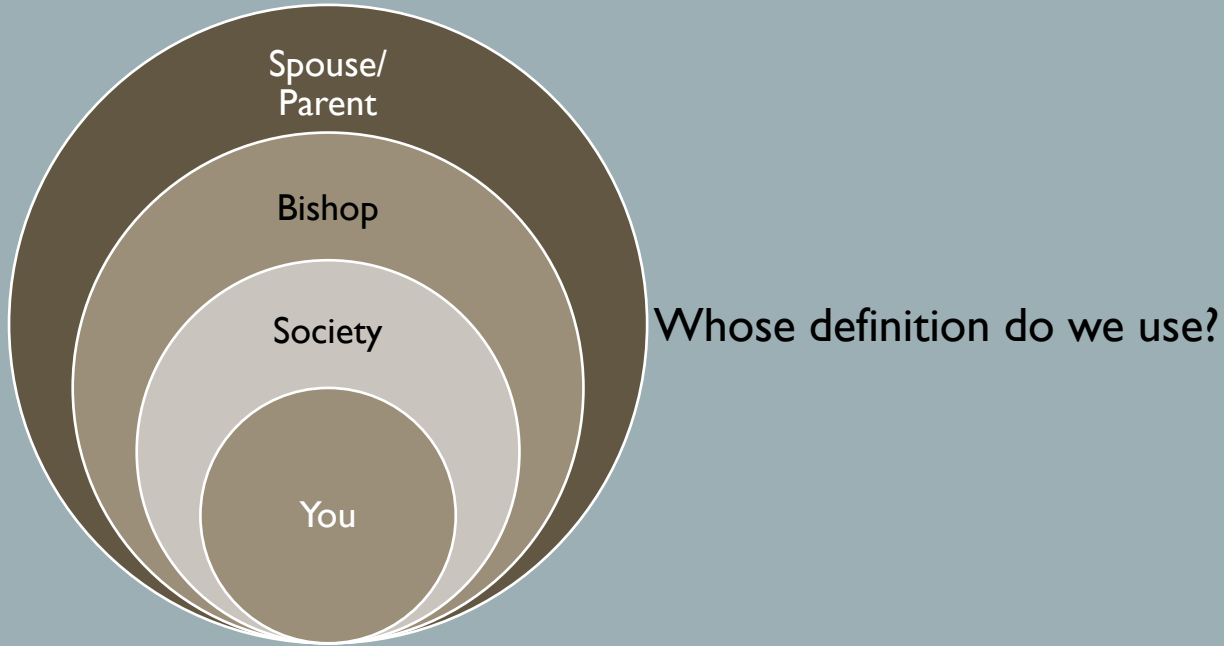


“People who are **fearful** may say and do the right things, but they ***do not feel the right things.***”

They often feel **helpless** and **resentful**, even **angry**. Over time these feelings ***lead to mistrust, defiance, even rebellion.***”

--President Dieter F. Uchtdorf

DEFINING PORNOGRAPHY

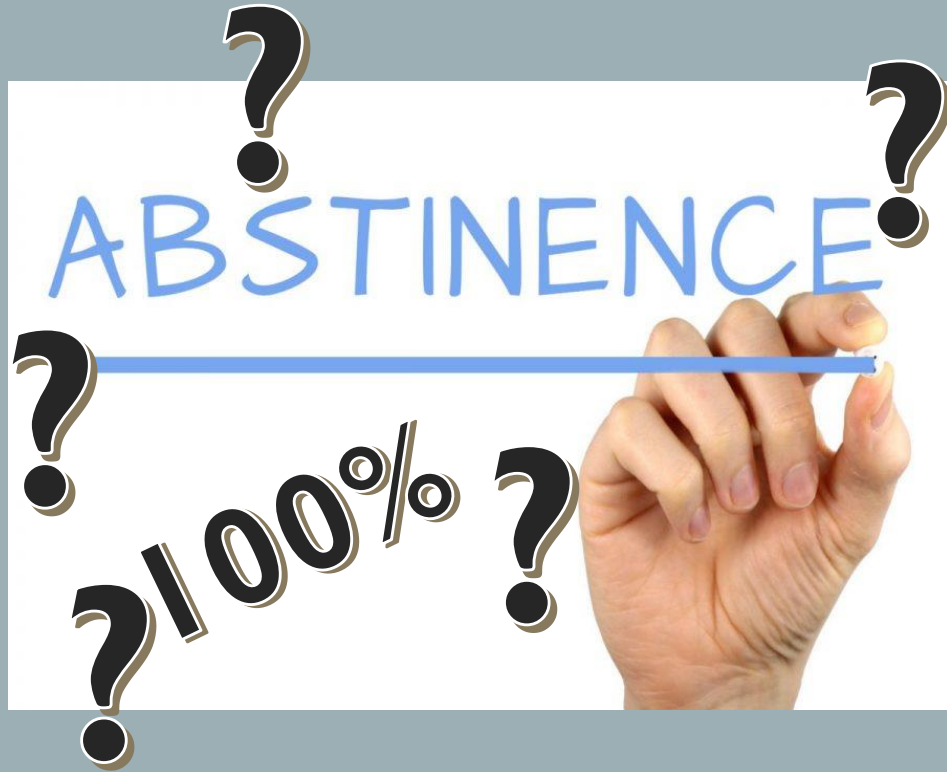


1. what seems pornographic to one person will not necessarily seem so to another.
2. pornography is not monolithic: representation occurs in many media, and it adopts many forms and genres.
3. no group, gendered or otherwise, has a monopoly on sexual expression or representation.
4. our social, esthetic, political, legal, and economic attitudes toward pornography both affect and draw on complex responses to gender and sexuality.
5. pornography, an attempt at communication, conveys a host of messages, many of them contradictory.

Historically the term "pornography" has an unreliable history of usefulness as a scientific term. Instead, it is a social construct of the human mind. Its social use is vague, inaccurate and is often co-opted for use as rhetoric by those who use it to further their social or political agendas... A New Taxonomy: Scientific Misuse of the Term "Pornography" Mark Kim Malan, Ph.D. <http://www.sexarchive.info/BIB/malan.htm#TOC>

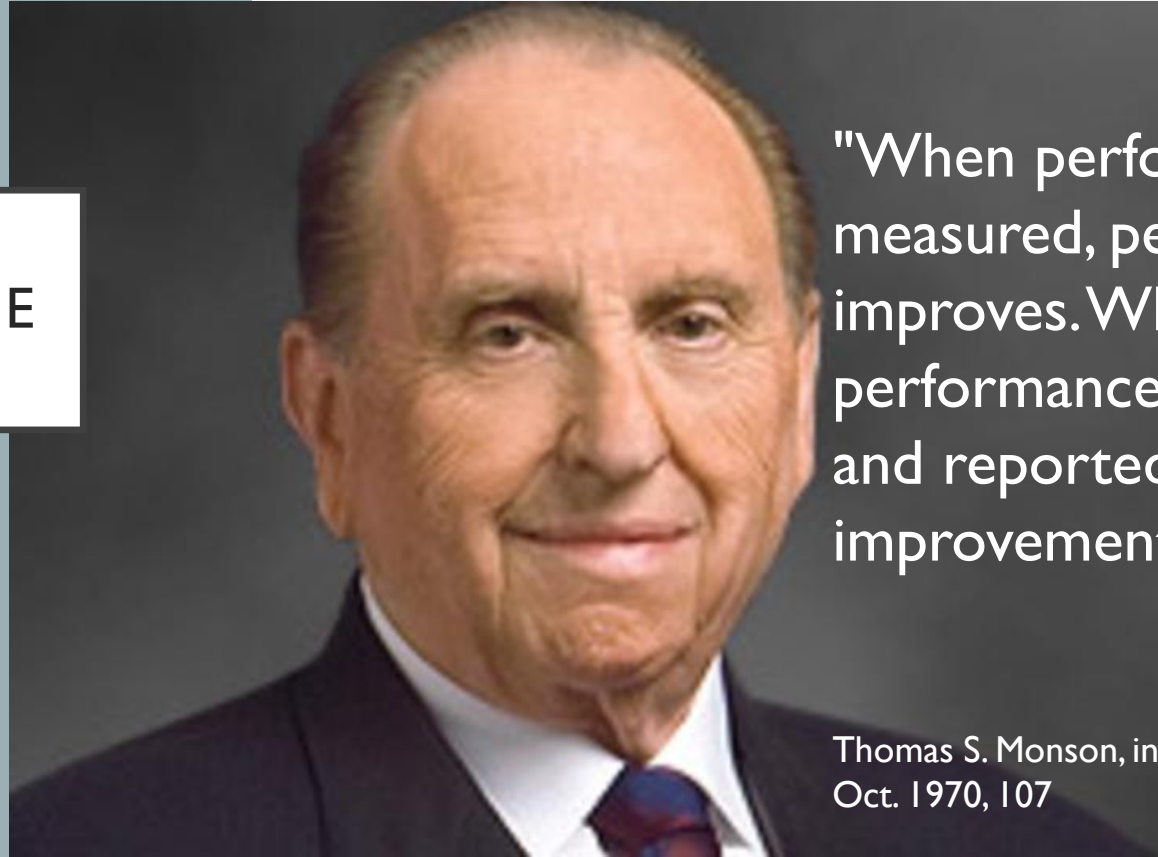
PBS Joseph W. Slade, "The Definition of Pornography"
<https://www.pbs.org/wgbh/pages/frontline/shows/porn/etc/definition.html>

DEFINING SUCCESS



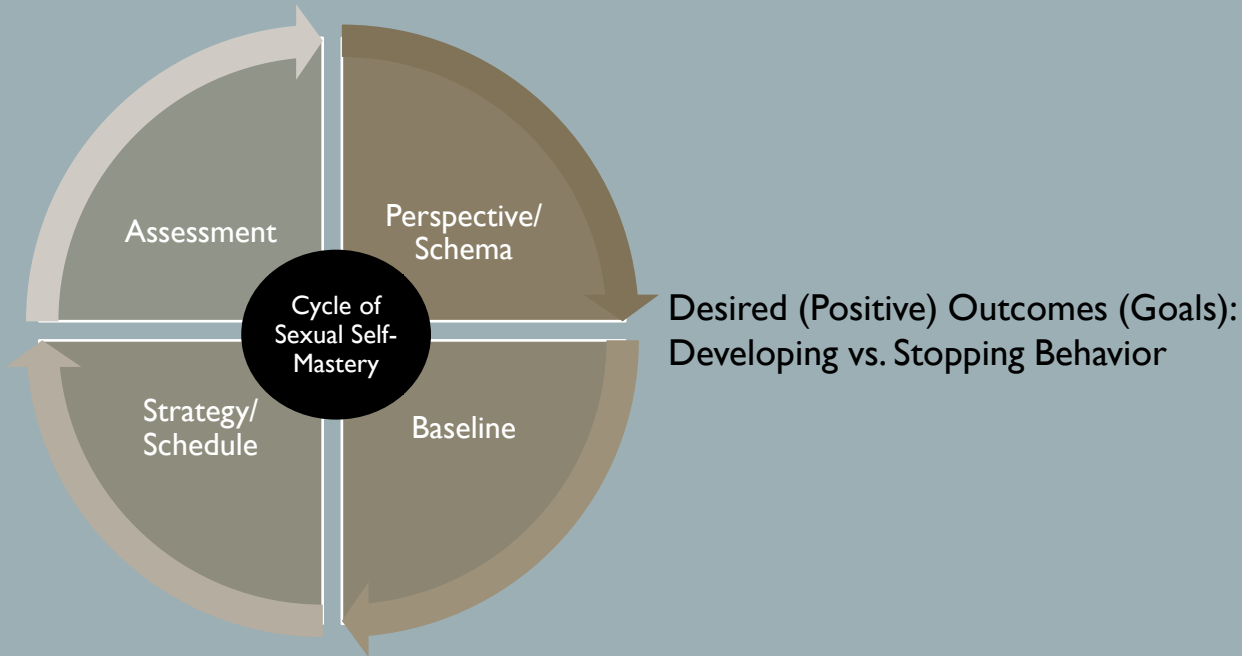
1. Whose definition?
2. Abstinence from what?
3. What are the short- and long-term consequences?
4. What is being taught/ learned/ improved?
5. Is it sustainable?
6. At what cost?

MEASURING PERFORMANCE



"When performance is measured, performance improves. When performance is measured and reported, the rate of improvement accelerates"

Thomas S. Monson, in Conference Report, Oct. 1970, 107



Perspective/ Schema: Prayerfully understand your current paradigm; sexual attitude, beliefs, fears, guilt, goals, etc. What is my definition of pornography and success?

Baseline: “See things as they really are”... accurately track behavior.

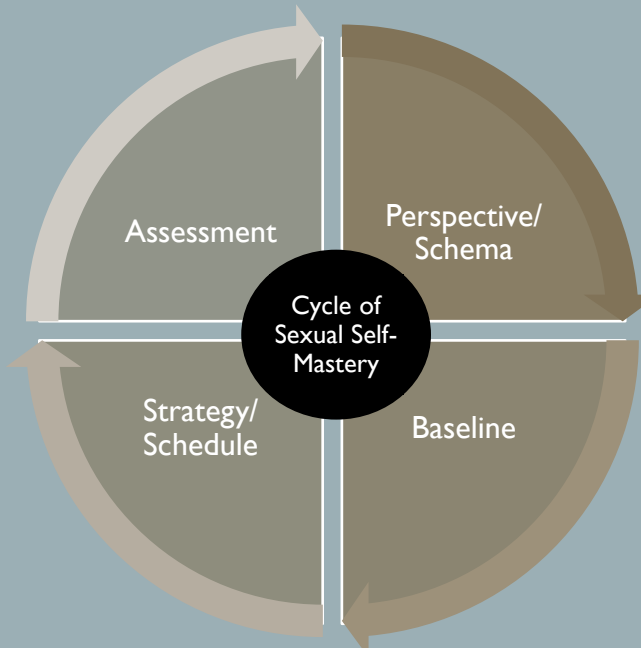
Strategy/ Scheduling: “See things as they really are”... accurately track behavior. Seek learning, understanding from the best books and resources. Define desired outcome. Improve sexual self-mastery with healthy sexual learning.

Assessment: Over the last 1-3 months, has my sexual self-mastery improved?

Table 1 - Example Data

Date	Porn (min)	Masturbation	Prayer	Scriptures (min)	Gospel (min)	Workout (min)	Connections (min)	Temple	Notes
1-Jan	30	2	2	30	60	60	190		
2-Jan	0	0	1	0	0	60	0	1	
3-Jan	60	1	2	30	30	0	30		Promotion
4-Jan	10	1	2	15	0	60	0		

Evidence-based therapeutic treatments such as cognitive behavioral therapy (CBT) are excellent resources to help individuals examine their current perspectives or schema. Our individual schemas consist of both the emotional and logical framework that we use to interpret information and experiences.



Desired (Positive) Outcomes (Goals):
Developing vs. Stopping Behavior

Desired (Positive) Outcomes (Goals): Sexual Self-Mastery vs. Suppression

Self-Mastery	Suppression
Improve Relationship with Heavenly Parents	Don't distance self from God with sinful behavior
Learn about Divine sexual self/self-mastery	Stop thinking about sexual thoughts, feelings and desires
Pray to understand sexual urges	Pray to stop feeling sexual urges
Embrace agency with Strategy and scheduling	Reject, suppress, ignore and use willpower to avoid behaviors
Measure frequency and duration – Assess progress	Abstinence from porn and masturbation only
Differentiate health versus unhealthy sexual behavior	Avoid all forms of Pornography



“Alison” MSA

- 36 years old
- Mid Singles Woman
- Active, Faithful and Temple Worker
- 15+ years struggling with porn and masturbation

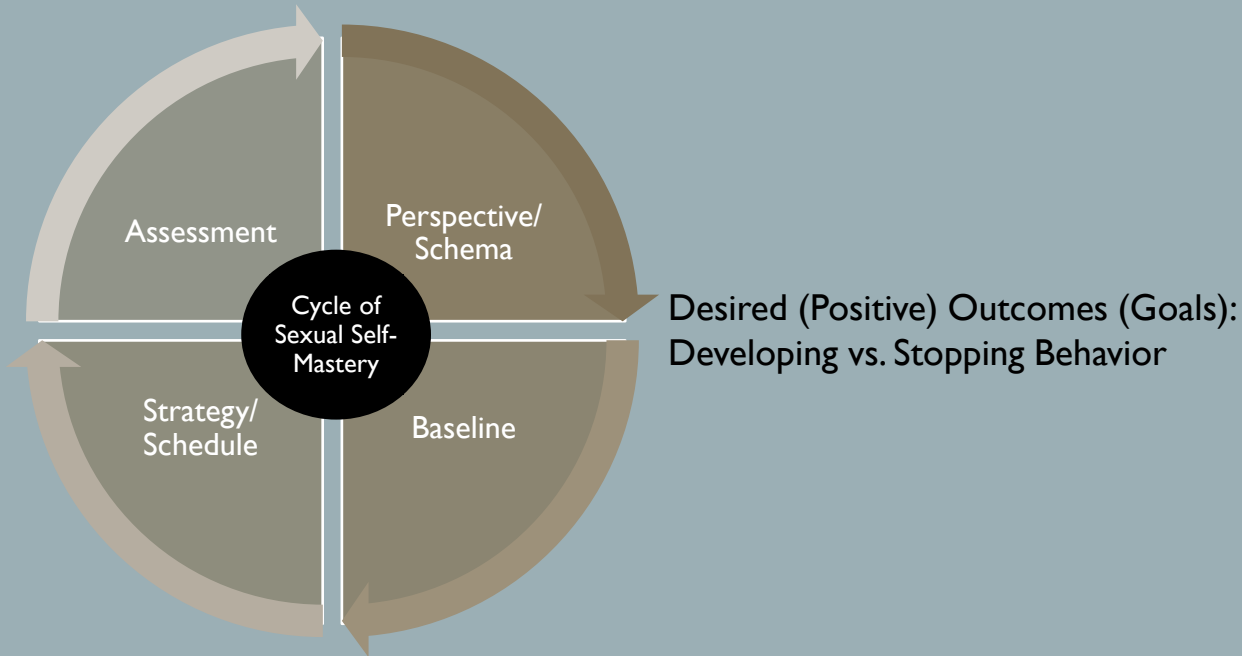


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3-Jan	60	1	2	30	30	0	30		Promotion
4-Jan	10	1	2	15	0	60	0		

Evidence-based therapeutic treatments such as cognitive behavioral therapy (CBT) are excellent resources to help individuals examine their current perspectives or schema. Our individual schemas consist of both the emotional and logical framework that we use to interpret information and experiences.

Date: As a daily tracker, document the date of each occurrence.

Pornography: Record the total amount in *minutes* spent each day viewing pornography.

Masturbation: Record the total *occurrences* of masturbation each day.

Prayer: Record the total *occurrences* of personal prayer each day.

Scriptures: Record the total amount in *minutes* spent each day reading scriptures.

Gospel (optional): Record the total amount in *minutes* spent each day studying gospel related topics other than scripture study (i.e., lesson manuals, watch/listening to conference talks, etc.).

Workout/Fitness: Record the total amount in *minutes* spent each day being physically active.

Connections: Record the total amount in *minutes*, spent each day meaningfully connecting with others.

Temple (optional): Record the total *occurrences* of temple attendance.

Notes: Record (simply/briefly) any notable biological/stressful/emotional events. For example: fired/hired from job, promotion, menstruation, ended/started relationship, illness, etc.

PERSPECTIVE / SCHEMA

Alison found the following questions (which she used as prompts in her journal) helpful in exploring her perspective each time she engaged in pornography and masturbation.

1. The situation/trigger

What happened? Where? When? Who with? How?

2. Feelings (anxiety, guilt, doubt, fear, etc.)

What do you feel? What emotion did I feel at that time? What did I notice in my body? How intense was it? Where did I feel it?

3. Negative perspectives/thoughts

Thoughts always precede emotions though we aren't always immediately aware of those thoughts. Explore the negative thinking behind your feelings. What went through my mind? What disturbed me? What did those thoughts/ images/ memories mean to me or say about me or the situation? What am I responding to? What would be the worst thing about that or that could happen?

4. Facts that support the thought

What are the facts? What facts do I have that the unhelpful thought/s are totally true?

5. Facts that don't support the thought

What facts do I have that the unhelpful thought/s are NOT totally true? Is it possible that this is opinion rather than fact? What have others said about this?

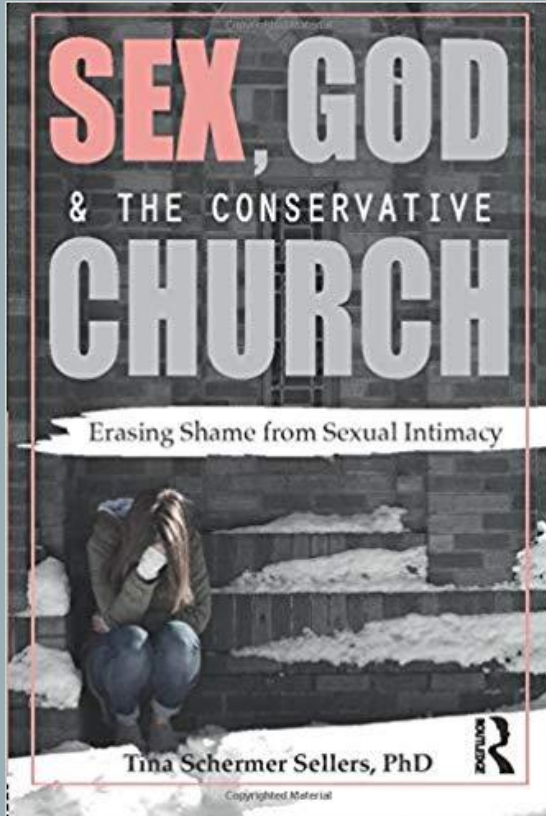
6. Alternative, more realistic, Christlike, and balanced perspective

What would someone else say about this situation? What's the bigger, eternal perspective? How do I know this? Is there another way of seeing it? What advice would I give someone else? Is my reaction in proportion to the actual event? Is this really as important as it seems? How does Heavenly Father want me to feel about the situation?

7. Outcome

What am I feeling now? How intensely am I feeling this new feeling? What could I do differently? What would be more effective?

SEXUAL EDUCATION – BREAKING THE SILENCE



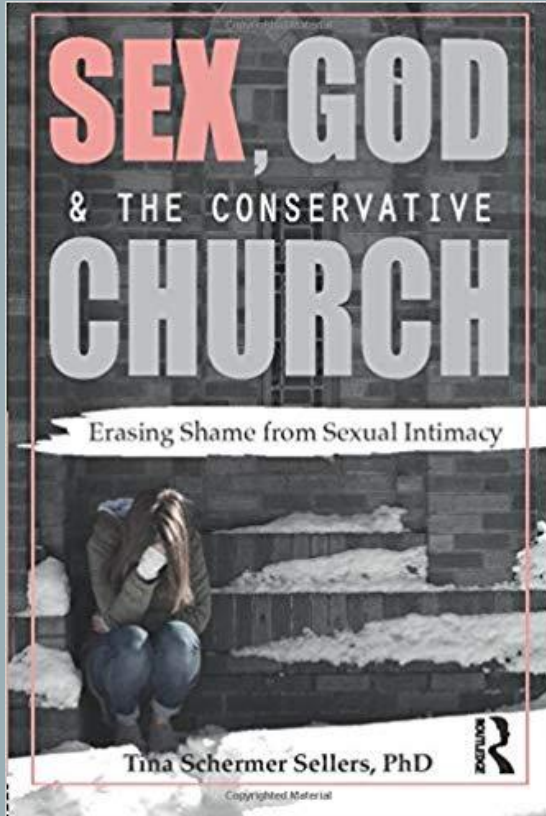
BA, San Diego State University, 1982;
MS, Seattle Pacific University, 1991;
PhD, Institute for the Advanced Study
of Human Sexuality, 2012. At SPU since
1992.



Inside and outside the church, immense suffering, ignorance, and confusion are playing havoc with people’s sexual lives. When [speaking] . . . of what is not working within our churches . . . is that the prevailing message of **“don’t have sex until you are married” comes with no context, no body-awareness, no integrated teaching of faith, culture, and the body, and no ongoing sex-and-relationship education as children grow into their adult years.**

Tina Schermer-Sellers, *Sex, God, and The Conservative Church: Erasing Shame from Sexual Intimacy* (UK: Taylor & Francis Ltd, 2017), 106.

SEXUAL EDUCATION – BREAKING THE SILENCE



BA, San Diego State University, 1982;
MS, Seattle Pacific University, 1991;
PhD, Institute for the Advanced Study
of Human Sexuality, 2012. At SPU since
1992.



To put it simply: children and adolescents do not need one **100-minute (awkward and painful) sexual health conversation**; they need **100 one-minute conversations**.

They need sexual and relational education delivered in many, many sound bites, weekly, across their entire childhood and teen years.

How is a child or an adolescent who has a deep love for God to understand their anatomy, their beliefs, their wants, their desires, or their changing body without a constant series of conversational stepping-stones throughout their formative years?

Healthy sexual-emotional development, **rooted in God's good intentions for sexuality, takes place with well-integrated, age-appropriate, and ongoing conversations** that integrate knowledge about sex, eros, desire, gender, power, relationships, and God's hopes for them, in small segments, over a long period of time, as the subjects naturally emerge in life.

Tina Schermer-Sellers, *Sex, God, and The Conservative Church: Erasing Shame from Sexual Intimacy* (UK: Taylor & Francis Ltd, 2017), 106.

PERSPECTIVE / SCHEMA

Alison's Discovery

Not long after Alison began journaling her thoughts, she expressed feeling guided by the Lord in ways she wasn't expecting. One of the first of many discoveries she had was how much negativity she used to avoid pornography and masturbation. Writing out the experiences provided insight into the source of her shame, guilt, and pain. Previously, she thought those things were caused by the behavior. However, in detailing the experience in her journal she realized much of it was either self-imposed or in relation to disappointing others such as her bishop. Journaling also helped her work through these thoughts, perspectives, and questions. Alison recalls,

“I realized that my perception was that masturbation was "worse" than pornography. If I had a "slip" with pornography, I was harsher on myself if I also masturbated. I began to question why I was so morally opposed to masturbation. Was it preached against in General Conference? Is it a violation of the law of chastity? If so, is it a worse violation than pornography? I had a lot of questions. The Church didn't seem to have many answers. I started turning to God (which should have been the first place I looked). I wasn't sure how God felt about sexuality and masturbation. But I was honestly seeking truth here. How else am I to learn if not through my own experience?”



BASELINE

Table 1 - Alison

Date	Porn (min)	Masturbation	Prayer	Scriptures (min)	Gospel (min)	Workout (min)	Connections (min)	Temple	Notes
Week 1	40	1	1	10	10	0	30	1	
Week 2	0	0	4	30	50	90	35		
Week 3	0	0	13	77	575	170	405	1	
Week 4	0	0	13	85	105	300	335	1	
Week 5	8	2	10	41	85	830	600	1	
Week 6	0	1	11	48	145	185	680	2	
Week 7	0	1	2	0	10	0	120		
Week 8	5	2	11	30	200	295	540		
Week 9	20	2	9	38	70	395	610	1	
Week 10	30	2	13	90	120	235	540	1	
Week 11	45	1	12	55	80	255	540	1	
Week 12	0	1	4	5	50	50	380		
Total	148	13	103	509	1500	2805	4815	9	

PERSPECTIVE / SCHEMA

Discovery

As her conversations with the Lord **shifted from, “how do I stop?” to “what insights does this provide me?”**, Alison’s relationship with the Lord improved and her sexual self-awareness increased; this allowed her to more accurately identify her baseline in weeks eight through twelve. In those same weeks her improved relationship with the Lord was evident in the consistency of her prayers and study. Alison summarizes her experience during this phase:

“As I included the Lord in my learning and improving my sexual health, my relationship with the Lord improved. As I included the Lord in my process, I definitely drew nearer to Him and felt his presence in my life in more real ways that I ever had before.”



STRATEGY/ SCHEDULE

Table 2 - Alison's Strategy

Date	Porn (min)	Masturbation	Prayer	Scriptures (min)	Gospel (min)	Workout (min)	Connections (min)	Temple	Notes
Week 13	0	3	8	75	10	20	780	1	
Week 14	0	2	12	140	65	30	960	1	
Week 15	0	0	8	55	80	30	870	1	
Week 16	0	2	14	180	35	20	630	1	
Week 17	0	1	8	60	20	0	480		
Week 18	0	0	6	40	0	60	480		
Week 19	0	0	12	135	40	120	840	1	
Week 20	0	2	13	130	25	15	750	1	
Week 21	0	2	10	55	30	90	900		
Week 22	0	1	8	65	45	45	240		
Week 23	0	2	4	35	20	60	360		
Week 24	0	2	10	85	80	150	600	1	
Total	0	17	113	1055	450	640	7890	7	

STRATEGY/ SCHEDULE

Alison's Discovery

“I learned that being sexual isn't shameful; it's sacred. It is a divine, God-given part of each and every human being (and creature for that matter) on this earth. I learned that I am a sexual being, and that is a beautiful thing. **I learned that sexuality isn't just a part of me; it's the whole of me. I learned that God cares deeply about sexuality.** I learned that masturbation is exciting! I learned that just because I am a single woman it doesn't mean that I can't learn about who I am, an eternally sexual being. I was created with God's most precious gift, the gift of creation, as an inherent part of who I am. Why would I not want to learn more about that divine part of me?”



ASSESSMENT

Alison's Discovery

“Using masturbation as a means to learn about my sexual desires and improve my sexual health was an opportunity for me to draw and feel closer to the Lord. It was much easier when I listened to my heart rather than my head. And when I say heart, I don't mean the "natural man" desires, but really paying attention to the Spirit and the feeling he brings and also the feeling of the Spirit leaving. My head is really good at believing what it wants and screaming it for all of me to hear. But learning to quiet my mind and pay attention to the Spirit, it was easy to reconcile because the path forward was so clear.

What was interesting was that my overall health improved. Physically, I no longer binge eat. I think that was a function of the shame I was feeling. Spiritually, I'm definitely closer to God and feel the Spirit's presence more in my life. Emotionally, I am more stable and don't have as many mood swings. I also handle change much better than I used to.

I wish I had known that I didn't have to do it all on my own. God was there to help me. I guess I didn't know the right questions to ask. I always asked, how do I stop this? How do I get pornography out of my life? **Instead, I should have asked how God felt about me and pornography. And how God felt about my sexual desires.** I wish I would have learned sooner that it's not a shameful thing to have sexual feelings. It's a good thing! But you have to learn about your sexuality before you can control it. Fear and shame are not good motivators for long-term changes.”

BARRIERS TO SUCCESS



- Its weird
- Its awkward
- Its embarrassing
- I'm afraid of disappointing....
- What will my Bishop think?
- Unresolved mental/physical health issues

*My Parents
Married
on a Dare*



AND OTHER FAVORITE ESSAYS ON LIFE

CARLFRED BRODERICK

In 1967 the future president of the Association of Latter-day Saint Counselors and Psychotherapists" Carl Broderick, Ph.D. said the following about sexual self-mastery...

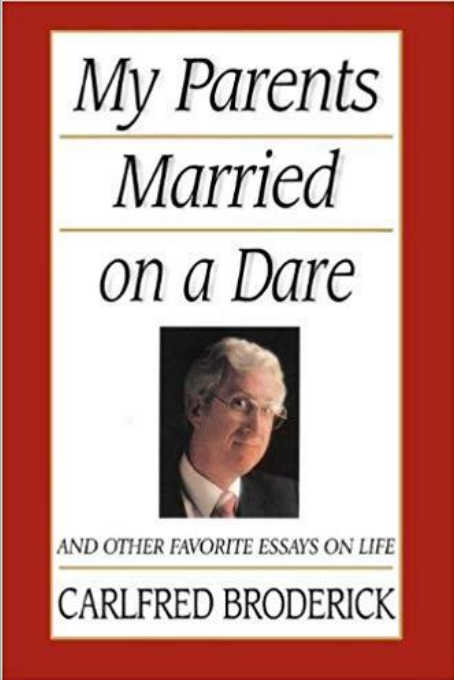
BYU AMCAP President 1982-1983: Carlfred Broderick, Ph.D.

"For example, suppose I am a bishop interviewing a sixteen-year-old boy for advancement to the office of a priest in the Aaronic Priesthood. One of the items I have been instructed to include in the interview concerns masturbation. From having interviewed many such boys in the past I know that this is a problem which most boys have to struggle with. How can I deal with this question so as to be most helpful to the boy? **One would think it obvious that neither an embarrassed, too quickly skipped-over treatment nor a heavy-handed cross-examination and lecture on the evils of masturbation would be of most benefit.** Yet those seem to be the most common approaches.

AMCAP



Association of Latter-day Saint
Counselors & Psychotherapists



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BYU AMCAP President 1982-1983: Carl Fred Broderick, Ph.D.

1. "How do you deal with this problem in your own life?"

2. If the boy was having difficulties, **I would stress the positive reasons for self-mastery in this area, rather than dipping into the terrible chamber of horrors** ... The plain fact is that there is not the slightest evidence that there are any physically harmful consequences from masturbation.

3. If the boy was having difficulties, I would remember that my chief duty was to help the boy, **not to condemn him.**

The Gospel philosophy of sex is in competition in the world with other philosophies which have powerful grips on the minds of men. If it is to have an impact on the morals and manners of the world, it must first be incorporated into the lives of the members of the Church. In my opinion, many, perhaps most, of the present generation are too entrapped in the negative frame of reference that they grew up with. But there is hope for the rising generation."

BARRIERS TO SUCCESS

Old Thought

New Thought

“What do I tell my bishop?”

“I have learned a lot about my divine gift of sexuality and desires by including the Lord in my sexual self-awareness. I’m in a new place that feels wonderful and right. It’s interesting how often thoughts of what my bishop (not the Lord), would think come to mind. Is this a way I turn over my sexual responsibility?”

“Do I have to tell my spouse what I am doing?”

“I have learned so much about my sexuality but feel I have so much more to learn. I’m both excited to share this with my spouse and concerned that I’m not confident enough with owning my sexuality yet. What are some ways to include my spouse in my discoveries without losing ownership of my sexuality?”

“What if my spouse doesn’t agree with me learning about my sexuality?”

“Owning my sexuality is important, and I believe that Heavenly Father cares about my sexual health. But I am recognizing as I sit here that the fear of contrary opinions from my spouse, enter my mind. I then dismiss my sexual self-awareness and the answers Heavenly Father guided me to. How can I honor myself and Heavenly Father without turning sexual responsibility over to my spouse?”

“Is this right/wrong?”

“Although what I am learning is insightful, I’m recognizing as I become more mindful of my sexuality that my initial reaction is to get a specific answer on whether something is right or wrong. Not having that clear answer, I stop learning. I don’t even pray about it. I’m wondering if this is another way, I am turning over my sexual responsibility?”

PARENTS



Improve Sexual Health

Talk in the car, hikes, getting ready in the morning

Short, frequent (daily) discussions

Use correct terms, words and phrases and in terms of divine sexuality

Start as young as possible / child appropriate

Find opportunities to openly discuss with spouse in front of children

Model & teach consent, sexual/physical boundaries, personal responsibility

Discuss openly what child viewed in pornography

Verbally acknowledge its difficult, awkward, weird

Avoid Sexual Silence

Avoid one on one, face to face

Avoid infrequent or frequent, long discussions

Avoid euphemisms “warrior” and “satanic” terminology

Avoid waiting till “age appropriate”

Avoid never discussing with spouse in front of kids

Avoid teaching concepts like; don't do anything that will cause someone else to feel, think or experience sexual urges

Avoid condemning, shutting down conversation

Avoid being stoic, goofy or overly serious

SPOUSES



Improve Sexual Health	Sexual Silence
Talk in the car, hikes, getting ready in the morning	Cautious with one on one, face to face
Schedule short, frequent (daily) discussions	Avoid infrequent or frequent, long discussions
Equal, partner, connect	Don't be a sponsor, manage, confessions
Be intimate	Avoid withdrawing sex
Embracing learning together	Avoid ultimatums
Seek support from a qualified sexual health therapist	Avoid sending to "addiction program"
Discuss openly what spouse desires/views in pornography	Avoid condemning, shutting down conversation
Verbally acknowledge its difficult, awkward, weird	Avoid being stoic, goofy or overly serious

BISHOPS



Improve Sexual Health	Sexual Silence
Involve parents/spouse as soon as possible	Avoid meeting privately
Focus on “desired outcomes”	Avoid asking probing questions
Use correct terms, words and phrases	Avoid use euphemisms
Create a culture of sexual health learning/education	Avoid topics on condemning use of porn/masturbation
Encourage youth/adults to turn to God by attend temple and partake of the sacrament	Avoid revoking recommend and sacrament
Consistent and sustainable religious behavior	Avoid using scriptures, prayer, etc to avoid behaviors and a way to “clean your mind”
Refer out to sexual health therapist	Avoid sending to “addiction programs”
Reinforce the divine beauty of sexual desire	Avoid acting as a sponsor, reporting “slips”, etc.
Do you strive for moral cleanliness...?	Do you live the law of chastity?