

THE JOURNAL OF COLLEGIUM AESCULAPIUM



FALL 2003 | 25TH ANNIVERSARY EDITION



Sin, depression, warnings, the "professional syndrome," youthful drinking, Aesculapius, forgiveness by the Savior, receptiveness by the dead for temple work ...and more.

This issue is so packed with pearls, I hope you'll read it today instead of putting it in your stack of stuff you intend to read but never quite get around to doing.

In President James E. Faust's message, he thanks Elder Russell M. Nelson who did bypass surgery on him 20-years ago, and the other doctors who saved and preserved his life, set his bones, operated on him, and took care of him when he was shot. President Faust weaves his magical wit into a story about him jumping up and down on a bed when he was a boy, crashing his face into a nail poking out of the wall. President Faust also gives us some very important instructions about life-and the "professional syndrome" which I completely missed in medical school-and didn't realize I had until after my days of practicing medicine

If you've squirmed about the name Collegium Aesculapium, as I have, Tom Spackman's article will give this name a profound new meaning for you-and some spiritual insights.

Over the years, Jim Mason taught me many things as a friend, assistant secretary for health, general authority, temple president, and going back a few years as my supervisor when he was the commissioner of health for the Church and then of developing welfare services. But the lessons about temple worship that I learned in this article are among the most precious things President James O. Mason taught me-especially as he quotes two prophets who tell us that most of those we do temple work for will be receptive. I didn't know this. But now that I do, it will make temple work even more meaningful.

After all the Word of Wisdom lessons most of us have had, and with our medical insights, it might be tempting to think, "What else do I need to know about the Word of Wisdom? Well, you'll see when you read George Van Komen's article. It's filled with information from 1885 to the 2002 Winter Olympics. And check what he says about the 4th verse of Section 89.

I talk frequently about not letting our minds be exposed to garbage in movies and television-whatever age we happen to be. But Elder Lionel Kendrick's article about spiritual strengths profoundly expanded my insight into how significant every thought is that we have-and how permanently these thoughts are recorded. He also addresses the connection between sin and depression. I've often thought there is a frequent association, but the three letter word S-I-N doesn't show up very often in medical literature these days. In his wisdom, Elder Kendrick gives us a powerful therapeutic strategy: "If the source of depression is sin, one must seek relief through the cleansing power of repentance." And for those of us concerned about people we care about who have slipped off the path, this article includes reassuring instruction by President Boyd K. Packer about the possibility of complete forgiveness.

Then Dr. James Thompson explains about the transition of the practice of medicine from an altruistic calling to a job. In his article about morality and ethics, he goes on to say that medicine is becoming a commercial product with conflicts of interest. Dr. Thompson tells a story about an 80-year old patient named Ruth, who almost fall through the cracks in today's impersonal healthcare system. Everyone, especially those with elderly patients or parents, should read this article.

No matter how tough you or I have it right now, go back to Nauvoo, Kirtland, Jackson County, Far West, and Adam-ondi-Ahman, with Larry Dahl as he asks, "Why at every turn, in every place the early Church attempted to settle, was there such animosity and persecution?" You will relive history in Professor Dahl's article that concludes with a profound answer to the question "What does all this have to do with each of us in [2003] and beyond?"

I hope you'll read this issue from cover-to-cover. You'll learn many important things you didn't know.

Glen C. Griffin, M.D.
EDITOR

In memoriam: Blaine Hirschi, M.D., and his wife Sandi were killed in an airplane accident Nov. 24, 2002. Dr. Hirschi was a past president of Collegium Aesculapium and a valued friend of many.

About Collegium Aesculapium

In a troubled world, physicians and healthcare professionals who are members of the Church of Jesus Christ of Latter-day Saints have the benefit of spiritual insights as well as the art and science of medicine.

Collegium Aesculapium addresses the spiritual as well as the physical aspects of medicine. Thus, we invite qualified professionals to embrace the Collegium and take advantage of insightful meetings and seminars, newsletters, service opportunities, and the *Journal of Collegium Aesculapium*, all of which include this important spiritual dimension, as well as the constantly changing body of scientific information available to us.

For more information, see <http://www.collegiumaesculapium.org>.

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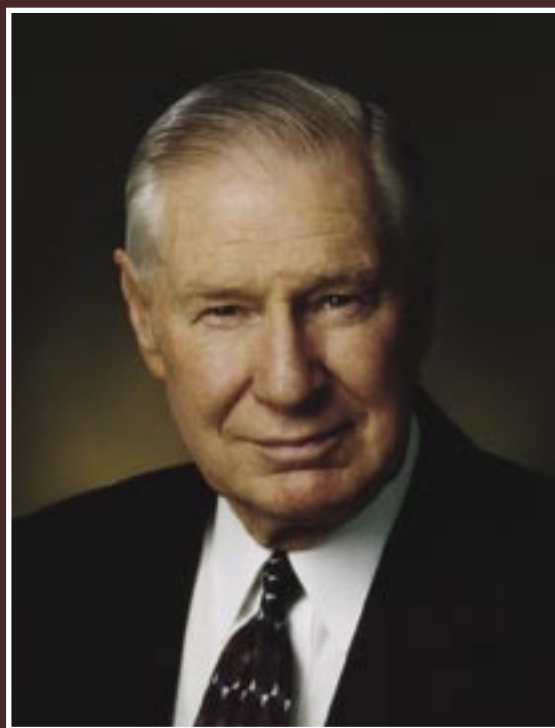
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To HEAL
and to BLESS

PRESIDENT JAMES E. FAUST

I understand that Collegium Aesculapium has significantly contributed to the growth and development of medicine, not just in the Salt Lake Valley but worldwide. I commend you men and women of faith, for your devotion of your skills in the great field of medicine, and for continuing the tradition of service and dedication that this foundation espouses.

I must emphasize that I take full responsibility for what I am going to say. I am not here by assignment but am responding to an invitation. When you reach my age you do not take your good health and feeling of well-being for granted. I wish to express appreciation for the many doctors who have saved my life; preserved my health; set my bones; who took care of me when I was shot, and operated on me for various and sundry health problems. I must mention specifically, however, the gratitude I owe to Elder Russell M. Nelson who performed 8-bypass surgery on my heart almost 20 years ago, and it is still going strong!

I am advised that as members of the Collegium Aesculapium Foundation some of you are currently giving of your time and means to help Brother and Sister Boyd and Jean Christensen rebuild the Deseret Hospital in the Heritage Park in Salt Lake City. As the first hospital operated by the Church, it has a rich heritage. Indeed, as I look over its history, I note the names of two pioneering women, Romania Pratt and Ellis Reynolds Shipp. In 1882 they responded to the call to enroll in the Women's Medical College and to join with Eliza R. Snow, general president of the Relief Society, to found the Deseret Hospital under the direction of Church president John Taylor.

I had a great-aunt who went to medical school and was something of a pioneer in this field. Her name was Elsie Ada Faust. She never married. Perhaps she believed in the philosophy: "When fretted by this single life, which seems to be my lot, I think of all the many men whose wife I'm glad I'm not." In any event, she was one of the first female medical doctors in the state of Utah.

When I was a young boy, my brothers and I slept out in the enclosed back porch of our small home. One day I was jumping on the bed, trying to see how high I could go. I jumped too close to the wall and tore part of my face on a nail that was sticking out. I need some excuse for the way I look! Aunt Ada was called to come and sew up the wound. At other times, when we didn't feel well, she fed us castor oil and milk of magnesia. She came with mustard plasters and burned our chests when we had colds.

Today when I have aches and pains, which is becoming more frequent as I get older, I wish Aunt Ada were here to

keep me healthy. Every time I look in the mirror and see the scar—a permanent record of my encounter with the nail—a great love for Aunt Ada swells in my consciousness. She filled a precious, loving role in my life.

However, Aunt Ada's life was something of a paradox. While successful as an early woman medical doctor, her personal life was far from fulfilling. She did not marry even though she had a proposal of marriage from a promising young man who later became a powerful United States Senator. I do not know why she did not accept this proposal. She lost her spirituality and her faith, and became somewhat angry—even at my father. So much so that after World War I had ended, Father dressed in his army uniform and went down to her office and said, "Aunt Ada, the war is over!" Their relationship improved after that.

She requested that upon her death her body be cremated and this request was honored. I am happy that her

Doctors need to be more than successful physicians. There always needs to be a strong connection between practicing medicine and living the gospel. In a sense we are all "able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

professional associations were fulfilled but sorry that she did not find more happiness in life. That is the challenge of all professionals, including medical doctors, to find a balance between the demands of your callings as servants of God, as parents, and as healers.

You have the high calling of being healers and life savers. In the Talmud we read that he who saves one life is as if he had saved an entire world. One wise teacher tells us, "One human life is as precious as a million lives, for each is infinite in value."¹ The medical profession, for which I have considerable respect, has for centuries been committed to the preservation of life under the cardinal principles of treatment—"do no harm" and "protect life."

Each of you has an important role and that is to heal and to bless. You are members of the Church who are also involved in medical science. I need not remind you that the practice of medicine and law are not exact sciences in every sense of the word. Maybe that is why we are said to be "practicing" in these two disciplines. And as associates of the Collegium Aesculapium, you are dedicated not only to the physical, but also to the spiritual and ethical aspects of medicine. Saving a life brings lasting fulfillment; saving a soul brings everlasting joy.

There is a great risk in justifying what we do individually and professionally always on the basis of "what may be acceptable practice" rather than what is "right." In

so doing, you may be shortchanging both yourselves and your patients. The philosophy that what may be acceptable is always right will rob us of what is highest and best in our nature. Acceptable practice may, in many instances, be way below the higher standards of your personal ethics and faith. I cite to you the taking of human life in an elective abortion. As doctors, your own careful conscience and your own standard of high integrity ultimately must govern your conduct.

Wherever we live, we may need to break with certain trends of the medical establishment as it is today. Has the medical profession strayed a little from some of the higher professional principles of being available? Perhaps as members of the Church you have some duty to point the way. As Yogi Berra said, "The future ain't what it used to be."²

Doctors need to be more than successful physicians. You need to bring your sacred religious convictions and standards to the practice of medicine. To do otherwise would bring an inconsistency to your character. As Dr. Herbert Benson, a professor at the Harvard Medical School, stated, "I've learned that invoking beliefs is not only emotionally and spiritually soothing but vitally important to physical health."³ There always needs to be a strong connection between practicing medicine and living the gospel. In a sense we are all "able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."⁴

We all hold dear the sacred memories we have of family doctors who have ministered to us in kindness and love, who were always available, and took a personal interest, not only in our health, but in our well-being.

When our children were young it seemed that every time we were ready to get in the car and go on a vacation, one of the children would have a health problem. Our pediatrician was Dr. John L. Siddoway, Jr. Several times in these emergency situations he would drop everything and come to our home and save our vacation that we had been planning for months.

At the commencement of the University of Utah School of Medicine on Friday, May 25, 2002, President Cecil O. Samuelson, former dean of that medical school and vice-president of Health Sciences at the University, and newly appointed President of Brigham Young University, had this to say to the new graduates:

I now turn briefly to the topic of privileges. Today as you become doctors of medicine, in addition to your diplomas and other honors, you are accorded great privileges which set you apart from the typical citizen. I think of not only the recognition, respect, and even the awe in which you will be held by some, but also that you will be

forever different than you have been in significant ways. Not only will you be allowed to ask questions of people that if asked by others would be viewed as impertinent, rude, or offensive, you will be the holder of some of your patient's deepest secrets, or confidences—some of which are sacred, some of which may be embarrassing, but all are private. You will also have wonderful excuses to be late for meetings, dinner or other events, to fall asleep in church, at the symphony, opera, or other public occasions, and even miss events for which you would otherwise be severely criticized—all in the name that you are caring for the sick and are doing something more important.⁵

President Samuelson gave some excellent suggestions to that body in 2002 and I would like to quote some of these in abbreviated form:

1. Don't get overly involved in your patient's cause that you lose your balance, good judgment, and sense of humor. A sense of humor, even of the absurd, will help you maintain a sense of proportion.
2. Get help when you need it. Not only should you seek the consultation and advice of colleagues and those more experienced than you with respect to your medical work, but also to receive counsel from family members and in your personal lives ... While you are likely to have comfortable incomes in time, there is also significant risk that you will place yourselves in ... financial hardship ... if you do not learn the rules of ... financial self-sufficiency.
3. Listen carefully to your patients and those who will help and teach you, but also listen particularly closely to those who know you best and love you most.
4. Keep learning. Much of what you have learned in medical school—and what you think you know—will soon be obsolete.
5. Many years ago, Milton Mayer made a humorous but true observation: 'One of the things that the average doctor doesn't have time to do is catch up with the things he didn't learn in school, and one of the things he didn't learn in school is the nature of human society, its purpose, its history, and its needs . . . if medicine is necessarily a mystery to the average man, nearly everything else is a mystery to the average doctor.'
6. Always think and watch for a better way to do things.
7. Take care of yourself. As strong, vigorous, accomplished, and important as you now are, you still need appropriate rest, exercise, nutrition, recreation, and rejuvenation.
8. Lastly, whatever you do and wherever you do it, always make a conscious effort to leave the world a better place than you found it.⁶

We hope you can be men and women of profound competence without being tainted with any of the pernicious selfish influences that might tend to corrupt and abuse the medical system in any way. Unfortunately there are some in medicine today who have the reputation of choosing this field to make a lot of money. Our commitment as followers of Christ is to lose ourselves in the service of others. If you do this adequate financial reward will come to you. It is hard to change human nature, and greed is a basic human weakness.

The financial compensation of most doctors is not their primary interest. I would think easing pain and healing disease are much more satisfying than the mere collection of a fee. Your first consideration should always be the welfare of the patient.

I have mentioned family. The milk of self-esteem flows from those who minister to us and provide the life-giving love, confidence, and caring we need. Usually this comes from loving fathers, mothers, and grandparents who love and discipline us. It also comes from our siblings, children, and grandchildren. But for men it comes mostly from our wives. I would hope that we men can strive to provide that milk of self-esteem for our wives more readily than we sometimes do as we get wrapped up in our professional work. We need to honor our wives with words of love, appreciation, and acts of courtesy.

Without marriage we would not be privileged to be parents, grandparents, and all that entails. This relationship just has to come first. It is the glue that keeps together all of the pieces of the jigsaw puzzle of eternal joy, fulfillment, and happiness. Martin Seligman, University of Pennsylvania psychologist, claims that "Married people are happier than any other configuration of people." Then he adds, "And religious people are usually happier than non-religious people."⁷

I feel keenly the responsibility to stress the importance of family relationships in terms of how we ought to strive to treat our spouses. Lest our spouses expect perfection too soon, you notice I have used the word "strive." The relationship between husband and wife is the linchpin in the whole family relationship. I am sorry that I did not come earlier to a fuller appreciation of the extent of the needs of our wives for love, appreciation, companionship, and recognition. These needs are great, they are constant, and they need to be met on a regular basis.

I am still moved by what the late President Marion G. Romney said to the Twelve in the first meeting in the temple a few days after the death of his wife. He said, "When Ida died, something went out of me. The holding force was gone." A day or two later at the graveside he turned to me and said, "Be good to your wife, take her with you everywhere you can. The time will come when

you will not be able to be together."

Indeed, I can easily sum up my advice to all of you which is, "Doctors, love your spouses and families." I say this not because you are doctors, but because you are first and foremost men and women. My plea is simply that we put our professional lives in order by putting our personal lives in order. How can you be an adequate doctor without first being an adequate person? We professionals often shortchange those who mean the most to us. The "professional syndrome" often leads us to think that because of our special training and knowledge, others have a greater claim on our time and concern than do our own families. I fully recognize in the eternal scheme of things that the work my wife did in our home was more important to me than any work I did in the courtroom, or the office, or at Church meetings.

I know the gospel is true, and I know a substantial part of that gospel is how I treat my Ruth on an hour to hour, day by day, ongoing basis. I believe that none of us would have or can come into full possession of all of our powers without an eternal companion. I suggest the ultimate judgment will come to us in terms of what kind of a person we have been, what kind of a spouse we have been, what kind of a parent we have been, and what kind of a family we have raised. This will rise above all else that we have done professionally. It is an important part of pointing the way. It is part of being a good example for others to follow along with the other high standards that you are setting in your daily work as physicians and surgeons. Again I remind you to take your religious convictions and principles into your practices. "The whole need not a physician,"⁸ but the sick do! Doctors, pray over your patients. Surgeons, be tender with their tissues. If you will conscientiously strive to do these things, the Lord will bless you and take good care of you.

President James E. Faust is the second counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints. This address was given to the Collegium Aesculapium on April 3, 2003.

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What's in a Name?

It is always interesting when I try to explain to a colleague my membership in *Collegium Aesculapium*. The name is not self-explanatory to most hearers. For me, it takes several paragraphs to fully convey its *meaning*. I frankly admit that if asked about it by a non-medical person, I prefer to describe Collegium as an association of physicians and healthcare professionals who are members of the Church rather than explain the name. However, the name is *significant*, and when the *symbolism* is properly understood it explains who we are, what we believe, and that we are trying to do together.

As Thomas Carlyle said: “It is in and through symbols that man, consciously or unconsciously lives, works, and has his being.”¹

Aesculapius is the Roman appellation for Asklepios, who is described in Greek writings as early as 1500 B.C.² According to legend, he was the son of Apollo, a Greek god, and Coronis, a mortal woman. Coronis, while pregnant, was found by the sister of Apollo having an affair with a man, and was killed. Stricken with remorse, Apollo rescued the unborn Asklepios by Caesarian section and sent him to be raised by Chiron, a wise centaur. From Chiron he learned the arts of medicine and healing. In time Asklepios became known as the greatest of healers. He is usually depicted holding a staff entwined with a serpent, which has become the symbol for modern medicine. Asklepios married and had children, notably Hygeia and Panacea—a powerful posterity indeed! In time, he became so successful at healing that he was able to bring even the dead back to life. This so angered Hades, who foresaw the depopulation of his realm, that he appealed to Zeus, the ruler of the gods, who struck Asklepios with a thunderbolt, thus killing him and ending his illustrious career. However, he was raised from death by his father and placed in the heavens as the constellation Ophiuchus (the snake-bearer).

Although there are variations of this story, it is probable that a healer named Asklepios actually lived at one time.

Around the 5th century B.C., he came to be regarded as a god and replaced Apollo as the god of healing. A cult of Aesculapius appeared around the 4th century B.C. with temples built at many sites, notably Epidaurus, Athens, Kos, and Pergamon. These temples became centers of healing to which those who had the means often traveled for relief from their afflictions.

A visit to an Askleion included several aspects. The road leading to the entrance was sacred. It was lined with stalls where a supplicant could purchase gifts to be offered to the god (*Figure 1*). It is said that the sick often felt a sense of relief as they approached the entrance, knowing that death was not allowed within the temple precincts. The healing experience included offerings to the god, a library, a sacred pool for cleansing, a theater for presentation of dramas (*Figure 2*), and a center for sleeping and “incubation” of dreams (*Figure 3*). Patients would sleep, dream, and on awakening have their dreams interpreted by a physician/priest, who then would prescribe a treatment. The combination of the sacred, secular, physical, mental, and cultural into one healing experience is now seen as a paradigm for the modern provision of pluralistic health care with focus on all aspects of the patient.³

However, these concepts of well being did not begin with the Greeks. We know that Adam had a fullness of gospel knowledge and taught his posterity all the laws and ordinances. Apostasy led to fragmentation and distortion

BY THOMAS N. SPACKMAN, M.D.

of many truths, including the mission of God's Son, Jesus Christ. President Joseph F. Smith observed that amid this diffusion certain laws and rites were "carried by the posterity of Adam into all lands, and continued with them, more or less pure, to the flood, and through Noah, ... to those who succeeded him, spreading out into all nations and countries. ... What wonder, then, that we should find relics of Christianity, so to speak, among ... nations who know not Christ, and whose histories date back ... beyond the flood, independent of and apart from the records of the Bible."⁴

Thus one can see in the legend of Aesculapius both a shadow of the previously known fullness and a foreshadowing of the mission of Christ. Christ was born to an earthly mother and the Eternal Father. His mission included not only the healing of the spirit through atonement for sin but also many miracles of physical relief from disease, deformity, and affliction. His eternal sacrifice and resurrection showed His power over death. He gave His life and became the first fruits of the resurrection, being raised to stand at the right hand of the Father. The image of the serpent is associated with His life and mission in scripture.⁵ True worship of Jesus Christ includes the covenant of baptism and ordinances in sacred temples, through which we may receive according to our faithfulness the ultimate form of healing and reconciliation with our Father in Heaven.

When properly understood, Aesculapius is thus a powerful symbol of Jesus Christ. One definition of a collegium is a group of equals joined together in mutual trust and respect to pursue common goals. Thus as members of Collegium Aesculapium we join together as health professionals and latter-day disciples of Jesus Christ to seek to understand true principles of healing of body and spirit, and to place whatever healing talents we have in service to others.

Thomas N. Spackman, M.D. is a professor of anesthesiology at the Mayo Clinic, Rochester, Minn., and currently serves as secretary on the board of Collegium Aesculapium.



Figure 1



Figure 2



Figure 3

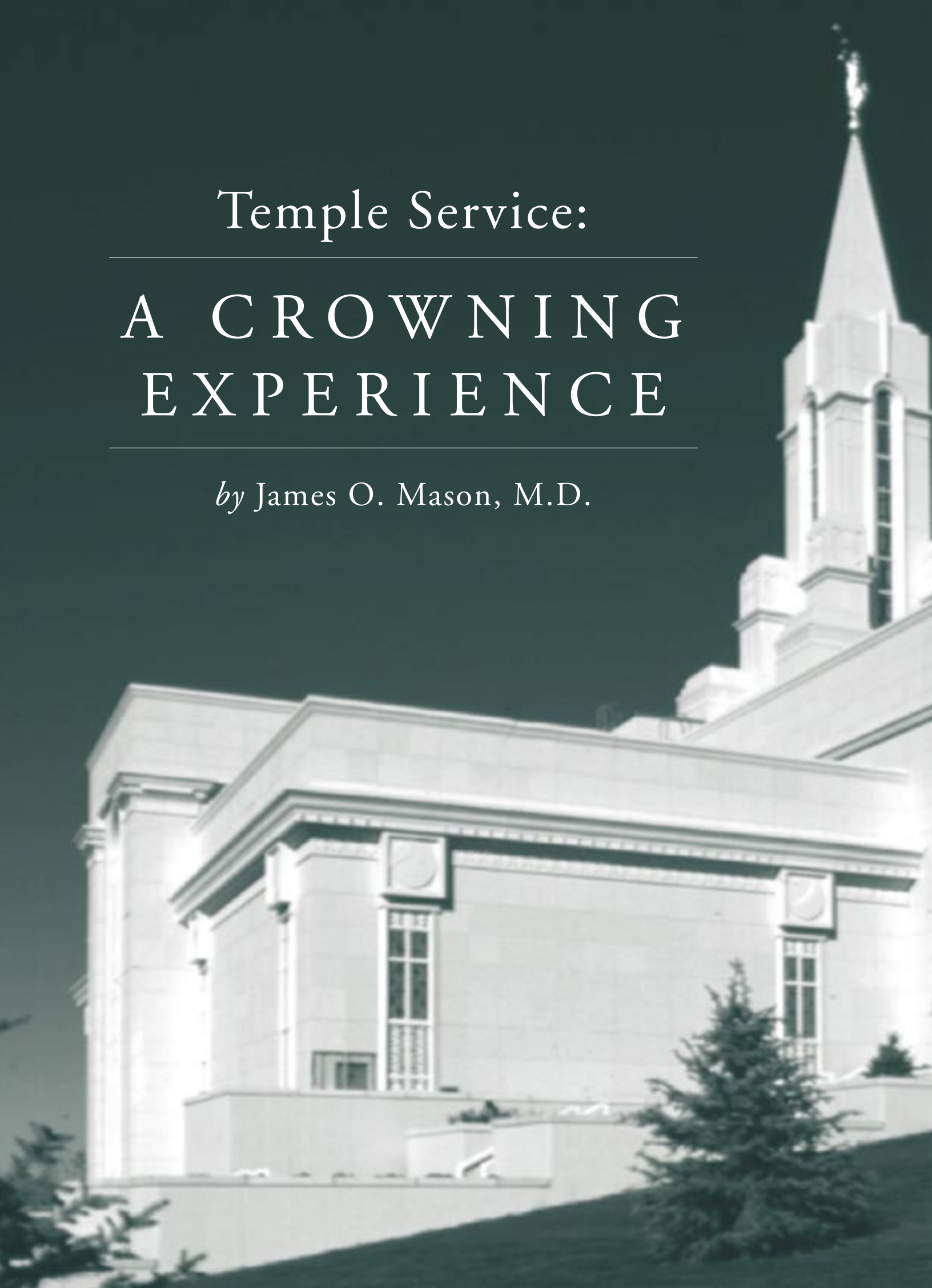
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Temple Service:

A CROWNING
EXPERIENCE

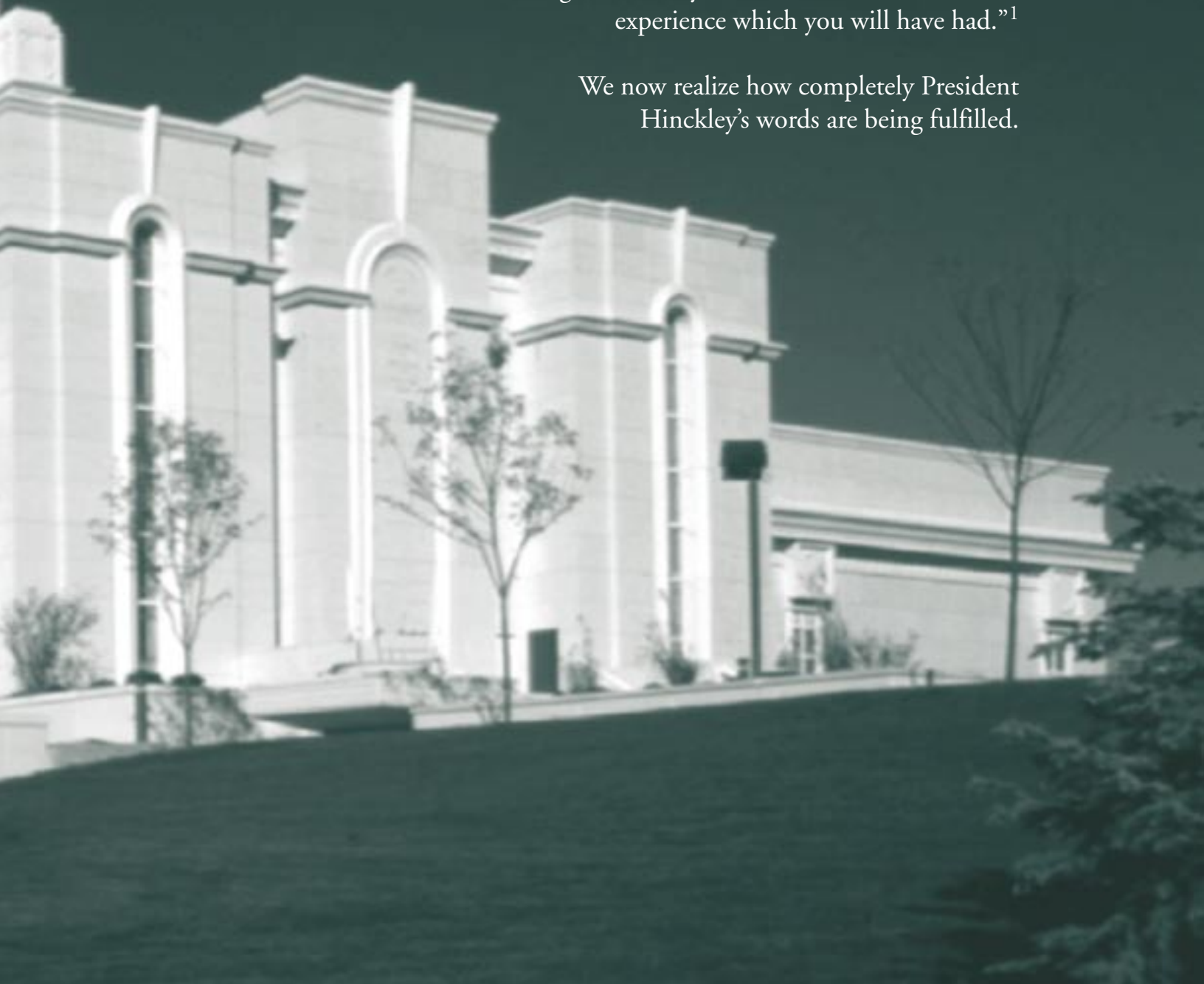
by James O. Mason, M.D.



Someone asked, “How does serving as the president of a temple compare with the practice of medicine?” Of all the things I’ve had the privilege of doing, in and out of the Church, no other assignment has provided the peace of mind, satisfaction, and sense of accomplishment associated with serving in the temple. It is a crowning life experience for my wife and me. It doesn’t get any better. We cherish the joy and sweetness of our time together in the temple.

President Gordon B. Hinckley gave a promise to new temple presidents and matrons during Temple Presidents Seminar: “May you learn much that will assist you in the serious work that lies ahead, and I promise you that when three years have passed, you will leave the house to which you go with tears in your eyes and gratitude in your hearts for the tremendous experience which you will have had.”¹

We now realize how completely President Hinckley’s words are being fulfilled.



It is difficult to compare experience in the temple with medical practice. Every physician has a unique experience reflecting choice of specialty and practice arrangements.

Temple service is physically and intellectually demanding. The day can begin very early or last until late in the evening. The work requires familiarity with temple handbooks, memorization, planning and scheduling. It is a marvelous privilege to work closely with 50 sealers, 1,300 ordinance workers, 400 other volunteers, and thousands of patrons. The people we meet in the temple are “the salt of the earth.”

The Temple as a Source of Healing

Health professionals and temples are both engaged in healing the sick and afflicted. I have begun to comprehend the significance of the healing that occurs in the temple. You would be surprised at the number of people who attend the temple because of the healing influence they find there. Patrons performing vicarious services also visit the celestial room to meditate and ponder. Many heartfelt prayers are offered. These prayers are heard and appropriately answered.

You might also be surprised to know how many names are added daily to the Bountiful Temple prayer rolls. These names are the objects of the concerns, desires, and prayers of Church members who identify the temple as a powerful healing source for them as well as loved ones.

Rosalind Minor, a health professional working in geriatric medicine reported, “I have come across an interesting phenomenon in the state of Utah. The leading cause of death in Utah, by far, is old age. And most of those dying are well into their eighties and nineties. Overpopulation addicts must be livid about all those Utahns refusing to give up their space on an ‘overclouded’ earth. But if they wonder why so many live long lives, they need look no further than the nearest temple.” In her article, Minor describes LDS temple workers who live to a ripe old age because they have something to do and meaningful reasons for living and smiling. They feel appreciated, eat good food in the temple, and are still challenged because “in many parts of the temple they have things they must memorize.” She ends her report with this observation: “Maybe these Mormons have something there that the rest of us need to find out about if we want to live to be 100.”²

President Hinckley, during April conference, provided an amazing list of statistics relating to Church progress. One item was “an increase in temple activity.”³ The Bountiful Temple has experienced an upswing in attendance since President Hinckley’s October 2002 conference

address where he urged members to “more fully utilize the 114 temples in operation around the world.”⁴ The Bountiful Temple is 16 percent ahead of last year in all areas of temple activity for the deceased.

Why We Need the Temple

At one time I felt the temple needed me to help keep it busy. My temple attendance was motivated by a feeling of obligation. I would have felt less need to be there had the temple been busier. As I matured spiritually, temple attendance became important because I felt responsible for serving my kindred dead. Joy in being in the temple grew as this purpose was planted in my heart. I had little appreciation, however, for what was happening to me as a result of the temple experience. I have begun to comprehend the prophet Joseph’s statement, “We need the temple more than we need anything else” since becoming a temple president.⁵ A family file card is now my ticket back into the temple, where I need to be.

Why do we need the temple even as we need food and water? President Hinckley described the temple as a bridge linking mortality and immortality.⁶ Everything occurring in the temple is removed from the world. Hugh Nibley explained, “When you enter and leave [the temple] we pass from one sphere to another ... there everything that happens is removed from the everyday world.”⁷ A dedicated temple is not part of the telestial world. Being in the temple is an out of world experience. There are three very obvious reasons why we need the temple—for essential ordinances and covenants, to become part of an eternal family, and to redeem our kindred dead. Others become increasingly apparent as we are involved in the first three.

To Receive Essential Ordinances and Covenants

“Therefore, in the ordinances thereof the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men [and women] in the flesh; For without this [the priesthood and ordinances] no man [or women] can see the face of God, even the Father, and live” (D&C 84:20-22).

Without participating in certain ordinances, the living and the dead are unable to return unto the presence of God to enjoy a celestial glory. Baptism, confirmation, and priesthood ordination, for the brethren, are ordinances obtained by mortals outside the temple. The other essential ordinances—the endowment and sealing in the new and everlasting covenant of marriage—are only available in temples. The sacrament assists us in remembering and keeping the covenants. When we keep covenants, we “are not of the world, even as I [the Lord] am not of the world” (John 17:16).

To Become Part of an Eternal Family

President Joseph F. Smith taught unless certain “blessings are secured to us by the sealing power which was given to the Apostle Peter by the Son of God, we cannot possess our family. Unless we secure them on that principle, in the life to come we shall have neither father, mother, brother, sister, wife, [husband], children, nor friends, nor wealth, nor honor, for all earthly ‘covenants, contracts, bonds, obligations, oaths, vows, [performances,] connections [and] associations’ (D&C 132:7) are dissolved in the grave, except those sealed and ratified by the power of God.”⁸ It is difficult to imagine an existence without any of the loving associations that are so dear to us in mortality. Could we be eternally happy were we unable to associate with our loved ones?

To Redeem our Progenitors

The temple is a house of glory (D&C 88:119). Joseph Smith referred to work for the dead in this way, “this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead” (D&C 128:17). Each of us made promises to ancestors during pre-mortal life. That we would remember and assist them by doing for them what they cannot do for themselves. The Savior’s vicarious atoning sacrifice did something essential for us that we could not do for ourselves. Likewise, we promised to do for our fathers [and mothers] what they cannot do for themselves. Elijah came in this dispensation to plant in our hearts the promises we made to ancestors. If we don’t do this, “the whole earth would be utterly wasted at his coming” (D&C 2:2-3). The dead, like us, have neither father, mother, brother, sister, wife, husband, nor children until those mortal relationships are reestablished by us serving in the temple as their proxy.

When speaking to the youth in the temple baptistery, I mention that they are not baptized or confirmed for a name. The name represents a person residing in the spirit world. Although their body may rest in a cold and desolate grave, the person is alive, every bit as much as we are, albeit without a physical body. S. Michael Wilcox very graphically makes the connection between the person serving as a proxy and the “deceased” relative: “Would it not be a glorious thing to say, in essence, to him, ‘Here are my eyes, see with them. Here are my lips, make sacred covenants with them. Here are my knees, kneel at altars and have all those you love bound to you with them.’”⁹

Elder Rudger Clawson, speaking in the October 1908 General Conference, related the story of a brother who had devoted years to seeking his dead and performing their temple work. In a vision the man had seen his father and mother who had not been Church members during their mortal life. The man related, “I discovered that they were living separate and apart in the spirit world,

and when I asked them how it was that they were so, my father said: “This is an enforced separation, and you are the only individual that can bring us together; you can do this work; will you do it?”¹⁰

All of us have relatives who died without the gospel. Do we comprehend that they are living separate and apart from their loved ones? We are needed to get them together again. Why do we allow ourselves to get involved in the things of the world, many of which could be labeled good, to the exclusion of the essential, such as taking action regarding promises to our progenitors?

Will those in the spirit world accept the ordinances performed for them in the temple? President Wilford W. Woodruff taught “there will be few, if any, who will not receive the ordinances of the temple when they are performed for them”¹¹ President John Taylor, while attending the Manti Temple dedication, concluded that only one in ten would refuse the ordinances. He added, “How many who are kept in prison are not ready to come out.”¹² In the resurrection, Joseph Smith taught, “they will fall at the feet of those who have done their work, kiss their feet, embrace their knees, and manifest the most exquisite gratitude.”¹³

The task of identifying our dead is not as difficult as it once was. Tools are available that have not existed in the past. Church resources including CDs and the Internet open unlimited opportunities. Those who had seemingly come to a dead end in the past while researching a family line now have new, powerful tools at their fingertips. The spirit of Elijah has touched the hearts of countless individuals not of our faith who have made their family histories available on the Internet.

Recently I was able to extend a line back three generations through a family history available on the Internet. Our family had gone as far back as we could. The submitter turned out to be a nonmember cousin living in Copenhagen, Denmark. The data was in GEDCOM format and all I had to do was add the country to the birth, marriage, and death records to prepare it for TempleReady. Multiple opportunities on the Internet are ready for me to harvest.

To Be in the Presence of the Lord

The temple is the house of the Lord in a powerful and literal sense (see Exodus 25:22; 29:42). The Lord commanded the building of temples so that “the Son of Man might have a place to manifest himself to his people” (D&C 109:5). The Lord promised blessings when He commanded the early Saints “that a house should be built unto me in the land of Zion, like unto the pattern which I have given you” (D&C 97:10). And, “Inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that

it be not defiled, my glory shall rest upon it; Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God” (D&C 97:15-16).

We attend the temple to be in the Lord’s holy presence. Visits to the temple are a profound and sublime experience. I explain to those receiving their own endowment that one of the most important reasons for being in the temple is to feel the presence of the Lord. That presence is manifest in many special ways—in quiet reverence, dignity, beauty, peace, special feelings, and in experiences too sacred to be shared with others. We see in many ways, and some of the most sacred experiences do not require natural eyes.

To Be in a House of Revelation

The temple is a house of revelation. Elder John A. Widtsoe, a former member of the Quorum of the Twelve Apostles, has written much about revelation and the temple. He said on one occasion, “Going through the temple is not a very good phrase, for temple worship implies a great effort of mind and concentration if we are to understand the mighty symbols that pass in review before us. The endowment which was given by revelation can best be understood by revelation, and to those who seek most vigorously, with pure hearts, will the revelation be greatest.”¹⁴ The temple is a “house of learning” (D&C 88:19); it exists for training. We should bring our brains with us when we come to the temple. Nibley explained, the temple “is actually the source of everything that makes civilization.”¹⁵

Revelation most often occurs as we return to the temple again and again. The scriptures take on new meanings each time we attend the temple. Scripture study and temple attendance prepare us for spiritual insight. Verses of scripture, especially the Old Testament, unlock the meaning of many temple symbols. The scriptures include symbolic language. Joseph Smith and Oliver Cowdery experienced revelation in the newly dedicated Kirtland Temple. They wrote, “The veil was taken from our minds, and the eyes of our understanding were opened” (D&C 110:1). Revelations of splendid significance occurred with visits by the resurrected Lord and Moses, Elias, and Elijah.

When you and I attend the temple, if we prepare ourselves, the veil will also be taken from our minds, and the eyes of our understanding will be opened. We then magnificently see beyond the temple symbols to the glorious realities they represent. We understand, comprehend and see further beyond the symbols each time we return to the temple. Line upon line and precept upon precept, the eyes of our understanding are opened to the obligations we have accepted and to the unspeakably magnificent

blessings Heavenly Father has in store for His sons and daughters who make and keep temple covenants.

To Receive the Mysteries of God

Joseph Smith taught, “I advise all to go on to perfection, and search deeper and deeper into the mysteries of Godliness.”¹⁶ We search in the temple because it is a commandment. The temple is prepared and dedicated for that purpose. Nephi had “great desires to know the mysteries of God” (1 Ne. 2:16). He taught “the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old as in times to come” (1 Ne. 10:19). “But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life” (D&C 63:23). The Lord promised, “If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things—that which bringeth joy, that which bringeth life eternal ... for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them” (D&C 42:61, 65). The “world” does not come into the temple, and to those who are of the world, there is no revelation.

Through temple ordinances and covenants we come to know the mysteries of godliness. Truman Madsen explained, “Mystery is a word we often use negatively, usually for things that don’t matter or are presently beyond our ken. Such mysteries we are counseled to avoid.”¹⁷ The mysteries of God are the reward given to Saints who make regular temple attendance a part of their lives. No wonder the First Presidency recently wrote, “We are grateful for the increased availability of temples world wide and invite adult members to have a current temple recommend and visit the temple more often. Where time and circumstances permit, members are encouraged to replace some leisure activities with temple service”¹⁸

Elder Boyd K. Packer wrote of his experience in a temple meeting not long before President David O. McKay died. President McKay “talked of the temple ordinances and quoted at length from the ceremonies. He explained them to us. (That was not inappropriate, considering that we were in the temple.) After he had spoken for some time, he paused and stood gazing up to the ceiling in deep thought. I remember that his big hands were in front of him with his fingers interlocked ... then he spoke: ‘Brethren, I think I am finally beginning to understand.’”¹⁹

President McKay was still learning in the temple after 70 years of regular attendance. He was still seeing beyond the mighty symbols to the realities they represented. The temple is the Lord’s institution of higher learning, His university. He teaches by revelation.

To Grow Up Spiritually

Baptism, the first ordinance necessary for exaltation, gives us a new birth. We emerge from the water cleansed from sin and prepared to begin our journey to “immortality and eternal life” (Moses 1:39). Moroni, speaking in temple terms, wrote to our generation as he concluded the last chapter of the Book of Mormon. “Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness” (Moroni 10:32). The temple is the only way we can come unto Christ and be perfected in Him! The endowment and marriage in the new and everlasting covenant include ordinances and covenants essential for exaltation. Baptism allows us to be born again into a newness of life.

Where do we then grow up spiritually? The Kirtland Ohio Temple dedicatory prayer tells us we grow up spiritually in and through the temple (see D&C 109:13, 15). We are unable to “grow up” and our new birth avails us nothing if we do not participate in and keep temple covenants.

To Be Protected from Evil and Temptation

President Ezra Taft Benson referred to the temple as a house of refuge and protection. “The temple will be a standing witness that the power of God can stay the powers of evil in our midst. Many parents in and out of the Church are concerned about protection against a cascading avalanche of wickedness which threatens to engulf Christian principles. Yes, there is power associated with the ordinances of heaven—even the power of godliness which can and will thwart the forces of evil if we will be worthy of those sacred blessings. This community will be protected, our families will be protected, our children will be safeguarded as we live the gospel, visit the temple, and live close to the Lord.”²⁰

The temple garment is a reminder of the sacred covenants made with the Lord in His holy house and a protective covering for the body. The white garment symbolizes purity and modesty of dress. The first presidency, in a letter to general authorities and priesthood leaders, promised, “The garment is a reminder of [temple] covenants and, when properly worn, will serve as a protection against temptation and evil.”²¹

President Boyd K. Packer explained, “The garment represents sacred covenants. It fosters modesty and becomes a shield and protection to the wearer.”²²

Elder Carlos E. Asay wrote, “It is true that we carry from the Lord’s house inspired teachings and sacred covenants written in our minds and hearts. However, the one tangible remembrance we carry with us back into the world is the garment. And though we cannot always be in the temple, a part of it can always be with us to bless our lives.”²³

The Lord Has outlined calamities that will occur in the latter days: “And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land. But my disciples shall stand in holy places [temples], and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die” (D&C 45:31-32). To “stand” means to be inside, and to “take a stand” to defend the principles taught in holy places, even temples.

Conclusion

I appreciate and enjoy every moment I spend in the temple. It is a holy place connecting mortality and the celestial kingdom. In the temple my desire to keep essential ordinances and covenants is strengthened. Yearning to be eternally united with parents, siblings, beloved wife and children is fulfilled. I am reminded of the promises I made to righteous ancestors who experienced mortality before the gospel was upon the earth. I can be a savior on Mt. Zion for them and reunite them with loved ones long absent.

The Lord dwells in the temple and I enjoy his presence there. I am taught by the spirit of revelation and receive, here a little, and there a little, the mysteries of godliness. My association with the temple provides my family and me with physical and spiritual protection from harm and evil. The temple is truly the crowning experience of my life.

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Warned and Forewarned:
The Impact of a
Modern-Day Health Code

GEORGE J. VAN KOMEN, M.D.



The most important health-related revelation given by God came to the Prophet Joseph Smith on February 27, 1833, while he and his wife Emma lived in the Newel K. Whitney Store, in Kirtland, Ohio. The revelation, known today as the Word of Wisdom, is recorded in section 89 of the present-day Doctrine and Covenants.

While living in Kirtland, Joseph Smith organized a small leadership study group of priesthood brethren that met regularly in an upper room of the Whitney Store and was known as the School of the Prophets. The responsibility to sweep up the unburned tobacco and clean the ugly brown quids of tobacco juice from the floor of the study room after a meeting fell to Emma. This may well have led to a discussion with her husband, which prompted the revelatory process that produced this important health-promoting revelation.

By far, the most important verse of the Word of Wisdom is the 4th verse of our present 89th section of the Doctrine and Covenants. This single verse of scripture clearly outlines our present-day circumstances surrounding the promotion and sales of two of the commodities proscribed by the Word of Wisdom, tobacco and alcohol:

“Behold, verily, thus saith the Lord unto you: In consequence of *evils and designs* which do and will exist in the hearts of *conspiring men in the last days*, I have *warned you, and forewarn you*, by giving unto you this word of wisdom *by revelation*” (D&C 89:4, emphasis added).

The 1835 edition of the Doctrine and Covenants was the first edition in which the Word of Wisdom revelation was recorded. In this early edition the revelation was recorded as section 80 and clearly shows that the first three verses of our present day edition of the Word of Wisdom were recorded as a preamble. Verse 4 was the initial and first verse of the revelation when the revelation was given in 1833. There are reasons why this is important to understand.

There is no section in the Doctrine and Covenants where the beginning words and word phrases in the first verse of the revelation are used with more emphasis and frequency than the 89th Section. When the scriptures re-emphasize and repeat words, the Lord specifically wants us to know that what is said is substantial and potentially very consequential. To start the Word of Wisdom revelation the Lord uniquely used four words or word groups to capture our attention on its utmost importance. The four words and word groups are: 1. Behold. 2. Verily. 3. Thus saith the Lord. 4. Unto you. No other revelation in the Doctrine and Covenants uses so many words, so many phrases to get our attention and to inform us of the importance of a particular revelation.

Unfortunately, however, some confusion has arisen throughout the years whether the Word of Wisdom is to

be considered a commandment or just a recommendation. This has occurred through the misinterpretation of verse 2 in our present day Section 89:

“To be sent greeting; *not by commandment or constraint, but by revelation* and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days” (D&C 89:2, emphasis added).

This verse of scripture needs to be understood in conjunction with a prior revelation which was received on September 23rd and 24th in the Doctrine and Covenants in section 84, verse 44: “For you shall live by every word that proceedeth forth from the mouth of God” (D&C 84:44).

From this verse of scripture in this revelation one can clearly perceive that the Word of Wisdom was a commandment coming directly from God, which was to be followed by every Latter-day Saint.

But the Word of Wisdom has had an interesting acceptance throughout church history. As the Saints assembled in Nauvoo in the 1840s, public policy developed regarding the sales and service of alcoholic beverages in the city. In February of 1841 the City Council of Nauvoo voted to forbid the sale of “whisky in a less quantity than a gallon, or other spirituous liquors in less quantity than a quart ... excepting on the recommendation of a physician, duly credited.” A few months later, in November of 1841, the Nauvoo City Council again acted on the matter of liquor sales in a grocery store near the temple. The members of the council ordered the grocery store to stop selling liquor spirits, wanting to make it perfectly clear that the Nauvoo Charter prohibited the unlawful sale of “alcoholic spirituous liquors.

In 1843 Joseph Smith allowed Porter Rockwell to establish a bar in his hostelry in the Nauvoo Mansion. Emma Smith was reportedly in Saint Louis at the time this decision was made. In the memoirs of her son, Joseph Smith III, we read: “When Emma returned home, as a mother she was upset, telling Joseph to choose between the bar and his wife, since he could not have both under the same roof.” History shows that the bar was promptly removed.

In verse 9 of the Word of Wisdom revelation we read “Hot drinks are not for the body or belly.” Much discussion has arisen regarding the interpretation of the meaning of “hot drinks.” In 1937, John A. Widtsoe, a member of the Quorum of the Twelve Apostles, and his wife Leah D. Widtsoe published a landmark book on the Word of Wisdom, titled *The Word of Wisdom, A Modern Interpretation*. This was to be the first interpretation giving the meaning to “hot drinks” as those beverages containing caffeine. Elder Widtsoe stated in his book, “This definition may be extended to include all drinks, whether hot or cold.”

Historically, caffeine was a white, silky substance, first extracted from coffee in 1821. In 1827, the same substance was extracted from tea. In 1902, in the United States, the Harrison Narcotic Act forced soft drink companies to remove “cocaine” from their products. This is when Coca-Cola removed their “secret” component of their soft drink, and replaced it with the most potent legal stimulant, caffeine. Caffeine is not an inherent, natural component of any soft drink.

A frequently asked question is, did the Prophet Joseph Smith define what was meant by “hot drinks” in the Word of Wisdom? In July of 1833 Joseph Smith is quoted as saying: “I understand that some of the people are excusing themselves in using tea and coffee, because the Lord only said ‘hot drinks’ in the revelation of the Word of Wisdom. Tea and coffee are what the Lord meant when he said ‘hot drinks.’”¹

Several other early church leaders have also emphasized that “hot drinks” are to be interpreted as coffee and tea. Hyrum Smith, the Prophet Joseph Smith’s brother said, “And again ‘hot drinks are not for the body, or belly;’ there are many who wonder what this can mean; whether it refers to tea or coffee, or not. I say it does refer to tea, and coffee.”² Brigham Young, while leading the Church in Utah, stated, “I have heard it argued that tea and coffee are not mentioned in the Word of Wisdom: that is very true; but what were the people in the habit of taking as hot drinks when that revelation was given? Tea and coffee.”³

The negative health consequences of tobacco use are astronomical. In the United States, 5.6 million years of potential life are lost each year, as tobacco remains the leading cause of preventable death. The direct healthcare costs of tobacco use in a recent year were \$75 billion.

Despite these devastating health statistics, every day 5,000 young people in the United States under the age of 18 try their first cigarette. More than 6.4 million children living today will die prematurely because of their decision to smoke cigarettes. Over 80% of adult smokers started smoking before the age of 18. Physicians must begin to look at smoking as a pediatric disease.

The facts regarding the negative health, social and financial costs of alcohol use are similarly staggering. Alcohol is implicated in more than 100,000 deaths annually in the United States. At the present time, 15 million Americans meet the diagnostic criteria for alcohol abuse or alcoholism. The estimated annual cost of alcohol abuse in the United States is \$185 billion.

Men who drink more than two alcoholic drinks per day are at increased risk for cancer, cerebrovascular disease, accidents and violence. Long-term heavy alcohol use is the leading illness and death from liver disease in the United States.

Over 80% of adult smokers started smoking before age 18.

The average age for young people to begin drinking is 13.

More than 67% of youth who start drinking before age 15 will try an illicit drug.

In the United States, the combined total spent on beer, wine, and liquor advertisements was \$1.4 billion. This was 20 times more than the total spent on milk ads, which was \$70.5 million.

More than 10 million current drinkers in the United States are between the ages of 12 to 20. Of these youthful drinkers, 20% engage in binge drinking, defined as drinking in rapid sequence five or more alcoholic drinks for a male and more than four drinks for a female. More than 6% of youth are considered to be heavy drinkers, drinking alcohol on a daily basis. A recent survey in August 2000 conducted by the U.S. Department of Health and Human Services found that the average age for young people to begin drinking alcohol is 13.1 years of age.⁴

Alcohol is a factor in the four leading causes of death among persons ages 10 to 24; namely, motor-vehicle crashes, unintentional injuries, homicide, and suicide. Young people who begin drinking before age 15 are four times more likely to develop alcohol dependence than those who begin drinking at age 21, the legal drinking age. More than 67% of young people who start drinking before age 15 will try an illicit drug.⁵

Research has shown that sexual morality declines as teens consume alcohol. Teens under 15 who have ever consumed alcohol are twice as likely to have sex as those who have not. Another study showed that 39% of sexually active teens who use alcohol have had sexual intercourse with four or more individuals. Researchers have estimated that alcohol use is implicated in one to two-thirds of sexual assault and “date rape” cases among teens and college students.⁶

Statistics such as these prompted Enoch Gordis, M.D. the recent director of the National Institute of Alcohol Abuse and Alcoholism to state, “Alcohol is the number one drug of choice among our nation’s youth. Yet the

seriousness of this issue does not register with the general public or policy makers.”

On a positive note, current research suggests children are less likely to drink when their parents spend time and interact in a positive way with them, and when youth and their parents report feeling close to each other. Researchers have also found that adolescents are less likely to drink and have fewer alcohol-related problems when their parents discipline them consistently and set clear expectations.⁷ Not surprisingly, parental attitudes about drinking have been associated with adolescents initiating and continuing drinking.⁸

Despite the huge number of underage drinkers in our country, who in a recent study consume as much as 20% of all alcoholic beverages sold in our nation, the alcoholic beverage industry continues to emphatically claim that their industry is not targeting or marketing to youth. A spokesperson for the Distilled Spirits Council of the United States recently stated, referring to the internet, “Just because a site has a game on it doesn’t mean it’s appealing to children.” Francine Katz, the vice president for consumer affairs for Anheuser-Busch stated, referring to the reasons why Anheuser-Busch continued to use frogs in their recent advertisements, “Watching a beer ad does not cause a kid to drink.”

Illicit drug use in the United States remains high and clearly has a relationship to both tobacco and alcohol use. Both alcohol and tobacco are considered true gateway drugs. Over 70 million Americans have used some illicit drugs. Researchers have pointed out that it’s a small step from excessive alcohol use to illicit drug use, such as marijuana, cocaine, heroin or any other illegal substance.

Church leaders have steadfastly been radiant examples and advocates for a tobacco, alcohol and other drug free lifestyle as commanded by the Word of Wisdom. Elder John A. Widtsoe in 1937 stated in his book, *The Word of Wisdom, A Modern Interpretation*, that then-active Church president Heber J. Grant was a “life-long observer, defender and expounder of the Word of Wisdom, whose vigor of body and mind at 81 years is evidence of the benefits derived from compliance with this divinely given code of health.”

On October 3, 1942, President Heber J. Grant on behalf of the First Presidency of the Church of Jesus Christ of Latter-day Saints delivered in the Salt Lake Tabernacle a General Conference message to all Church members that primarily focused on living the Word of Wisdom. In that sermon, he powerfully and impressively summarized the ill effects of the consumption of alcoholic beverages by stating, “Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins than all the wars the world has suffered.”

Research suggests children are less likely to drink when their parents spend time and interact in a positive way with them, and when youth and parents report feeling close to each other.

In 1988, I was asked to participate with a citizen’s organization aimed to decrease the negative safety, health, and social consequences of alcohol use, focusing on decreasing underage drinking in the state of Utah. Our organization, which became known as the Alcohol Policy Coalition, was able to enlist community leaders, alcohol prevention specialists, education professionals, religious leaders of several faiths, and medical doctors as well as many other concerned citizens. Because of the many and varied negative health consequences associated with alcohol use, as a physician, I was asked to chair the coalition.

In the summer of 1996 the Alcohol Policy Coalition began to officially oppose an alcoholic beverage sponsorship for the Salt Lake 2002 Winter Olympic Games. Over the subsequent years our coalition reached out worldwide to establish a broad-based and strong basis for our opposition to this apparent inappropriate relationship of having an alcohol beverage sponsorship of the youth-oriented Winter Olympics. Our motto of the coalition during this six-year struggle became the words of the late Martin Luther King, Jr., “The measure of a man’s worth is not where he stands on issues of comfort and convenience, but where he stands on issues of challenge and controversy.”

In 1997, Anheuser-Busch, the world largest brewer, became the official beer sponsor of the Salt Lake Winter Olympic Games. Almost immediately, Anheuser-Busch came forward with an official response to our small coalition’s efforts. Ms. Katz of Anheuser-Busch stated in an editorial in a local Salt Lake newspaper: “There is no company that is more committed to the responsible consumption of alcohol than Anheuser-Busch. We respect Dr. Van Komen’s beliefs and those of others who choose to abstain from drinking, and we ask that abstainers extend that same respect to the world’s responsible drinkers.”

During a press conference in March 2001, serious

concerns were once again expressed by members of Utah's Alcohol Policy Coalition about the active involvement of Anheuser-Busch with the 2002 Salt Lake Winter Olympic Games. On the same day of the press conference, an official statement came forward from the Salt Lake Olympic Organizing Committee. Quoted in an Associated Press article, referring to the Anheuser-Busch sponsorship, an Olympic official said, "They're an excellent company, they're very generous in support of the Games and I'm pleased they decided to support the Olympic Games."

After years of effort by members of Utah's Alcohol Policy Coalition, supported by thousands of individuals and hundreds of organizations world-wide, to limit the sponsorship of the Olympic Games by Anheuser-Busch, local and national Olympic officials remained firm in their decision to have alcoholic beverage sponsorships. When asked for a reason, they repeatedly stated that the Olympic Games needed the financial support.

Mixing sports with alcohol is always a bad combination, but mixing alcohol with the worldwide, youth-oriented Olympics is the worst mix of all. This certainly was the case with the Salt Lake 2002 Winter Olympic Games. Despite numerous early warnings and expressions of concern from members of the Alcohol Policy Coalition, Olympic organizers allowed alcoholic beverage companies to aggressively sell and promote their alcoholic beverage products during the entire 2002 Salt Lake Winter Olympic Games.

One of the most emotional stories of the 2002 Salt Lake Winter Olympics was the sudden death of Jack Shea, a former double gold medal Winter Olympian for the United States at Lake Placid, New York, in 1932. He was killed in a crash caused by a drunken driver on Jan. 21, 2002, just weeks before the beginning of the Salt Lake Games. His death was particularly difficult because of his plans to attend the 2002 Winter Olympics in Salt Lake City and to see his grandson, Jim Shea, an Olympic athlete in the skeleton, become the first third generation American to participate in the Olympic Games.

This story so touched the United States that Jim Shea was the only Olympian invited by President George W. Bush to attend his State of the Union Address in Washington D.C. on Jan. 29, 2002. Jim Shea was invited to sit next to First Lady Laura Bush. On February 8, 2002, during the Opening Ceremonies of the Olympics, watched by a television audience of over 3 billion, Jim Shea read the Olympic Oath.

Excitement ran high, as Jim Shea competed in the skeleton race on Wednesday, Feb. 20, 2002. Tucked inside his helmet was a picture of his just-deceased grandfather. He was the enthusiastic favorite. Jim Shea won the race in picture-book quality, winning the Olympic gold medal

by a mere .05 second, accomplished with a desperate final burst of speed at the end of the race.

Jim Shea's life as a role model however, turned sour. A tearful, reportedly inebriated Jim Shea received his gold medal that evening during an emotional Medals Plaza celebration, holding his grandfather's gold medal in his hands, in front of 20,000 roaring spectators and a worldwide Olympic audience.

The day after his exhilarating celebration of winning the gold medal, he was seen on local television riding on top of the Budweiser Clydesdale horse-drawn carriage passing out Anheuser-Busch souvenirs to a surging crowd, which included young kids as they wrestled forward to see and greet their new Olympic hero. This visible display of promoting an alcoholic beverage company, just weeks after his grandfather's death at the hands of a drunken driver, came across as a shallow display of insincerity.

Several weeks later on Friday, Mar. 8, 2002, Jim Shea showed continued callousness about alcohol issues while addressing the student body of the high school from which he graduated, in West Hartford, Conn. His comments surprised a stunned faculty as he not only failed to condemn underage drinking, but his remarks actually appeared to support illegal alcohol consumption. When Shea remarked to the stunned young student body, "I'm not saying not to drink; I drank a lot in this school. What I am saying is, don't die. Don't be crippled for the rest of your life, don't lose your arm, don't mangle your face," he received a standing, thunderous ovation. His ill-stated remarks prompted student council president Todd Olmstead to conclude, "It's kind of a bad example."

Careful research by a Salt Lake City newspaper of Jim Shea's past revealed that he had been arrested in 1998 for drunken driving himself, while living in Park City, Utah, during the time he was training to compete as an Olympic athlete in the skeleton. He pled guilty to this crime, paid several thousand dollars in penalties and did a host of hours of community service.

Anheuser-Busch, as part of its official Olympic sponsorship, was given permission to open a huge youth and family-oriented activity plaza at the Gallivan Center in downtown Salt Lake City, called Bud World. Bud World became a magnet for large crowds, attracting over 33,000 attendees per day. Bud World was specifically designed to have a "family atmosphere," loaded with scores of youth-oriented activities, while the adults guzzled beer. The activities included a skating rink with large plastic bowling pins, animal and magic shows, basketball shooting games, Bubble Boy's table hockey, an all-star aerial show and the world famous Clydesdale Budweiser horses. Utah's strict alcohol consumption rules were relaxed at Bud World, allowing adults to freely roam the plaza

drinking beer while watching their kids participate in all their fun-filled activities.

During the late hours of the second-to-last night of the Salt Lake Winter Olympic Games, a huge riot broke out near Bud World, home of the beer-guzzling Olympic celebration. Local Salt Lake City police had turned a blind eye during the two weeks of the Olympic Games to Utah's open container laws as well as to public underage drinking. The streets of Salt Lake City literally became drenched with alcohol during the time of the Winter Olympic Games.

This out-of-control, riotous disturbance developed when thousands of drinking, intoxicated revelers descended on Bud World around 11 o'clock at night after the conclusion of a Medals Plaza concert hosted by the popular singing group 'N Sync. Salt Lake Police Chief Rick Dinse estimated there were 6,000 to 8,000 drunken celebrants each jamming to get into the Bud World drinking plaza at each of its two entrances. Seeing this mass of already intoxicated party-goers descending upon their huge beer-imbibing gala, the officials at Bud World decided to close early, which only further infuriated and fueled the boisterous drunken crowd.

This huge crowd of inebriated Bud World celebrants quickly became belligerent and unruly, and some of the drunken males began to sexually harass and threaten females within the crowd. Law enforcement officers were sent into the drunken crowd to rescue these females. The disturbance then quickly escalated, requiring between 200 to 300 federal and local police officers in full riot gear, armed with billy clubs and guns with rubber bullets to slowly begin dispersing the ruthless crowd. As this lawless crowd was being forced to scatter by the approaching wall of police, increased anger arose. Rocks, glass bottles, beer cans, firecrackers and other projectiles were thrown at the police. In desperation, the police were forced to fire hundreds of rounds of rubber bullets into the crowd in order to continue to move the unruly revelers. Surprisingly, given the intensity and volatility of the situation, only a few officers and few crowd members sustained any substantial injuries. Police cars, however, were smashed, signs were ripped out and thrown, and storefront windows were shattered. One member of the crowd, a woman from North Carolina, was heard to cry out, "things like this don't happen in Utah." A total of 21 people were arrested on charges ranging from failing to disperse, public intoxication and assaulting an officer.

By morning, when the riot had quieted down, both city and Bud World officials went into a defensive, "damage-control" mode. A genuine "cover-up" of the riot occurred. City cleanup crews worked double time throughout the night to clear the streets of broken glass, plastic beer bottles, and beer cans as well as large amounts of other debris.

The "Bud World" pavilion at the 2002 Olympics was specifically designed for a "family atmosphere." Relaxed alcohol rules allowed adults to freely roam the plaza drinking beer while watching their kids participate in fun-filled activities.

Anheuser-Busch remained deadly silent. Public officials absolved Bud World from any wrong-doing or even any responsibility for what happened. Local political leaders referred to the riot at Bud World, as a "minor blip," a "rare instance," and "just one bad night." The media was blamed for calling the melee a "riot." One community leader said, "I don't think you've ever seen a more peaceful celebration with this many people." Salt Lake City Police Chief Dinse admitted that "in hindsight, I would say that there's no question alcohol had an impact on the actions of the crowd." Salt Lake County Sheriff Aaron Kennard was more forthright and said, "This situation was indeed a riot."

The response of Olympic officials also attempted to distance the riot from the Olympic Games. The president of the International Olympic Committee called the disturbance "unfortunate" but quickly added that the riot was "not a Games-related issue." A Salt Lake Olympic Organizing Committee leader called the riot an "aberration." He downplayed the size of the riot by saying, "There were 200 to 300 people who had a few too many and needed to be sent home, and they were done so with dispatch." Despite long-standing, strong Olympic Organizing Committee support for the sponsorship by Anheuser-Busch for the Olympic Games, an Olympic official declared, "You're going to have some celebrations when alcohol is a concern late at night, and that's not something that was part of the Olympic experience."

After the Olympics, in behalf of the Alcohol Policy Coalition, I wrote a letter to Anheuser-Busch representatives, including corporate president, Mr. August A. Bush III. I asked why Anheuser-Busch had chosen to remain silent after the Olympics and if they were willing to accept any responsibility for the Salt Lake Olympic Riot, given the enormous amount of alcohol consumption which had occurred both inside and around "Bud World." I also asked them to explain why a responsible company

would allow Jim Shea, an athlete with a history of serious alcohol problems to ride on top of the Clydesdales. I received a response from Anheuser-Busch spokesperson, Ms. Katz. The letter was brusque and brief, concluding that it would not be productive to discuss an event that had “occurred well over a month ago.”⁹

Although the efforts of many organizations, including Utah’s Alcohol Policy, failed to prevent alcohol-related problems and sponsorship during the 2002 Winter Olympic Games, voices must continue to be heard.

The first and foremost voice should be the 89th Section of the Doctrine and Covenants, specifically verse 4: “Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.”

Let us also listen to the voices of the past and present leaders of the Church of Jesus Christ of Latter-day Saints. President Gordon B. Hinckley has stated, “I believe the Lord expects us to live the Word of Wisdom. He gave it to us as a great law of health, not to put shackles on us, but to bless our lives.” He further cautioned, “Our Father in Heaven, who loves us, has reminded us of the evils of alcohol and warned us against them.”

Other church presidents have also repeatedly spoken out publicly on the issue of alcohol and intoxicating beverages:

“I cannot lose sight of the fact that alcoholic drinks and the indulgence in intoxicating liquors are debasing to mankind.”
—President David O. McKay

“Wickedness has prevailed on the earth. Satan has had his sway. Through his power, his cunning and craftiness, he has won mankind very largely over to his side.”
—President Joseph Fielding Smith

“No ‘ifs’, no ‘buts’, no wavering of the ‘trumpet’s sound.’ It is the evil of drinking alcohol that should be taught.”
—President Harold B. Lee

“The Lord says that alcohol is evil. One cannot touch liquor without contamination. It is evil.”
—President Spencer W. Kimball

“A healthy soul, free of the body and spirit dulling influences of alcohol, is in better condition to overthrow the devil.”
—President Ezra Taft Benson

“One of the great problems that has become so common with young people is social drinking. Do not tamper with any of these substances, nor similar products which give the ‘appearance of evil’.”
—President Howard W. Hunter

A final quote from President Gordon B. Hinckley:

“Nobody needs alcohol. Nobody. You young people don’t touch beer. You don’t need it. It won’t do you one bit of good. Not one bit of good. Avoid alcohol as you would a loathsome disease.”¹⁰

As we have read, there are enormous costs to the health, safety, and morality of society from the use of tobacco, alcohol, and other drugs. We can rest assured that the Word of Wisdom was given to us by revelation for all Latter-day Saints for each of us today, to warn us of the many evils which will be surrounding us.

As Latter-day Saint healthcare professionals and physicians, we must accept the challenge of Doctrine and Covenants 88:81: “it becometh every man who hath been warned to warn his neighbor.” Edmund Burke, an 18th-century British statesman and orator said, “All that is necessary for the triumph of evil is that good folks do nothing.” As members of a health care profession we can unleash an enormous power for good in each of our communities and on society in general.

In summation, the words of Margaret Mead, a 20th-century American anthropologist, seem appropriate: “Never doubt that a small group of thoughtful committed citizens can change the world—indeed it’s the only thing that ever has.”

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S P I R I T U A L *Sources of* S T R E N G T H

Elder L. Lionel Kendrick

The events of September 11, 2001, were unprecedented in the history of this great nation. They have given cause for all to pause, ponder, and to put life in its proper perspective. These events have added a new dimension of stress in the lives of many who were already experiencing personal struggles. To some the “perfect brightness of hope” (2 Nephi 31:20) has been diminished to a fading flicker causing them to have feelings of fear rather than faith.

PERSPECTIVE

We must view these and future events from an eternal as well as from an earthly perspective. These events are in keeping with the great Plan of Salvation. These earthly experiences are a part of our testing through trials and tribulations.

In the preparation process the Savior gave the purpose for which we must be tested during these earthly experiences. He said:

“My people must be tried in all things, that they may be prepared to receive the glory that I have for them” (D&C 136:31).

Struggles are a part of the sacred sanctification process. We must remember that there are no soft or slothful ways to become sanctified to the point that we are prepared to live in the presence of the Lord one day.

The battle from the beginning that will be the fight to the finish will be for the choices that we make in this life. These choices will determine our eternal destiny. We cannot always be in control of every thing that happens to us in this life, but if we so choose we can be in control of how we respond to all that happens to us.

FOCUS

During these troubled times when many stand in need of added strength to deal with these difficulties, attention must be given to a comprehensive approach to supply their needs. To receive hope and to make positive changes, involves focusing on the physical, emotional, social and spiritual aspects of life. It's like putting on “the whole armour of God” (See Eph 6:13).

My focus will center on the spiritual sources of strength in one's pursuit of health, happiness, and hope.

I believe that this singular source of strength forms the foundation for all other sources of strength during a person's times of need. This in no way implies that the other aspects of a person's life are of lesser importance or of lesser effectiveness.

It is my feeling that without a focus on the spiritual, the other focuses will be less effective when used in isolation. Spiritual strength comes from both divine and personal sources.

DIVINE STRENGTH

We are never alone during our times of need. Heavenly Father has blessed each of His children with at least three sources of divine strength. He has given us our agency to choose to draw upon these in our times of needs.

Light of Christ

The Light of Christ is a spiritual power. It is universal in nature and "proceedeth forth from the presence of God to fill the immensity of space" (D&C 88:12).

It not only lights the universe, but it also is given on a personal basis to each of Heavenly Father's children. The Savior explains:

"And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that harkeneth to the voice of the Spirit" (D&C 84:46; see also D&C 93:2).

Moroni counseled, "For behold, the Spirit of Christ is given to every man, that he may know good from evil" (Moroni 7:16).

We do not live in spiritual darkness as our conscience helps us to discern right from wrong.

President Joseph F. Smith stated, "Every man is enlightened, the wicked as well as the good, the intelligent and the ignorant ... each in accordance with his capacity to receive the light."¹

Elder Bruce R. McConkie describes the light of Christ with these words:

"The Light of Christ ... dwells in the hearts of all men ... It is the instrumentality and agency by which Deity keeps in touch and communes with all his children, both the righteous and the wicked ... One of its manifestations is called conscience, through which all men know right from wrong."²

It is our spiritual compass that if followed, will lead us to receive the greater light of the Holy Ghost. We were born with a clear and clean conscience filled with the light of Christ. The Savior taught, "Every spirit of man was innocent in the beginning" (D&C 93:38).

About reaching the age of accountability the Savior said, "That wicked one cometh and taketh away light and truth, through disobedience, from the children of men" (D&C 93:39).

Sin and disobedience cause a darkening of the light of Christ. As a result we become weakened to temptation (see Titus 1:15). Continued disobedience can eventually lead to becoming "past feeling" (see Eph. 4:19; 1 Ne. 17:45; Moro. 9:20). We are never alone in our times of need when we have the light of Christ.

Holy Ghost

The Holy Ghost will teach, comfort and protect us during our times of need. The Spirit is sensitive and can be easily offended. Sin is offensive to the Holy Ghost and will cause Him to withdraw from our presence. When the Spirit withdraws we are left with feelings of darkness in varying degrees, and feelings of sadness and often with feelings of depression.

When a person is living in conflict with their spiritual values and with the sacred covenants that they have entered into, they will experience emotional and spiritual pain. These feelings will be increased if they are in conflict with the principles to which the Holy Ghost has borne witness.

The resolution of these conflicts begins with true repentance and a renewed desire to be obedient.

1. Teacher

The Holy Ghost is a perfect teacher to those who are receptive to the Spirit and who are teachable. The Spirit never teaches the unteachable. Nephi counsels, "Receive the Holy Ghost, it will show unto you all things what ye should do" (2 Ne. 32:5).

The Spirit will enlighten our minds with both spiritual and temporal truths. The Savior said:

"Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind" (D&C 11:13; see also D&C 76:10; D&C 6:15).

The Spirit never teaches that which we are not capable of understanding; therefore, the Spirit often teaches us "line upon line, precept upon precept" (D&C 98:12; 2 Nephi 28:30). He not only increases our knowledge and understanding (D&C 76:12), but also increases our memory of things once taught:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

2. Comforter

One of the great roles of the Holy Ghost is to give comfort to those in need. He brings us peaceful and comforting feelings. He also brings feelings of love, hope and encouragement to all who seek Him in their times of need (see Moro. 8:26). He focuses on the "peaceful things" (D&C 36:2; D&C 39:6).

We are never alone if we have the Holy Ghost as a near-constant companion to teach and comfort us during our times of need.

Personal Savior

The Savior knows each of us in a personal way. He is aware of our needs and our concerns. He gives us assurance of His awareness with these words:

“I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me” (D&C 38:7).

Elder Dallin H. Oaks explains the meaning of the Savior being in our midst:

“The Savior is in our midst, sometimes personally, frequently through his servants, and always by his Spirit.”³

He knows everything about each of us. This includes our thoughts. He counseled Ezekiel of old, “I know the things that come into your mind, every one of them” (Ezek 11:5). Ammon warned, “He knows all the thoughts and intents of the heart” (Alma 18:32).

The Savior knows our weaknesses (D&C 62:1) and our actions (D&C 121:24). He stands ready to assist us through all our struggles. He has promised that He will respond to our righteous request that we make to Heavenly Father.

“Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you” (D&C 88:64).

He will comfort us in our times of need (Jacob 3:1). He gives us a spirit of hope and a feeling of comfort and confidence that we can overcome the obstacles that we face. Listen to His words of counsel and comfort:

“Fear not, little children, for ye are mine, and I have overcome the world ... and none of them that my Father hath given me shall be lost” (D&C 50:41-42).

Because of His infinite love for us, He is our advocate with Heavenly Father. He pleads our cause with Him. He counsels, “Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father” (D&C 29:5).

If our struggle is with sin, we must remember that He stands ready to forgive us if we truly repent. Too often we forget that He is a loving, caring and merciful God. Some may feel that there is no hope because they have failed too many times. The Lord has counseled that there is great hope for the sinner if he truly repents:

“If he confess his sins ... and repenteth in the sincerity of heart, him shall ye forgive, and I will forgive also. Yea, and as often as my people repent will I forgive them” (Mosiah 26:29-30).

The results of true repentance and remission of sins bring with it feelings of peace, hope, joy, and a clearness of conscience (see Mosiah 4:3). Alma described the feeling with these words:

“I could remember my pains no more; yea, I was har-

rowed up by the memory of my sins no more. And, oh, what joy and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!” (Alma 36:19-20).

The atonement of the Savior is infinite in nature and gives us great hope. President Boyd K. Packer taught this principle with these words:

“I repeat, save for the exception of the very few who defect to perdition, there is no habit, no addiction, no rebellion, no transgression, no apostasy, no crime exempted from the promise of complete forgiveness. That is the promise of the atonement of Christ.”⁴

If we so choose, we are never alone during our times of need with a personal Savior.

PERSONAL STRENGTH

The divine sources of strength are given to us by Heavenly Father based upon our personal worthiness. We have also been given personal sources of strength. These sources require not only worthiness but also an active involvement on our part.

We gain personal strength during our times of need through controlling our thoughts, feelings and behaviors, exercising faith, having hope, fasting, scripture study, pondering our patriarchal blessing, receiving priesthood blessings, listening to priesthood counsel, and by seeking and receiving personal revelations.

Thoughts

Our thoughts are the source of the struggle with Satan. There are important concepts concerning our thoughts and how they affect us during our times of need. Our thoughts can control our lives in either a positive or negative way. Job counseled “For as [a man] thinketh in his heart, so is he” (Prov 23:7).

President Marion G. Romney spoke of the struggle for the control of our thoughts and thus our lives with these words: “The great overall struggle in the world today is, as it has always been, for the souls of men. Every soul is personally engaged in the struggle, and he makes his fight with what is in his mind. In the final analysis the battleground is, for each individual, within himself.”⁵

Thoughts tend to attract their own kind. Negative thoughts chemically attract other negative thoughts and feelings. Disappointments lead to feelings of doubt, discouragement and even depression and despair. When we think positive thoughts they will attract other positive thoughts and feelings. While fear leads to failure, faith leads to fulfillment.

The Savior explained this concept when He said, “For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; ... light cleaveth unto light” (D&C 88:40).

The brain is like a video recorder, every thought that we think, every feeling that we feel, every word that we speak, every image that we process is stored for future use. We are in charge of the camera. The film is fast and the focus is fierce. The film which is not erased by the process of repentance will stand the test of time and be taken with us into eternity for full review.

We must discipline ourselves to think positive thoughts during the difficult days of our lives. The Savior counseled “let virtue garnish thy thoughts unceasingly” (D&C 121:45).

The Apostle Paul taught the Philippian saints, “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ... think on these things” (Philip. 4:8).

Feelings

To feel is a Christlike characteristic and is a divine gift. Our emotional responses to our earthly experiences are stored in the limbic cells of the brain. These cells become a storehouse for our emotions.

We have been blessed to be the keeper of the keys to this emotional storehouse. If we so choose we can be in control of which emotions we choose to retrieve and to relive. When we emotionally respond to a present experience with positive, uplifting feelings we have a tendency to relive the positive feelings of our past. Unfortunately some portion of our negative responses to present experiences is drawn from our storehouse of negative feelings.

There are common feelings that we experience as we face troubled times. These seem to be natural and may serve some useful purposes in our lives. But they can also become condemning and controlling factors that may lead to negative results. The counsel seems clear in the scriptures as to our responses to the negative aspects of these feelings. I will address only two of these.

1. Worry

There is a difference between a conscious concern about a matter and a feeling of worry. Concern is positive while worry is a negative feeling. Worry ranges from discomfort to despair. In the extreme it can be a truly painful emotion.

The counsel seems clear as how we should deal with feelings of worry. First, we should take comfort in the knowledge that Heavenly Father is keenly aware of our needs and our feelings. The Savior counseled, “For your Father, who is in heaven, knoweth that you have need of all these things” (D&C 84:83).

Second, we are counseled to live one day at a time. The Savior said, “Therefore, let the morrow take thought for the things of itself” (D&C 84:84).

Third, the Psalmist gave counsel that we should “cast thy burden upon the Lord, and he shall sustain thee” (Ps. 55:22).

Fourth, Paul taught the Philippian saints that we should leave much of our negative past behind and focus on the present and the future:

“This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark” (Philip. 3:13-14).

2. Depression

Depression is sometimes difficult to deal with. There are no simple solutions in serious situations.

There are many organic and non-organic causes of depression. I will focus on the non-organic, many of which involve unresolved personal problems.

The Lord has given counsel that will be helpful in decreasing the degree of depression that a person may be feeling. Some feelings of depression come from sin. Moroni explained, “despair cometh because of iniquity” (Moro. 10:22). President Benson counseled, “Sin creates disharmony with God and is depressing to the spirit.”⁶

If the source of depression is sin, one must seek relief through the cleansing power of repentance. They will then be “filled with joy, having received a remission of their sins, and having peace of conscience” (Mosiah 4:3).

He also counsels us to petition Him in prayer to receive relief from suffering: “Pray always, that you may come off conqueror” (D&C 10:5).

“If thou art sorrowful, call on the Lord thy God with supplication that your souls may be joyful” (D&C 136:29).

There is great power in prayer in relieving feelings of depression.

When we search the scriptures and apply them we will find strength and relief from our suffering. Alma counseled, “the words of Christ, [will] carry us beyond this vale of sorrow” (Alma 37:45).

It is most important for one who is depressed to be involved in meaningful activity and for them to develop healthy patterns in their life. They should indeed be “anxiously engaged in a good cause” (D&C 58:27).

The Savior counseled that we should “cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated” (D&C 88:124).

Faith

It is essential that we have sufficient faith to make changes in our life. Faith gives us power to make these necessary changes (see 2 Ne. 1:10). Faith affects every aspect of our life. It has a powerful influence on our outlook. It

is essential in avoiding and overcoming fear in life. Fear makes mountains out of molehills. Faith makes molehills out of mountains. Fear fades and cannot function in the face of faith. If we do not have sufficient faith, we can never overcome the obstacles that we face in life. Faith always precedes the miracles in our life (Ether 12:12). It takes faith to be healed of our infirmities.

It takes faith to get answers to our prayers (see D&C 10:47). Moroni reminds us that “hope cometh of faith” (Ether 12:4).

We must never underestimate the power of the Lord even when we feel personally powerless. Nephi reminds us of the infinite power of the Lord with these words:

“Yea, and how is it that ye have forgotten that the Lord is able to do all things according to His will, for the children of men, if it so be that they exercise faith in him? Wherefore, let us be faithful to him” (1 Ne. 7:12).

Hope

Hope is an expectation of things to come with a feeling of surety. It is seeing the light at the end of the tunnel. Hope is the eternal flame that burns within and lights the way from our earthly home to our eternal home. It is centered in Jesus Christ and is our constant compass in our times of need. It is so essential to our sense of well being and to our wellness. Moroni explained, “And if ye have no hope ye must needs be in despair” (Moro. 10:22).

It diminishes feelings of discouragement, doubt, and even depression. Hope awakens courage and faith within the human spirit. The Apostle Paul said hope is the “anchor of the soul” (Heb. 6: 19). There is an old Scottish proverb that says “were it not for hope, the heart would break”.

Elder Russell M Nelson explained the interrelationship of hope with faith and charity with these words:

“Faith is rooted in Jesus Christ. Hope centers in His atonement. Charity is manifest in the ‘pure love of Christ.’”⁷

As we cultivate the light of hope it will increase in intensity and we will be filled with faith and charity. To find and nurture hope we should focus on our sources of divine strength and upon our sources of personal strength for God “shall supply all our need” (Philip. 4: 19).

Fasting

The Lord has commanded us “Ye shall continue in prayer and fasting from this time forth.” (D&C 88:76) Great power is received as we fast and pray concerning our struggles and our spiritual welfare.

When we fast we should do so with a purpose, with prayer and with “an eye single to the glory of God” (D&C 4:5). We should strive for mastery of self, having pure thoughts, and meditate and ponder spiritual things. We can gain added strength through scripture study during

the fast. We should listen to the promptings of the Spirit as we seek solutions.

We should petition the Lord in soul-searching prayer for strength and deliverance from the bonds of our behaviors. Jacob counseled, “Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause” (Jacob 3:1).

Fasting and prayer will help us control our thoughts, feelings, passions and appetites. We can bring these and our bodies under subjection of our spirits. We experience added spirituality, strength, power, and humility. We will be able to get answers to our prayers and enjoy feelings of peace and comfort. Our guilt will be swept away as we truly repent.

Ill feelings will be removed from our souls and we will experience an increase in love. We will become free from undue worry.

Scripture Study

We can receive great comfort and counsel as we prayerfully ponder the scriptures during our times of need. When faced with an increased need for understanding and direction we should search the scriptures for answers. Nephi counseled, “Feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do” (2 Ne. 32:3).

The scriptures should be of the greatest importance to us in our lives. Our spiritual survival during our stress and struggles is greatly dependent upon the strength that we receive from searching the scriptures and applying the principles in our lives.

The scriptures are spiritual food for our spirits which are as important as physical food is for our bodies. It is not enough to read the scriptures; we must truly search them. Random reading results in reduced retention. This studious search of the scriptures will result in great strength during our struggles. The Apostle Paul gives insight into another result from this search. He said, “We through patience and comfort of the scriptures might have hope” (Rom. 15:4).

The scriptures are replete with powerful promises to those who follow the counsel of the Lord. We should ponder these powerful promises and develop faith and trust in the Lord.

His promises are sure. The Savior gives us marvelous promises that should strengthen us. He counsels, “Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you” (D&C 68:6).

“And inasmuch as ye are humble and faithful and call upon my name, behold I will give you the victory. I give unto you a promise, that you shall be delivered this once out of your bondage” (D&C 104:82-83).

Patriarchal Blessing

Our patriarchal blessing is another source of personal strength. President Ezra Taft Benson gave great insight into one of the purposes of our patriarchal blessing. He said of the Savior, “He knows in advance every strategy the enemy will use against you ... He knows your weaknesses and He knows your strengths. By personal revelation you may discover some of your strengths through a careful and prayerful study of your patriarchal blessing.”⁸

President James E. Faust also taught the principle of power in a patriarchal blessing in helping us to deal with our difficult days. He said, “God knows our spirits; he knows our strengths and weaknesses. He knows our capabilities and our potential. Our patriarchal blessings indicate what the Lord expects of us and what our potential is. Our blessing can encourage us when we are discouraged, strengthen us when we are fearful, comfort us when we sorrow, give us courage when we are filled with anxiety, lift us up when we are weak in spirit.”⁹

Priesthood Blessings

When we find ourselves in troubled times or on difficult days, we may seek a priesthood blessing. For the blessing to be effective, we must be humble and teachable. We must be willing to submit our will to the will of the Lord as spoken to us in the blessing. This blessing can be a great source of counsel from the Lord. Our minds can be enlightened and our knowledge and understanding quickened. Our vision can be expanded.

The Savior has given a powerful promise concerning that which will be spoken by the priesthood holder who is giving the blessing:

“And whatsoever they shall speak when moved upon by the Holy Ghost ... shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord and the power of God” (D&C 68:4).

We must have full faith and complete confidence in the counsel that we receive. We must have courage to follow the counsel. If we do so, we will receive added power to succeed in our struggles.

A priesthood blessing should be a great source of comfort to us. It is the means by which we can have feelings of peace, hope, and love. Our confidence can be restored as a result of the blessing.

Our mind and body can become invigorated. Our spirit can be renewed and we can feel a divine determination to deal with our difficulties. We can feel the presence of the Lord and the companionship of the Spirit.

The priesthood has the power to heal the body and the spirit according to the will of the Lord. President J. Reuben Clark gives insights into this divine process of healing:

“To me the evidence shows—particularly in an interior wound ... that the body takes over, yet it is not consciously done. Something—it must be intelligence—determines the materials that are necessary to make the repairs in the bone, or sinew, or nerve or tissue, and then gives such orders as are necessary to see that these materials are brought and delivered to the place of need, and then elaborated into the necessary repair materials for the wound. This is not chance or an unintelligent force ... Life itself depends upon the operation of this infinite intelligence, that works without our conscience knowledge. Would it be reasonable to assume ... man’s spirit might have come to the mortal body with the infinite knowledge necessary to run the body?”¹⁰

Priesthood Counsel

During the days ahead we must carefully listen to the counsel of the living prophets. Their counsel takes precedence over all other counsel. As Satan increases his works of destruction there is an ever-increasing need to listen to the voice of the prophet.

The Savior has counseled us to listen to our priesthood leaders as well as the prophet. He said, “whether by mine own voice or by the voice of my servants, it is the same” (D&C 1:38).

Some unfortunately choose not to listen. At times they resist counsel. It is no wonder that the Lord lamented, “And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46)

Why is it that some choose not to listen to counsel? They have some natural man tendencies, such as:

1. Rationalization

“And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God” (2 Ne. 28:8).

2. Complacency

“And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell” (2 Ne. 28:21).

3. Delusions

“O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they

are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish” (2 Ne. 9:28).

4. Forgetfulness

“Thus we see how quick the children of men do forget the Lord their God, yea, how quick to do iniquity, and to be led away by the evil one” (Alma 46:8).

“In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me” (D&C 101:8).

There is great safety in troubled times in listening to the voice of the prophets and our priesthood leaders. If we do so, we have no need to fear what may come in the future.

Personal Revelation

When we speak to Heavenly Father we do so by means of prayer. When He speaks to us He does so by means of personal revelation. This two-way divine communication is critically important to our success, to our sense of well being, and to our spiritual salvation. We always pray to Heavenly Father and to Him alone. Our prayers are rendered in the name of the Son and communicated by the power of the Holy Ghost.

Receiving personal revelation is not a passive process; it involves proper preparation. To pray is to have a conversation with Deity. We are instructed to pray often (2 Ne. 9:52), to ponder before we pray (D&C 9:8), to ask for the right things (D&C 8:10; D&C 88:65), to avoid vain repetitions (3 Ne. 13:7), and to ask in faith (3 Ne. 18:20) with humility (D&C 112:10) and with sincerity (Moro. 7:9). Personal revelations come by the promptings and impressions of the Spirit to both the mind and to the heart.

Manifestations of the Spirit come to the mind in a variety of ways. Help comes as enlightenment (D&C 6:15), and through the scriptures (2 Ne. 32:3). They may come in the form of instant recall (John 14:26), or as an audible voice (Hel. 5:30). Sometimes they come by way of counsel from leaders (D&C 1:38), by dreams or visions (1 Ne. 8:2) or by visitations (Alma 32:23).

The Spirit also reveals the will of the Lord through the feelings of the heart. These feelings come in the form of peaceful feelings (D&C 6:23), by warm spiritual feelings (D&C 9:8), by compelling feelings (D&C 128:1) or by darker feelings of stupor of thought (D&C 9:9).

We have been given the promise that “if thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge” (D&C 42:61).

COUNSEL

In our present and future times of need, we can take great comfort and confidence in the counsel that we receive from the scriptures. They will give us great hope and will strengthen our faith and our resolve. We should prayerfully ponder the following and countless other passages of counsel that the Lord has provided for us in the scriptures:

“Look unto me in every thought, doubt not, fear not” (D&C 6:36).

“Trust in the Lord with all thine heart and lean not unto thine own understanding” (Prov. 3:5).

The words of the Savior would be appropriate concluding counsel for our struggles:

“Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another” (D&C 90:24).

“Rejoicing in hope; patient in tribulation; continuing instant in prayer” (Rom. 12:12).

All of the counsel found in the scriptures and from the Brethren are counsels of hope. They reflect the love the Savior has for us and His desire that we succeed and enjoy health and happiness. We have a rich repository of resources from which we can receive spiritual strength during our times of need. There are no other ways to gain strength in our times of need. If we follow this counsel, we will find infinite strength and will have the promise of hope. To this I so testify in the name of Jesus Christ, amen.

Elder L. Lionel Kendrick is an emeritus member of the First Quorum of Seventy of The Church of Jesus Christ of Latter-day Saints. This address was given at the 2002 Collegium annual meeting in Navuoo, Ill. on October 24, 2002.

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MORALITY AND ETHICS:
THE BASIS FOR THE
PRACTICE OF MEDICINE

JAMES N. THOMPSON, M.D., FACS



I AM DELIGHTED AND HONORED TO BE WITH you today. It has been my great pleasure over the past year and one half to get to know an outstanding gentleman, doctor, and leader in the person of George Van Komen. George was president of the Federation of State Medical Boards during my recruitment to that organization. His integrity and forthrightness served as a magnet for me during my recruitment to the FSMB—he embodies professionalism and represents the best of what we as physicians should be about.

I emphasize what we should be about because I believe we are in the midst of perhaps the most trying times the medical profession has ever endured. I will posit today the notion that the profession of medicine has a profound malaise, that the malaise is based upon a decline in the moral and ethical basis for the practice of medicine, and finally that there is, as there has been historically during times such as these, hope for a rebirth of those guiding moral and ethical principles that have endured for centuries and have distinguished our grand profession.

Before I do so, though, I want to offer the disclaimer that my talk today reflects my own personal opinions and does not necessarily reflect those of the FSMB. Where I refer to FSMB policies, however, those positions will be obvious. There will be areas in my talk today for which the Federation has no position.

It is also important for me to state that my positions on sensitive moral issues are based upon my Christian faith and guided by what I believe are principles passed to us from God in his holy scriptures.

We have experienced over the past two decades a transition in which the practice of medicine has gradually changed from an altruistic calling to a job. In fact, organizations that are responsible for leadership of our profession have begun to behave more like trade unions—advocating collective bargaining—than professional societies promoting the best interests of our constituents, our patients.

My father was a busy obstetrician. I recall as a child and later as a young adult that he would be gone early in the morning, having been called to the hospital to deliver a baby. I recall how he suffered when patients did not do as well as he had hoped; how he and other doctors ran free clinics in the years before Medicare and Medicaid; how he refused to incorporate his practice when others saw the financial advantage of so doing. He argued that the practice of medicine is such a privilege it should never be relegated to the status of a business. I recall how he refused to send collectors after patients who did not pay their bills—and yet he kept seeing them as patients. Before the era of Medicare and Medicaid, and long before I understood the implications of it, he often cautioned that one day doctors would actually receive payment from someone other than the patients they serve.

My father's prophecy, as we all know, has come true and we find ourselves, as physicians, working for managed care organizations, Medicare, Medicaid, etc. If people work for who pays them, then an increasing number of us are no longer working for—or as I prefer to say, serving—our patients.

At this point let me offer yet another disclaimer. Despite my idealizing of the practice of medicine of my father's time, I am not naïve enough to believe we can return to that era. I do believe, however, that the principles of the ethical and moral conduct of the practice of medicine that I will propose are timeless and can be honored despite a rapidly changing health care system.

I believe that the doctor-patient relationship, the covenant between physician and patient, is central to what has distinguished us as a profession. Unfortunately, however, the contract between doctor and patient has evolved into a situation that places physicians in a conflict of interest. Dr. Edmund Pellegrino, director of the Center for Clinical Bioethics at Georgetown University Medical Center, described this decline in the doctor-patient relationship when he wrote, "The end result is a physician who is an employee whose loyalties are divided between organization and patient, and whose self-interests are pitted against the patient to curb costs or make profits." Pellegrino recognizes societal and ethical conflicts that contribute to this decline in professionalism citing the modern phenomena of Medicare fraud, conflicts of interest in research, a high incidence of medical errors, and finally, the transition of medical care to a commercial product subject to market trends, competition, and profits. He goes on to say, "Added to those is the shift of professional lifestyles to a greater emphasis in free time, leisure activity, and a 9-to-5 day."

We as a profession seem to be losing those characteristics that differentiate us from others in the workplace. Those qualities include a special dedication to competence, service, and altruism. Pellegrino calls it moral confusion in the medical profession—doubt as to whether there is a higher standard of moral integrity in practicing medicine.

In 1995, Cardinal Joseph Bernadin addressed the House of Delegates of the American Medical Association at the time of their Interim Meeting. He described a moral crisis facing the medical profession and stated, "Physicians have too often succumbed to the siren songs of scientific triumph, financial success, and political power. In the process medicine has grown increasingly mechanistic, commercial and soulless."

Since joining the FSMB one year ago, I have sadly become acutely aware of a number of behaviors that undermine the best of the physician-patient relationship. In the United States we have a steady incidence of behav-

iors that result in disciplinary actions by state medical boards.

We all agree that the boundary between doctor and patient should be inviolate of sexual activity, yet an appalling number of our colleagues regularly cross that boundary. Federation policy states that grounds for disciplinary action should include commission of any act of sexual misconduct which exploits, or I should say potentially, interferes with the physician-patient relationship.

Another area of concern for state medical boards is the rapid growth of abuses of modern technology in the practice of medicine. The use of telemedicine and the Internet have expanded our capabilities for remote education as well as service. Yet, we see abuses of that technology that exploit patients and provide a standard of care that is unacceptable in the practice of medicine. It is now possible for virtually anyone to go to the Internet and order prescription drugs, even narcotics, without ever being seen by a physician. In fact, the problem has become so rampant that the Federation now has an Internet clearinghouse to identify physicians and pharmacies abusing this technology. A full-time staff person monitors Internet activity by visiting web pages that offer prescription drugs. The Internet clearinghouse has investigated over 1,200 web sites and has assisted state boards and federal agencies in investigating complaints and/or taking disciplinary actions in more than 300 instances, including four physician license revocations.

The state medical boards, consistent with Federation policy, consider it unprofessional conduct for a physician to provide treatment and consulting recommendations without first establishing a doctor-patient relationship. Included in unprofessional conduct is the issuing of a prescription via electronic or other means, unless the physician has obtained a history and physical and evaluation of the patient adequate to establish diagnoses and identify underlying conditions and/or contra-indications to the recommended treatment.

I have briefly described some of the current conditions in today's environment that represent a decline in the lofty standards the medical profession honored in years past. As I describe others, let us consider the question, "How then do we regain the moral center of the physician-patient relationship?" And yes, I refer to it as the moral center. Morality is dealing with right and

wrong. As physicians we must choose between right and wrong on a daily basis, thus we are involved in a moral enterprise. To regain the moral center of the physician-patient relationship we must renew the covenant that is the basis of a patient's trust in a physician and is also the basis for the public's continued respect for and reliance on the profession of medicine.

For if medicine is a moral enterprise, then there must be some basic precepts that guide that enterprise. Let me submit at least four precepts which should be the pillars of our profession, precepts that have endured since the time of Hippocrates and are as valid today as they were in antiquity. They are:

1. Always consider the best interests of the patient as primary in our deliberations
2. Recognize and respect the sanctity of life
3. Minister to the emotional and spiritual needs of patients
4. Be active life-long learners, accountable to our patients

1. CONSIDER THE BEST INTERESTS OF THE PATIENT

The first of these precepts is to always consider the best interest of the patient as primary in our deliberations. We are, after all, a serving profession. Tradition demands that

we dedicate our service to the primacy of our patients' welfare.

This includes the command "to do no harm" while treating with competence and compassion. The American Board of Internal Medicine Foundation has recently adopted a charter on medical professionalism.

It serves as a call to physicians to reaffirm their dedication to the welfare of their patients as well as a commitment to the profession and the improvement of health care for all. The guiding principles in the charter are patient welfare, patient autonomy, and social justice. Within

those three principles are ten commitments that include such things as honesty with patients, patient confidentiality, and maintaining appropriate relations with patients.

Additionally, the American Board of Medical Specialties and the American Council of Graduate Medical Education have both adopted six competencies that include



a return to the professional ethic of patient welfare and professionalism.

I have been blessed in my life with physician role models who understood the bond between patient and physician. I saw this in my father who agonized over the illnesses of his patients in his gynecologic practice. I saw in him the strongest of commitments to the welfare of his patients. He taught that, "Nothing should come between a doctor and the very best care he or she can offer the patient."

As you heard in my introduction, I moved to the FSMB following 25 years in academic medicine. The FSMB is a non-profit organization founded in 1912 and is comprised of the 70 medical licensing and disciplinary boards of the United States and its territories. The Federation's primary mission is to improve the quality, safety, and integrity of health care by promoting high standards for physician licensure and practice and assisting the state medical boards in protecting the public. As a collective voice for state medical boards, the Federation monitors state and federal legislative initiatives, works collaboratively with federal and state regulatory agencies, and offers legislative assistance to and on behalf of our member medical boards. One of the great attractions for me to consider when I looked at the opportunity at the Federation was the chance to have an impact nationally on the ethical conduct of the practice of medicine. I believe that the doctor-patient relationship, and particularly our focus on the health and well being of our individual patients, is so critical to the future of medicine in this country that I found the opportunity irresistible. I have been fortunate to be able to work with individuals like George Van Komen, who give of their own time and resources not only to protect the public, but also to improve the quality of health care in this country.

2. RESPECT THE SANCTITY OF LIFE

The oath of Hippocrates sets a high moral standard for all physicians. Although the oath itself has undergone modern revision, it still establishes a relationship between physician and patient which is inviolable and revered. The standard has withstood the test of time, for, despite vast changes in what can be done for our patients, the relationship between the sick patient and the healer remains unchanged. Patients with illnesses or infirmities continue to look to the physician for healing, for relief from discomfort.

Arguing that he was only responding to the needs and requests of his patients, Dr. Jack Kevorkian assisted a number of people to their death under the umbrella of physician-assisted suicide. The Hippocratic oath speaks out strongly against the taking of another's life. Our Judeo-Christian heritage calls for respect for the sanctity of life.

A woman in her 80s, who we shall refer to only as Ruth, had suffered several small strokes following her husband's death. She had, over a short period of time, become severely depressed, barely audible when speaking, and tremulous to the point that she could not safely hold a cup of tea. She was fortunate at that time not to be in the Detroit area where she would have qualified under Dr. Kevorkian's criteria for physician-assisted suicide. She lived in an area with an academic medical center and received high quality care from the many physicians that were treating her. She was on various medications and all of the different doctors agreed that the blood levels and doses of the medications that she was taking were appropriate for their portion of her care. Ruth was fortunate enough to be taken to a geriatric center where, after a number of tests, she was taken off of 12 of the 16 medications that she was taking at that time. Literally, within days there was a dramatic improvement, and within weeks Ruth was again walking, talking audibly, and steadily holding her cup of tea. Her family would argue that the last few years of her life following this change were perhaps the best years of her life. Her sense of humor had returned and she seemed to be filled with joy for her family and for life.

Regrettably, Ruth's story is not unique. Picture the number of patients lying in nursing home beds that are receiving multiple medications, and who for all practical purposes would be declared as having no quality of life. As physicians, we have no mandate to unnecessarily prolong life; however, as a healing profession, we should affirm life and do our best to ease suffering. There are times when it is appropriate to withhold artificial life support from patients who are near death with no hope of recovery. Such activity, however, is clearly distinct from an action which is designed to promote a premature death. As Dr. Leon Cass, professor at the University of Chicago Medical Center and chairman of President



Bush's Council on Bioethics, states, "Ceasing medical intervention, allowing nature to take its course, differs fundamentally from mercy killing." To empower the physician to do otherwise, I believe, unalterably changes the contract between doctor and patient. How can the patient consider the physician in the same historical light knowing that now one of the options the doctor has is to kill the patient.

Indeed, the medical profession needs to continue to develop technologies that will allow us to ease suffering. Although we've made great advances in pain relief, much work remains. The answer lies not in terminating life, but in finding better ways to allow our patients to enjoy theirs.

I must say a brief word about a procedure that has bitterly divided us as a nation: the issue is abortion. All of us are aware of the arguments for and against abortion, and I recognize that the practice is legal in the United States. An individual who worked hard for legalization is Bernard Nathanson, an obstetrician/gynecologist. In the 1960s he was co-founder of the National Association for the Repeal of Abortion Laws and lobbied for legalization of abortion. After legalization, he provided abortions at a New York clinic. Within a decade, though, he stopped performing abortions and concluded that abortion terminated a life. He acknowledged that the new technology of fetal monitoring and ultrasound gave a clear picture of a baby in the womb. He realized that in treating a pregnant woman he had two patients, mother and child.

The ultimate question is, "When does life begin?" When *Roe vs Wade* opened the door for legal abortion in this country we had no diagnostic ultrasound or technology to understand what was going on within the womb of a woman. We had only a primitive understanding of the genetic make-up of human life. We now recognize that the embryo has the genetic makeup of a complete human being, that the 5- or 6-week fetus does have a heartbeat, that the 8-week unborn child has brainwave activity and a neurologic response.

As healers and caregivers, our mission statement must recognize the sanctity of life. With technology that allows a surgeon to enter the womb and perform life-saving fetal surgery, can one doctor's patient, an unborn child, be another's victim of intentional life-terminating pro-

cedure, for the sake of choice? I submit to you that the historians will describe in terms that rival barbarism, the decline of moral standards within the medical profession that correspond to the termination of generations of unborn children.

Is anyone the least bit surprised that the slippery slope of undervaluing a human life, albeit yet unborn, has been followed a few short decades later by the legalization in one of our United States of physician-assisted suicide? Where will we go next, only time will tell. But be assured, in the hallways of our educational and legal institutions are advocates for euthanasia and even infanticide.

3. MINISTER TO THE EMOTIONAL AND SPIRITUAL NEEDS OF THE PATIENT

The third precept or moral imperative is that as physicians we should minister to the emotional and spiritual needs of our patients. To facilitate this kind of interaction between physician and patient without unnecessarily offending, often requires great tact. Yet, as some surveys have shown, as many as 80 percent of patients and their families perceive their religious beliefs to be helpful in coping with illness. This being the case, we miss an important opportunity to broaden our definition of healthcare.

Dr. Harold Koenig, director of Duke University's Center for the Study of Religion/Spirituality and Health, states that prayer—whether for one's self (petitionary prayer) or others (intercessory prayer)—affects the quality if not the quantity of life. Numerous studies attest to the value of

regular prayer and attendance at religious services for improved health and well being. At Duke University a study of 4,000 elderly men and women found that the relative risk of dying was 46% lower for those who frequently attended religious services. Other studies at Duke have shown that individuals who pray regularly tend to have lower blood pressure than the less religious. They have also shown that those who attend religious services tend to have healthier immune systems than those who do not.

Dr. Dale Matthews of Georgetown University, author of *The Faith Factor*, has estimated that 75% of studies related to spirituality have confirmed health benefits. He states, "If prayer were available in pill form, no pharmacy could stock enough of it."



During my years at Wake Forest, when I was asked to teach about the doctor-patient relationship, I often used the life of Jesus as symbolic of the perfect role model for the physician. Regardless of one's faith, the life of Jesus shows us how best to approach the doctor-patient relationship. Since much of Jesus' ministry on earth dealt with healing the sick, it is instructive to look at how he approached his relationship with those he healed. The Reverend Hal Habecker, while general director of the Christian Medical & Dental Association, wrote that Jesus "perceived the unique needs of all persons. Each one was worthy of his attention. As such, he treated them with great compassion and sensitivity." In the book of Matthew we read of Jesus' compassion for the hungry multitudes and how he fed them. True compassion calls for action, and He was willing to do so. Jesus touched people. How important is that human touch in our doctor-patient relationship. Jesus showed human compassion in his weeping. In the book of John we read about Jesus weeping at Lazarus' tomb. He showed this compassion with no hidden agenda.

Other characteristics in his life that pertain to us as physicians include his willingness to be with and treat all people, regardless of their situation or status in life. Recall how he ministered to the woman at the well. And finally, Jesus always ministered not only to the physical ailment, but also to the emotional and spiritual needs of those he encountered.

How often do our patients need time for us to minister to their emotional and spiritual needs? One of the great privileges of my practice of medicine was the opportunities that I had to pray with patients. In times of physical need, it is truly amazing how many will reach and seek the Creator's healing hand. As physicians, all we can do is treat; God does the healing.

4. BE ACTIVE LIFE-LONG LEARNERS

During my years as dean of the Wake Forest University School of Medicine, I used to tell students at graduation that within five to seven years nearly half of what we had taught them during their four years of medical school would be outdated. Unfortunately, I didn't know which half.

Our role as life-long learners is especially critical in an environment of information explosion. About twelve years ago Dr. William Stead, who was the associate dean for medical informatics at Vanderbilt at that time, spoke to a collective audience at Wake Forest. His message was very

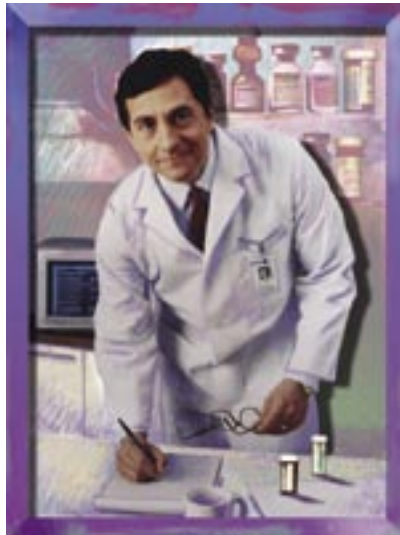
clear. With the rapid dissemination of scientific information and the number of new scientific publications coming out daily, if a conscientious physician wanted to keep up with his or her reading and would faithfully read two new scientific articles every night of the year, 365 days a year, at the end of one year you would be 80 years behind in their reading. Well, if you think that was bad news, in the year 2002 I heard an update on that figure. If you're going to read two new scientific articles every day of the year, 365 days a year, you will, at the end of one year be 500 years behind in your reading.

Dr. Stead's pronouncement struck me with such magnitude that we decided at Wake Forest to completely revise our curriculum. Following a nearly three-year planning process, we implemented a new curriculum based largely on information technology. Every entering student receives a laptop computer, and virtually the

entire curriculum with lectures, databases, and communication portals, are electronically based. We reduced the number of lectures dramatically and introduced more small group learning and self-directed learning. Students now, during their first two years, have much more of an introduction to clinical science based upon the basic sciences they are studying. Emphasis is on life-long learning rather than rote memory. Students are focusing on the ability to access and interpret information, which will be increasingly the clinical practice of the future.

I mentioned the competencies of the American Board of Medical Specialties and the American Council of Graduate Medical Education earlier. These competencies include a focus on life-long learning.

At the FSMB we are in the process of implementing, along with the National Board of Medical Examiners, a new component to the United States Medical Licensing Examination. For the past twelve years, M.D.s seeking licensure have had a single pathway consisting of a multiple-choice examination that is accepted in all of the jurisdictions in this country. Osteopathic physicians also have an examination through the National Board of Osteopathic Medical Examiners. These multiple-choice exams have been a superb measure of cognitive skills and are among the finest professional licensing examinations in the world. They do not, however, measure clinical and communication skills so necessary for the practice of medicine. Following 20 years of research, the National Board



of Medical Examiners now has a Clinical Skills Examination, which will measure clinical and communication skills using simulated patients. The objectivity, reliability, and validity of the examination have been well documented. Both the National Board of Medical Examiners and the National Board of Osteopathic Medical Examiners plan to implement the clinical skills component in 2004, and all students graduating in the class of 2005 will be expected to pass this component of the examination to be considered for licensure.

I mention this to complement the objective of life-long learning. This, I believe, is part of our profession's accountability to our patients. By establishing in the licensure examination that those entering the profession have the requisite clinical and communication skills to safely treat patients, we create a renewed emphasis on the doctor-patient relationship.

Thus, we have four moral imperatives that I believe are essential to maintaining the covenant that we have with our patients:

1. The patient's health and well-being should be first and foremost.
2. We as physicians must recognize and respect the sanctity of life.
3. Physicians should address the emotional and spiritual needs of their patients.
4. Physicians must be life-long learners, accountable to our patients.

I believe that the principles I have espoused are the pillars of the foundation of the practice of medicine itself, handed down from centuries of caregivers. Aspiring to these professional attitudes and behaviors should be a goal of all physicians. Our moral compass must be set and our course maintained.

The Patient-Physician Covenant was published in the *Journal of the American Medical Association* in May 1995. Let me close by reading parts of the document, which restates our obligation as physicians and educators to the doctor-patient relationship:

"Medicine is, at its center, a moral enterprise grounded in a covenant of trust. This covenant obliges physicians to be competent and to use their competence in the patient's best interests. Physicians, therefore, are both intellectually and morally obliged to act as advocates for the sick whenever their welfare is threatened and for their health at all times. By its traditions and very nature, medicine is a special kind of human activity—one that cannot be pursued effectively without the virtues of humility, honesty, intellectual integrity, compassion, and effacement of excessive self-interest. These traits mark physicians as members of a

moral community dedicated to something other than its own self interest."

Over the years I have often been asked by young men and women considering a career in medicine, would I choose to be a doctor if I were starting over again. My answer remains the same—a resounding yes. Of course I would want to be a physician. For despite all of the changes in our health care system, despite government intervention into our practices, despite hassles with insurance companies and third party payers, and despite a tort system that promotes lawsuits—we as physicians still have the greatest professional privilege there is—to intervene in the life of another for the sole purpose of restoring health, offering comfort, or improving their well being. What a great privilege that is. To what other profession would someone go and reveal not only their physical bodies, but their innermost thoughts and concerns? There is no other profession to whom so much is granted. Our obligation is to manage that privilege—caring for another—with the highest standards of ethical and moral behavior. To do so distinguishes our grand and noble profession, and persuades me that medicine has been and should remain more than an occupation. Rather, the practice of medicine should be a calling, a calling to serve. By using our God-given talents wisely and with care and compassion, we can restore medicine to its high and noble standing and remain the healing profession.

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Lessons of Nauvoo

BY LARRY E. DAHL

This talk will address four questions:

1. **Under what circumstances was Nauvoo established in the first place?**
2. **Why did the Saints leave 156 years ago, after seven short years here?**
3. **Why the restoration of Nauvoo sites and the rebuilding of the Nauvoo temple?**
4. **What does all this have to do with each of us in 2002 and beyond?**

There is a thread, or theme, or principle that runs through all the history and is, in my view, the answer to all four questions. That principle is a mix of testimony, sacrifice, and consecration. May I share with you my thinking about how these three elements are related? An honest testimony, borne of the Holy Ghost, can motivate people to sacrifice. One definition of sacrifice is “the act of giving up, destroying, permitting injury to, or foregoing something valued for the sake of something having a more pressing claim.”¹ Sacrifice is a painful exercise. At times it seems that something valued is being torn or wrenched from us. But faithful, ongoing sacrifice can lead to consecration.

Consecration is also giving up something valued for something having a more pressing claim. But consecration is not painful like sacrifice is painful. It is done, not only willingly, but joyfully and even gratefully. Is consecration therefore effortless and without challenge? Oh, no! It often requires the very best that is in us. But there is no nagging sense of loss or even self-congratulation. Rather, in consecration there is spirit of “what is needed?” or “how can I help?” or “how can I best serve others and contribute to building up the Kingdom of God?” with an honest appreciation for the resources of time or talent or material wealth one has to offer. I suspect there are levels of testimony, of sacrifice, and of consecration, and it is likely that at various times, and in varying circumstances, our testimonies are intact, but we may vacillate between sacrifice and consecration. And I am confident that those who approach the upper levels of consecration are considered not only servants, but friends of the Savior and of the Father, having joined the ranks of those whose work and glory is to bring about the immortality and eternal life of man (Moses 1:39).

To his chosen Twelve in Jerusalem the Savior said, “Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you” (John 15:14-15).

Now, I’ll address some specific illustrations of this central theme, directed toward the four questions we started with.

1. Under what circumstances was Nauvoo established in the first place?

We are all familiar with the 1838 extermination order of Governor Boggs which resulted in the Saints being driven from the state of Missouri, and the terrible hardships they endured that winter and spring of 1839, with Joseph Smith and other leaders confined in Liberty Jail. As the Prophet learned of the suffering of the Saints and his own family, he agonized, and pled with the Lord:

O God, where art thou? And where is the pavilion that covereth thy hiding place?

How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?

Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?

O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them are, and who controll-est and subjectest the devil, and the dark and benighted dominion of Sheol—stretch forth thy hand; let thine eye pierce; let thy pavilion be taken up; let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion toward us.

Let thine anger be kindled against our enemies; and in the fury of thine heart, with thy sword avenge us of our wrongs.

Remember thy suffering saints, O our God ... (D&C 121:1-6).

In answering Joseph's plea, the Lord said, among other things:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes ... (D&C 121:7-8).

And after enumerating a number of terrible things that had already happened, and some that would yet happen to Joseph, the Lord said:

Know thou, my son, that all these things shall give thee experience, and shall be for thy good.

The Son of Man hath descended below them all. Art thou greater than he?

Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be

numbered less; therefore, fear not what man can do, for God shall be with you forever and ever (D&C 122:7-9).

The Lord also reminded the Prophet of the principle he had revealed six years earlier when the Saints were being driven out of Jackson County, Mo.:

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—

I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

Yet I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son.

For all those who will not endure chastening, but deny me, cannot be sanctified (D&C 101:1-5).

With renewed insight, Joseph Smith wrote from Liberty Jail:

And now, beloved brethren, we say unto you, that inasmuch as God hath said that He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible, wherein we have been tried; and we think if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to leave them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions; that we may hold an even weight in the balance with them; but now, after having suffered so great sacrifice and having passed through so great a season of sorrow, we trust that a ram may be caught in the thicket speedily, to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon their countenances, that they may hold on now, after having gone so far unto everlasting life.²

There are literally dozens of heart-warming, and sometimes heart-rending examples of faithful Saints who endured these trials, and more, and yet were determined to remain true to their testimonies and commitment to the restored gospel, to the Prophet Joseph Smith, and to The Church of Jesus Christ of Latter-day Saints. I want to briefly highlight the experiences of one family—the Joseph Knight family from Colesville, N.Y.

The Knights met Joseph Smith while he was working in the Colesville area before he received the gold plates.

They were sympathetic regarding his experiences with Moroni at the Hill Cumorah. In fact, it was Knight's wagon Joseph used to go to the hill to get the plates. Joseph had told the Knights of when he would obtain the plates, and they had traveled from Colesville to Manchester to be there when it happened.

The Knights were among the early converts to be baptized soon after the Church was organized, most of them in June 1830. They helped with provisions (food and paper), transportation, and protection from enemies, during the translation of the Book of Mormon that took place in Harmony, Penn., just a few miles south of Colesville, N.Y.

They answered the call, given in Dec. 1830, to "go to the Ohio" (D&C 37:1, 3). As a group of more than 20 souls (children and in-laws), they left their farm the next spring and headed for Kirtland, Ohio. For a long time, I did not realize what a sacrifice that entailed for the Knights until I had the opportunity to visit their farm in Colesville a few years ago. They had 140 acres of gorgeous land, some wooded, some cleared for grains, productive orchards, a picturesque lake and stream. It is truly an idyllic setting. They just picked up and left at the call of the Prophet to gather in Ohio. They were not able to sell their property for anything near its worth, and simply recorded, we "were obliged to make great sacrifices of our property ... Having made the best arrangements we could for the journey, we bade adieu to all we had held dear on this earth" and with "the little of our earthly substance which we could take with us we started the forepart of April for Ohio."³

Arriving in Thompson, Ohio, near Kirtland, they settled under the law of consecration on some land owned by Leman Copley (somehow Ezra Thayer was also involved with the land) who had consecrated the land for the use of the Saints. After the Colesville Saints had begun to build homes and work the land, Leman Copley reneged on his offer of land and broke his covenant of consecration, leaving the Colesville Saints without a place to live and work. In a revelation (D&C 55) the Lord told them to pack up and travel another 1,000 miles, to Independence, Mo. They did. After two years they were driven out of Jackson County into the more northern counties in Missouri, into the Far West area. After just getting nicely settled there, they were again driven out in 1838, this time from the state. They settled in Nauvoo, starting over for the fifth time. Building and operating sawmills and gristmills, as they had done before, they became relatively successful here in Nauvoo.

A few short years in Nauvoo, and they were once again driven from their homes and businesses and joined the march to the west. Father Joseph Knight and his son Newel did not make it to the Salt Lake valley. Joseph

died at Mt. Pisgah, and Newel at Winter Quarters, but the faithfulness and commitment to the Church of their descendants continued.

Lydia Knight, Newel's wife, went on west, eventually settling in Provo, Utah. Her son, Jesse Knight, has become a legend of sorts for his wealth and generosity:

[Jesse] became a cattleman and rancher. He became indifferent towards the Church until a dead rat poisoned the family's well, killing one child and threatening another. After a priesthood blessing healed his little girl, Jesse repented and pledged his life and fortune to the Church.

Once, while riding across Godiva Mountain in the Tintic-Eureka mining districts, he stopped to rest. Suddenly he heard a voice distinctly tell him: 'This country is here for the Mormons.' He translated the message to mean that mines would open there to benefit the Church.

He claimed the site, named it the 'Humbug,' and mortgaged his ranch to buy it. 'We are going to have all the money that we want as soon as we are in a position to handle it properly,' he told his son. 'We will someday save the credit of the Church.' (The Church then struggled with heavy debts because of the Depression of 1893.) Jesse's six claims on Godiva Mountain produced more than \$10,000,000 worth of gold, silver, and lead. He created a saloon-free mining town, Knightsville, near Eureka. Jesse opened up a smelter and railroad and developed mining properties elsewhere in Utah, Nevada, and Colorado. He created farmlands and a sugar beet industry for Saints in southern Alberta, Canada.⁴

[As an aside, Jesse Knight came up to Canada and bought a township, 36 sections of land, established a big ranch, a sugar factory, and donated land for the development of Mormon towns in Southern Alberta. One of those towns was named after one of his sons, Raymond. And that is the little Mormon community in which I was born and raised. To this day Raymond, and other such towns established by his generosity, are 'dry towns', like his saloon-free Knightsville. Now back to his Utah projects.]

He tried to develop canals in the Uintah Basin. He took over the failing Provo Woolen Mills to keep people employed. In 1906, when the Knight investment company was formed to manage millionaire Jesse's businesses, some eighty corporations came under its umbrella. Jesse became a trustee and financial backer of Provo's Brigham Young Academy. In 1909, he declined the Utah's Democratic Party's offer to nominate him to run for governor.

He paid a generous 'back tithe' to the Church and



Used by permission of Brigham Young University.

The simple beauty of Joseph Knight's farm in Colesville must have been difficult to leave behind. But the Saints sacrificed much more to follow Brigham Young from Nauvoo.

then, on occasion, proffered the Church loans and donations. Once, when Church debts were overwhelming President Wilford Woodruff, Jesse loaned the Church \$10,000. Another time, Apostle Heber J. Grant asked Jesse for a loan to bail out some Church leaders in financial difficulty and received double what he requested.

Jesse died on March 14, 1921. Father Knight, who gave Joseph Smith food and paper, and Newel and Lydia who donated moneys to aid Joseph Smith, would have rejoiced to see a letter written after Jesse's funeral by Church President Heber J. Grant. 'I want you to know that in my judgment Brother Jesse Knight saved the honor of the Prophet of the living God,' President Grant told Jesse's family. 'The action of Brother Jesse Knight in giving \$10,000 dollars . . . saved the honor and credit of the man who afterwards became the representative of the Lord upon the earth.'⁵

We have focused on one family—on their indomitable spirit in staying faithful as they uprooted themselves again and again and again, six times actually, either at the call of a prophet or because of the insistence of mobs. They left a legacy for their descendants and for us of testimony, sacrifice, and consecration. The same spirit of testimony, sacrifice, and consecration exhibited by them could be illustrated in hundreds, even thousands of Saints who came to establish Nauvoo.

2. Why did the Saints leave Nauvoo?

Symposium papers, master's theses, doctoral dissertations, chapters in books, and even whole books have been written addressing this question.

It is generally agreed that the issues involved political, social, religious, and economic overtones. Accepting those causes, I would like to suggest an additional causal factor that is not included in the professional historians' analyses of the situation that I have read. I suppose it is not considered academically credible to discuss the influence of the devil in such events, but if we believe the scriptures, I don't know how we can avoid it. Why was there such attention, reviling, and persecution toward a young boy who claimed to have been visited by God and Jesus Christ? Incidentally, Joseph Smith was just one of several people, some young, some older, who claimed to have seen or talked with God during that era. Why was he singled out for such attention? Perhaps Joseph's own history best answers that questions: "It seems," he wrote, "as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy?" (JS-H 1:20)

Why, at every turn, in every place the early Church attempted to settle, was there such animosity and persecu-

tion—in Kirtland, in Jackson County, Mo., at Far West, at Adam-ondi-Ahman, and at Nauvoo? And why were some so incensed at Joseph Smith that they thirsted for his blood? The answer is the same answer that responds to the questions of why prophets of God in all ages of the world have been reviled and killed, and why there was a Gethsemane and a Calvary. The answer involves “Lucifer, a son of the morning” (perhaps that means he was an early born spirit son of God), “an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son” and “was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him” (D&C 76: 25-26).

The Lord explained to Moses, “Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice” (Moses 4:3-4).

The devil declared war upon God, the Savior, and the Saints. In the vision of the glories, Joseph Smith and Sidney Rigdon saw the devil and learned of his animosity toward the Saints of God. They wrote, “we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—Wherefore, he maketh war with the Saints

of God, and encompasseth them round about” (D&C 76:28-29).

We know, of course, that the devil was present just before the Father and the Son appeared to Joseph Smith, trying to disrupt things (see JS-H 1:15-16). We know that he appeared as an angel of light on the banks of the Susquehanna, perhaps in connection with the restoration of the Melchizedek Priesthood, requiring the voice of Michael or Adam to detect him (D&C 128:20). Speaking of our day, Nephi prophesied, “At that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good” (2 Ne. 28:20).

Joseph Smith taught that “the devil will use his greatest efforts to trap the saints.”⁶ He also taught that “the nearer a person approaches the Lord, a greater power will be manifest by the adversary to prevent the accomplishment of His purposes.”⁷ There is no question in my mind that one important factor in the persecutions of the Saints and their having to leave Nauvoo was the influence of the devil. And there is no question in my mind that the same spirit of testimony, sacrifice, and consecration that brought Saints to Nauvoo, led them to follow Brigham Young and the Twelve Apostles to the Salt Lake valley, rather than to retaliate for the murder of Joseph and Hyrum Smith and continually fight with their neighbors.

It would have been so easy to simply leave Nauvoo and go back to where they had come from, and some did. It would solve the problem of persecution if they would renounce their “Mormonism,” or just disassociate them-



“Crossing the Mississippi on Ice” by C.C.A. Christensen. Used by permission of Brigham Young University.

selves from the Church, and stay in the Nauvoo area, and some did. But the vast majority of them knew that the gospel of Jesus Christ had been restored, that the kingdom of God had once again been established on the earth, and that they had a significant role in building up that kingdom until it filled the whole earth. More than 5,000 of them received their endowments in the Nauvoo temple between December 1845 and February 1846. They had raised their arms to the square and made sacred covenants concerning their relationship to God and to His kingdom, and were determined to keep those covenants through sacrifice and consecration, and many did.

It has been interesting to learn what has come down by word of mouth through the generations since 1846 about why the Mormons were driven from Nauvoo. In the fall semester 2001, we offered an English class here at the Joseph Smith Academy entitled “Editing for Publication.” It involved students taping interviews with people who were long time residents of Nauvoo and whose families have been here for generations.

One of the questions dealt with what these people have heard through the years about why the Mormons were driven from Nauvoo. Hauntingly consistent was the perception that the Mormons were crooks and thieves, stealing from anyone and everyone. That seems to be a rather common understanding of those who are descendants of the long time residents of the Nauvoo area. It is such a different perception than members of the Church have! Did Mormons steal from their neighbors? Some probably did, and there is clear evidence that others did some stealing and blamed it on the Mormons. Whatever the truth is on this question, it is clear to anyone familiar with the history that there was much more involved in the conflicts between the Saints and their neighbors in Hancock County than the issue of stealing.

Recently I found a series of articles in *The Review*, a newspaper published in Dallas City, Illinois, a few miles north of Nauvoo. The articles ran weekly, for one year—March 1902 to March 1903. They were written by a man named Foster Walker, with the general heading, “THE MORMONS IN HANCOCK COUNTY,” with the subtitle “Facts in Regard to the Turbulent Times—Gentiles Have Been Sadly Misrepresented.” Mr. Walker makes no apologies for taking the side of what he calls the “Antis,” or those who were against the Mormons being here, and who eventually, and justifiably in his mind, drove them from the state. Again and again in these articles the Mormons are accused stealing livestock and other things. One has to wonder what effect these articles have had upon the collective memory of the citizens of the area. (Incidentally, we are in the process of publishing those interviews in a book. They make very interesting reading!)

3. Why the restoration of Nauvoo and the rebuilding of the Nauvoo Temple?

There may be several reasons for restoring Nauvoo and rebuilding the temple, some of which we cannot at present appreciate. The Lord may have things in mind for this place about which we know nothing yet. However, I have come to the conclusion that there are at least two very good reasons for what has happened and what is currently taking place in this quiet and beautiful little city on a bend of the Mississippi.

First, it is an appropriate honor and tribute to those wonderful Saints who built up this city and the temple while facing unimaginable challenges of sickness, poverty, and persecution. Again, they sacrificed and consecrated their very lives because of the testimony that burned in their souls that they were the Saints of God. I believe they deserve to be remembered in tangible ways.

Second, as members of the Church visit Nauvoo, they become connected to their historical and spiritual roots. Critical doctrines were restored and/or taught by the Prophet Joseph Smith here—clarified were the nature of God, the nature of man, the meaning of creation; introduced were the doctrines and practices relating to salvation for the dead, the temple endowment, eternal marriage, sealing of parents and children, and the fullness of priesthood blessings. The Relief Society was first organized here, focusing on the important role of women in the Church. The role of the Twelve Apostles and the critical nature of priesthood keys of succession were clarified. And it was here that the Prophet of the Restoration, and his beloved brother Hyrum, Hyrum acting in Oliver Cowdery’s place as the second witness of that Restoration, sealed their testimonies with their blood. Surely, if any ground qualifies to be called “holy,” Nauvoo does.

It has been thrilling for us to witness what happens to many students who spend a semester here. Their testimonies at the end of the semester most often mention their increased testimony of and love for the Savior, the Prophet Joseph Smith, the early Saints—very often their own ancestors—and for the Church. They speak of their determination to be good church members, to serve faithfully, as did those who have gone before them. They genuinely feel that they have been given a precious heritage which they must tend properly and pass along. As evidence of their commitment, we have seen literally dozens of them, both young men and young women, go home from this place, submit their papers and serve missions. Most of the young men, but not all, and a few of the young women intended to serve missions before they came. But many received the spark (no, it is more than a spark—it is more like a fire) to serve a mission as they studied early church history, the doctrines of the gospel taught by the Prophet Joseph Smith, and as they stood on

the ground and in the air space where sacred events took place in New York, Ohio, Missouri, and Nauvoo.

Many who come to Nauvoo mention that they sense a “special feeling” here. There is indeed a powerful “spirit of place” attending Nauvoo. Part of that spirit, I believe, is the legacy of faith and commitment of our pioneer ancestors, which somehow still hovers over the city. I believe also, that part of that spirit comes from the fact that the spirit of testimony, of sacrifice and of consecration is alive and well in those who currently serve here. Consider, for example, the fact that there are more than 180 couples who have been serving in Nauvoo since last April—100 missionary couples associated with the Visitors Center and Nauvoo Restoration, Inc., 70 couples serving as temple missionaries, and 11 couples and a single sister serving as faculty or food services personnel with the BYU Semester at Nauvoo. They all serve without compensation. By definitions given in this paper, testimony of the restored gospel is the motivating force for their service. Some, perhaps, serve with an attitude of sacrifice (they continue to experience quite heavy pain of leaving family, or a beautiful home, the country club, attending favorite athletic events, etc.), but very many serve in the true spirit of consecration.

4. Lastly, what does all this have to do with each of us in 2002 and beyond?

Let me be quick to say that I believe the spirit of testimony, sacrifice, and consecration are alive and well in the Church well beyond Nauvoo.

Consider the fact that there are more than 60,000 missionaries serving throughout the world, and paying for the privilege.

Consider the hundreds of thousands of those who faithfully serve in ward and stake callings throughout the Church.

Of your own ranks, consider the wonderful service so many of you give to those in underdeveloped countries, providing care to those who otherwise could not have medical attention they so desperately need, but which they cannot afford, or which is simply unavailable for them.

And consider the rank and file of the Church who contribute of their means through tithing, fast-offerings, the humanitarian fund, the perpetual education fund, and a host of other funds to bless the Church and others.

I am convinced that both in numbers and in percentages the level of spirituality in the Church is making good strides. Of course, there are still members who are casual, and some who are totally inactive, as it were, but I believe there is an ever-growing cadre of faithful, committed, unselfish Latter-day Saints, who honestly want to do what is right. They stand willing to go where called and serve when needed.

I think we are all striving, but I suspect there is room for growth. Eventually, if we are to receive the eternal rewards for which we seek and hope, we must become fully consecrated. And before we can become fully consecrated, we must be willing to sacrifice.

From the *Lectures on Faith* we read:

Let us here observe that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. For from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It is through this sacrifice, and this only, that God has ordained that men should enjoy eternal life. And it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do His will, he does know, most assuredly, that God does and will accept his sacrifice and offering and that he has not sought nor will seek His face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.⁸

This is in harmony with what the Lord revealed to the leaders of the Church in Kirtland in August 1833, whom incidentally, he called his friends, “Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice—yea, every sacrifice which I, the Lord, shall command—they are accepted of me” (D&C 97:8).

May each of us be found among those who so keep their covenants.

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