



1-1-1980

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#### Recommended Citation

Christensen, Joe J. (1980) "The Church of Jesus Christ of Latter-day Saints: In Support of the Family," *Issues in Religion and Psychotherapy*. Vol. 6 : No. 1 , Article 6.  
Available at: <https://scholarsarchive.byu.edu/irp/vol6/iss1/6>

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# The Church of Jesus Christ of Latter-day Saints: In Support of the Family

(Presented at the Rockford College Institute National Conference on "The Family: America's Hope.")

By Joe J. Christensen

It is a pleasure to be with you under such favorable circumstances. A few days ago I held in my arms for the first time our second grandchild and first grandson. I was tempted to spend some time today telling you all about him but I am restrained by the story told of the conversation between two gentlemen. One asked the other, "Say, have I told you about my grandchildren?" To which his friend replied, "No, and thank you very much!"

So, I'll spare you a lot of detail about his common, ordinary, perfect grandchild. Those of you who have them know what I mean and those who haven't I hope will know some day.

In the Old Testament there are 23,214 verses and the very last two, written by the prophet Malachi, are family oriented:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4:5-6.)

To us in our church there is more of specific doctrinal and historical significance to the prophesied return of Elijah than we will discuss at this time, but the turning of the hearts of the fathers to the children and vice versa was apparently of such consequence that if it were not accomplished some very dire circumstances would occur.

Since we live in a time when many forces are acting to turn the hearts of the fathers **away from** the children, it is a pleasure to speak with you about some of these challenges to the family. This topic is of such significance to our church that it captures a very sizeable portion of our interest, effort and emphasis.

In his concluding remarks in a recent speech, President Ezra Taft Benson of the Council of the Twelve Apostles of our church and former Secretary of Agriculture of the United States said, "In this, the greatest of all nations, in this land choice above all others, I pay humble tribute to the home. It is America's greatest strength." ("America's Strength—The Family," National Family Night Program, Seattle World's Fair Coliseum, Nov. 23, 1976.)

Since its inception the leaders of our church have taught that nothing can take the place of the home in

rearing and teaching children, and "no other success can compensate for failure in the home." (David O. McKay, in **Conference Report**, Apr. 1964, p. 5.)

Also, that "if we poison the headwaters of humanity — the home — it is exceedingly difficult to depollute downstream." (Neal A. Maxwell, in **Conference Report**, Oct. 1970, p. 97.)

As a church we are very much concerned about current trends that tear at the social fabric of our families and society. It is heartening to know that others sense the danger and are willing to do something constructive. Among them are such as you who are participating in this seminar on **The Family -- America's Hope**. On behalf of many others in my church, I would like to commend Dr. John A. Howard and all who have been influential in establishing the Rockford College Institute. The product of your efforts has proved to be a very responsible and intelligent voice defending those things that matter most to all of us. This is a time in our society when too few have the courage of their convictions coupled with the competence to be heard so effectively. The Rockford College Institute is blessed with this happy confluence of attributes. May your efforts continue to bless all of us in America specifically and the world generally.

The printed program indicates that I have been invited here to represent "The Church of the Latter-day Saints." That announcement contains an important omission. It should read, "The Church of Jesus Christ of Latter-day Saints." One cannot fully understand our position without recognizing that we believe in Jesus Christ and that his teachings are central to all we do. We accept him as our Savior and as a literal Son of God who made the Atonement available to all of us. This sincere commitment undoubtedly constitutes the greatest single support our religion provides to individuals, marriage and families. All that follows is influenced profoundly by this central focus of our faith.

Reference has also been made that this would be a Mormon commentary. Occasionally, members and non-members alike refer to us as Mormons. This is a nickname and comes into our early history from non-members of the Church referring undoubtedly to our belief in the Book of Mormon which, along with the Bible, we accept as scripture. We feel that it is also a support to the family in that it bears a powerful second witness from the western hemisphere that Jesus is the Christ and that what the Bible proclaims about him is really true.

You may be interested to know that the very first verse in the Book of Mormon is family-oriented. A young prophet writes, "I, Nephi, having been born of

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**\*Brother Christensen at the time of this presentation was Associate Commissioner of Education for the Church. He is presently serving as President of the Missionary Training Center in Provo.**

goodly parents, therefore I was taught somewhat in all the learning of my father." (1 Nephi 1:1.)

I will refer to three general areas of support provided by our church to individuals, marriages and families.

They are:

1. Basic theology and philosophy of life.
2. Practical teachings of Church leaders.
3. Specific Church programs and practices designed to strengthen the family.

Consider with me the first area:

### 1. Basic Theology and Philosophy of Life in Support of the Family.

The first of the three important theses of this conference states that "each person must come to terms with his own being." That is so vital. Over the centuries, the best minds have concluded that every man's question is "Who am I?" or "What is man?"

I would like to share with you how we as Mormons deal with these basic questions in a way that helps one come "to terms with his own being." In order to do so, may I share a little of my half-century of personal experience as one born and reared in a rather typical Mormon family. As individual as my experience may be, I am confident that in terms of philosophy of life there is much more of the similar than the dissimilar in comparison with others of my faith.

I was born to parents who really loved each other. My dad is a man of few words. Almost twelve years ago he wrote his entire "autobiography" on part of one page. About my mother he included this line: "After 44 years of married life I still think she is the greatest woman I have ever known." Someone once said that the most valuable gift a father can give his children is to love their mother. Dad gave us that gift.

When they started their lives together they had very little of this world's means. As they said, "We had everything that money couldn't buy." Their marriage ceremony was performed in one of our church's temples — very sacred places to us — where their marriage was sealed by one having the authority, not for the traditional "until death do ye part," but for "time and all eternity."

About this eternal relationship and temple marriage, President Ezra Taft Benson remarked that:

...the family is the most important organization in time and all eternity...the preservation of family life in time and eternity takes precedence above all other interests...Because of this confidence in the perpetuity of the home and family into the eternities, we build our most elaborate and expensive structures — temples of God — so that man, woman, and their children may be bound together by covenant in an everlasting union which will transcend all the limitations of this mortal sphere. ("America's Strength — The Family," National Family Night Program, Seattle World's Fair Coliseum, Nov. 23, 1976.)

As a Mormon, I grew up feeling that I was part of a family that was meant to be together forever. I know of no more important, distinctive, and satisfying concept of my faith than that. We believe that God intended for the love that exists between husbands and wives and

parents and children to last not only through mortality but throughout the eternities. Families can, and we believe should, be bound together forever. We believe and teach that the power to bind families together has been restored to the earth under the direction of our Lord and Savior as a part of the restoration of the gospel of Jesus Christ, whose gospel we sincerely proclaim our religion to be. To us it is not surprising that the Lord Jesus Christ ordained his chosen apostles ("Ye have not chosen me, but I have chosen you, and **ordained** you." [John 15:16; emphasis added]) and bestowed on them the power to "bind the earth [that which] shall be bound in heaven" (Matthew 16:19.).

Homer said, "There is nothing mightier or nobler than a man and wife who are of one heart and one mind in a house." And so it was that my parents started out their married life with a common system of values and a conviction that their marriage was literally sealed for the eternities if they were faithful to the promises they had made to each other and if they lived up to the spiritual and moral standards of the Church. They also believed that any children born of their union would be part of this eternal family unit if they were faithful.

As far back as I remember I have been taught that all of us in this world belong to an immense divine family and are actually brothers and sisters, spirit children of our Heavenly Father.

As you see, our whole philosophy of life and its purpose is bound up in the concept of the family and the importance of mothers, fathers, and children.

With beliefs such as these, it doesn't surprise me that divorce seldom occurs in those marriages which take place in one of our temples.

In the Bible, in the first chapter of Genesis, we read these important lines:

So God created man in his own image, in the image of God created he him: male and female created he them.

And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth. (Genesis 1:27-28.)

We believe that is how it was. Our Father in Heaven is a personal being in whose image we were created.

We existed with him as spirit children before coming into this world of mortality through the process of birth.

One of the first songs our children are taught in our homes, Junior Sunday School, and Primary, has lyrics that respond to the universal questions of "Who am I?" or "What is man?" Listen to these lines and analyze them from a philosophical and theological standpoint:

I am a child of God  
And He has sent me here,  
Has given me an earthly home  
With parents kind and dear.

Lead me, guide me, walk beside me,  
Help me find the way,  
Teach me all that I must do  
To live with Him someday.

("I Am a Child of God," **Sing With Me**, [Salt Lake City, Deseret Book Co., 1970] Words by Naomi: Randall; music by Mildred Pettit.)

A sincere belief in life's purpose and continuity with loved ones beyond the grave eliminates the pervasive, almost universal anxiety one has as he faces the "awesome chasm of death" about which we read. I have never felt in my own life or sensed in the lives of our children any anxieties about self-identity and who we really are or why we are here in this life. A feeling of peace and emotional contentment accompanies such a belief and greatly stabilizes the attitudes and atmosphere within a home.

We all struggle for identity, a feeling of self-worth and meaning in life. These are easier to achieve if one believes as we do that we are much more than just an accident of nature in a Godless universe or, as so many are taught, that we are merely creations of an impersonal, passionless, formless creator who brought us into existence *ex nihilo*, or out of nothing. In contrast, our church teaches that God is a personal, glorified being. We pray to him as our Father in Heaven in the name of his only begotten Son in the flesh, Jesus Christ. They have provided us with a great world and a purposeful existence.

## **2. Practical Teachings by Church Leaders in Support of the Family.**

The leaders of our church, whom we sustain as living prophets, share with us many practical teachings in support of the family. They are very concerned about all political and social trends that threaten the home.

In many political areas we have paid too little attention to the real needs of families and the devastating effects on them of deteriorating social patterns and conditions, massive urbanization, increased mobility, patterns of work, economic conditions, and the moral wasteland of the mass media. For example, we have not even been able to figure out how to protect freedom of the press and yet define and control pornography that threatens to warp our children's minds and morally weaken them. We have often been less than sensitive to the special needs and concerns of family life. Some legislation has been passed and programs adopted that have helped destroy neighborhoods; massive welfare programs have sometimes forced families apart and often have weakened the independent character, industry and productivity of recipients. Our church teaches that all of us have a civic responsibility to examine the effect of all proposed and existing legislation and programs on family life.

In all areas of changing legislation and social patterns that deal with moral or spiritual issues that threaten individuals or families, we feel blessed to have leaders in our church who are willing to take a position in defense of stability and propriety. As a sample, I will briefly consider six such topics:

### **a. Trends that would force or attract parents away from the home:**

As a church we are very concerned about political and social trends that would tend to force or attract mothers particularly out of the home and away from what we feel is their unique opportunity and responsibility. I heartily agree with Urie Bronfenbrenner's observation that every "child should spend a substantial amount of time with somebody who's crazy about him....there has to be at least one person who has

an irrational involvement with that child, someone who thinks that kid is more important than other people's kids, someone who's in love with him and whom he loves in return....'You can't pay a woman to do what a mother will do for free.'" (Urie Bronfenbrenner, "Nobody Home: The Erosion of the American Family," *Psychology Today*, May 1977, p. 43.)

The finest day-care centers or surrogate parents cannot completely compensate for a parent's love and care. If we do not somehow reverse the trend of mothers abandoning their unique, and we believe God-given, role in the home, then we will have taken another monumental step toward the collapse of our society.

### **b. Homosexuality and a loss of gender identity:**

Our church leaders take definite positions against homosexuality and trends that would foster the decay of gender identity. Ours is a church that sustains the Apostle Paul's warning against the decadence of Rome. He wrote:

For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature; And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly. (Romans 1:26-27.)

The apparent increased acceptance of homosexuality and the loss of gender identity constitute symptoms of a society in deep trouble.

To us it seems such a loss to our society for the natural, desirable, and complementary distinction between the sexes to be eroded. We hope that our sons will mature in genuine masculinity and that our daughters will develop into examples of refined femininity. We desire that each will take pride in the uniqueness of his or her own gender. We do not resonate to the manic urgency displayed by some to purge so-called "sexist phraseology" (or, reference to "male" and "female") from all governmental regulations, guidelines, and settings. Though some of this may be justified, I don't believe we add to the dignity of our traditional English grammar by insisting on the use of "chairperson," or "person-hole cover," or "pregnant persons." Nor do we strengthen the concept of our respective genders by this purging.

We believe that there are appropriate roles for each of the sexes and that an individual's greatest fulfillment will be found when he or she recognizes and wholesomely identifies with the potential and blessing inherent in his or her gender.

### **c. A health code or "Word of Wisdom":**

With basic philosophical and theological beliefs about the nature of man which were discussed earlier, it follows logically that for us the body is sacred and its care becomes a matter of faith. The "Word of Wisdom," or our code of health, which we believe came by revelation to the Prophet Joseph Smith in 1833, counsels us that alcoholic beverages and tobacco "are not good for man" and that fruits, grains, and vegetables are. We are also counseled to eat meat sparingly (D&C 89.). The Bible indicates that our bodies are the temples of our spirits (1 Corinthians

3:16-17.), and we believe they should be protected and preserved as healthy, clean and free of the effects of harmful stimulants and drugs as possible. These teachings about health constitute a very practical support to success in marriage and the home. Obviously, among those who strictly follow these health standards there is no drunkenness or alcoholism to strain marriages and families; there is an observably lower incidence of virtually all forms of cancer; fewer heart problems; no use of illicit drugs to warp minds and attitudes; and generally healthier bodies to provide for longer, happier lives with loved ones. (The latest data indicate that Mormon men live six years longer than their non-Mormon counterparts.)

As a parent of six children, I assure you that there are a lot fewer anxious hours at home with Mom and Dad waiting, wondering, and worrying while the teenagers are "out on the town" when one is confident that they are abiding by these very practical health standards.

#### **d. The importance of work:**

One of the least popular four-letter words of our present society is **WORK**. As long as I can remember, our church leaders have taught that work should be re-enthroned in our society.

On the farm there was no problem finding plenty of it. It was a "5 to 9" rather than "9 to 5" life. In these days, most members of the church live in urban centers. Finding meaningful physical work for growing, restless boys and girls is much more challenging than it used to be. As a father, I find the church helps me substantially by teaching the value of productive work. Let me give you an example. The members of the church in our stake (which is a subdivision of our church roughly comparable to a diocese) joined together and purchased a **welfare farm**. Several times each summer we join with hundreds of others — young and old — in hoeing onions, weeding grapes, harvesting tomatoes or cucumbers, building fences, or whatever. There are all varieties of professions, trades and occupations represented.

The welfare farms and projects of the Church not only provide the basic necessities of life for tens of thousands of the poor and needy whose care otherwise would come from the taxes we pay to government, but also these farms and projects permit a host of city slickers like us to learn from first-hand work experience that vegetables and fruits don't just appear on the grocery store shelf, or that milk simply comes from cartons. I assure you that it is easier to teach one's children the importance of work and independence from government dole when the Church and its leaders provide this kind of supportive instruction and emphasis on the value of work.

#### **e. Chastity:**

Next, consider with me the sensitive area of sex, chastity, and moral cleanliness. In our Church there are no debates about whether the premarital sexual relationship is "meaningful," or if the couple is "really in love," or if the adults are "consenting." Discussions of situational ethics in the area of chastity are just not relevant. The teachings of our faith are direct and very understandable. They are consistent with the commandment, "Thou shalt not commit adultery." (Exodus 20:14.)

As long as I can remember I have been taught by my

parents and Church leaders that there is a **single** standard of morality for Mormons. Young men are as responsible as young women to practice a code of strict chastity. **No** sexual intercourse is condoned outside the bonds of marriage...none! That commandment is for everybody...and especially for those who have promised themselves to each other in the holy bonds of matrimony. In these modern times when all values are questioned and challenged, one of the fastest ways for us to destroy our marriages, homes and families is to be unfaithful to each other. If it is known that a person is a practicing, unrepentant adulterer or homosexual, he or she cannot continue to retain full fellowship in The Church of Jesus Christ of Latter-day Saints. Where and when such problems occur, the principle of repentance makes possible one's return.

#### **f. Legalized non-therapeutic abortions:**

As a church we oppose legalized, non-therapeutic abortions which these days are available on demand. We consider such actions among the most grievous of sins. As in other areas, we receive some helpful counsel from modern scripture in which we are instructed not to kill, "nor do anything like unto it" (D&C 59:6.). We feel that a reverence for life is a vital ingredient in our entire society and is a contributor to family strength, love, human contentment, and happiness. Someday, I fear, we as a nation will deeply regret the action of the Supreme Court to liberalize the abortion laws which focus more on the whims and desires of the mother and her body than on the protection of the life and potential of the unborn child. We have introduced what has come to be called a "humane holocaust" that depreciates the concept of the sanctity of human life. To me it seems incongruous that we live today in a society in which "a whale or porpoise or snail darter or lousewart along with any bird or blade of grass in a national park (is) entitled to greater legal protection than a five-month-old human fetus." (Jeffrey R. Holland, "Mirror, Mirror, on the Wall: A Look at the 'Me Decade,'" Brigham Young University Forum, Feb. 1979.)

I'm grateful for a faith that takes a stand on this issue and chooses the value of life...both that of the mother and her defenseless unborn child. There is a warmth and strength that comes to individuals and families who sincerely believe that the miracle of the birth of a baby is still a great "blessed event," and not an unwanted intrusion or an unfortunate accident. Individuals who grow up in homes where they know children are loved and wanted face life's challenges much more successfully, and families so oriented experience greater unity.

#### **3. Specific Church Programs and Practices Designed to Strengthen the Family.**

In all of the discourses and pronouncements of our Church leaders over the 150 years since the Church's organization, no theme has been emphasized more than the importance of the home and family. That emphasis continues. In the most recent General Conference of the Church this spring, 1979, the two major Salt Lake City newspapers carried headlines describing President Spencer W. Kimball's keynote prophetic address as follows:

"President Kimball opens conference with admoni-

tion to fortify family."

"LDS leader tells alarm at evil menacing family."

In the first place we as parents are given by scriptural injunction the direct responsibility to teach our children. One passage reads as follows:

And again, inasmuch as parents have children in Zion...that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents (D&C 68:25)

We as parents are frequently reminded by Church leaders that no success outside the home can compensate for failure within it, and that the greatest work we will ever accomplish will be within the walls of our own homes. That takes time, planning and togetherness.

In addition to frequent teachings and emphases, several Church programs have been designed to combat destructive forces and to strengthen the family. Among them are the following:

**a. Family Home Evening:**

One night a week (Monday) is designated and emphasized as "Family Home Evening," and no other Church meeting or assignment is permitted to interfere. Parents and children are urged to clear calendars of **any** conflicting work or school activity and to devote themselves to an evening with the family. We sing, pray, teach, play and eat together. The Church has provided colorful, attractive and helpful manuals of instruction that serve as suggested resources and assistance to parents. These manuals are available not only to members but also to interested non-members by the thousands who have received them because we feel so keenly that all families everywhere, regardless of their faith, could be strengthened by such a practice.

**b. The lay nature of the Church:**

It should also be mentioned that The Church of Jesus Christ of Latter-day Saints is a lay church. We believe that the practice of providing ecclesiastical leadership from the laity is consistent with the Church of Jesus Christ in apostolic times. All have the privilege of service in some teaching or leadership assignment without concern for financial reward. This concept can help support and strengthen a family. Our three daughters have been challenged and blessed by callings to serve in the Church such as teaching a Sunday School or Primary class, or caring for the needy as assigned by the women's Relief Society organization.

Our sons are assigned as **home teachers** to assist and serve certain families in our neighborhood. It is intended that all families receive the benefit of at least one visit each month by home teachers.

The blessing to a parent of lay Church service opportunities for one's children was made more obvious to me a few years ago while flying between Chicago and Washington, D.C. My seat partner was an able, accomplished woman who was the editor of a magazine. Our conversation turned, as it often does in such settings, to our families. She expressed some

anxiety about her 18 year old son who, as she put it, hadn't "found himself." He had dropped out of college and was, among other things, experimenting with drugs. He didn't know what he wanted to become or what to do with his life. At precisely that time our oldest son, Stephen, was about the same age. He was just out of high school and soon to celebrate his 19th birthday. For years he had been mowing lawns, delivering for a local pharmacy, and doing odd jobs to earn and save money to support himself as a missionary to serve for two years teaching the gospel of Jesus Christ to those willing to listen. He anticipated responding when called to serve wherever assigned. (Soon thereafter his call came to serve in Central America.) I was grateful for our Church and the direction and sense of purpose it helped build into the life of our son. That made being a parent and a united family easier. Our second son, Douglas, leaves for Lima, Peru, and his two-year mission next month. I'm convinced that when an individual commits himself to unenumerated, selfless service he is helped to develop personal characteristics that are much needed for the success of families and our nation.

**c. Production of materials designated to strengthen families to be distributed through the mass media:**

Not only is the Church interested in strengthening the homes and families of members of the Church, but also we are desirous of doing whatever we can to strengthen homes and families throughout our entire society. We agree wholeheartedly that the hope of America in the future rests in the strength of the home and family. Regardless of religious affiliation, we are all blessed if we can rear our children with others who come from good, stable homes where love abounds and the essential human values which we all hold in common are taught. Consequently, the Church has seen fit to appropriate significant amounts of resources to produce materials to be distributed through the mass media — the printed page, radio and television — encouraging all people everywhere to strengthen their marriages and their families. Here is a sample of two of the brief selections from the "Home Front" series designed for release over radio:

SFX: (Door bell — door opens)

WIFE: Yes?

POLICE: Lady, we picked up this guy hangin' around your house.

FATHER: Officer, this is ridiculous. This is my own house.

POLICE: That right, lady?

WIFE: The brown suit looks familiar.

FATHER: Myra, this is not joke — I —

POLICE: Any of you kids recognize this guy?

FATHER: Tell the nice policeman who I am Georgy.

JEFFREY: I'm Jeffrey.

POLICE: OK, let's go.

FATHER: But wait, I can explain. It's all a mistake. (Fades out)

ANNOUNCER: Ever get the feeling you're not spending enough time with your family? Give them everything — give them your time. A thought from The Church of Jesus Christ of Latter-day Saints — the Mormons.

("Arrest." Bonneville Productions, copyrighted.)

CHILD: Mama, where's Daddy?

MAMA: He went to get the babysitter.

CHILD: You went out **last night**, too. You promised you would read to me tonight

MAMA: I know honey, but ... **(Warmly)** ... OK, give me the book. Oh, this is a story about the baby Jesus. See? Here he is in the manger.

CHILD: Yea.

MAMA: And do you know who that is holding him in her arms?

CHILD: His babysitter?

ANNOUNCER: Give your children everything — give them your time. A thought from the Church of Jesus Christ of Latter-day Saints — The Mormons.

("Baby Sitter," Bonneville Productions, copyrighted.)

Also, we expect that during the course of this next year our Church will expand upon the family series of articles designed to help strengthen the family and published in space purchased in the **Reader's Digest**. Sample titles of last year's series are: "Can You Have A Happier Family Life?" and "Can You and Your Children Agree on How They Should Live?"

#### 4. Conclusion.

In conclusion, I wish to thank you for your attention at this time but even more I'm grateful for the invitation issued months ago that caused me to focus my attention more intensely on this vital subject. I have been provided the luxury of returning frequently to a host of cherished memories. It has been said that memory is one Garden of Eden out of which one need never be cast. Thus in memory I have returned frequently to experiences with my mother, father, brothers, sisters and home. Mom's gone now. She died a little more than three years ago. My, how we miss her! In my mind's eye I see those warm, choice scenes around our garden, barns, farm and home — the fresh, crusty, homemade bread, pies, the cold milk, and even my mother's chapped, work-worn hands on my forehead during sick days. She and Dad were always there and made my growing up years — though very ordinary, I am sure, by worldly stands—seem so special to me. They even made me feel that I was special. I'm sure that a lot of you have similar, individual memories of your home and family. If so, how grateful you must be. If not, I hope you will be able to provide happy memories for your own children.

During the months since receiving the invitation to address this group, I've sifted and sorted from all of this half-century past of personal experience and observation and have attempted to identify those elements of home and family that specifically and strongly are influenced by my Church. Much more could be said if time permitted.

Years ago, just before we as Americans found ourselves thrashing around in the backwash of the sixties when so many young people struggled to come to terms with their own being, Abraham Maslow observed that:

Our prime disease is valuelessness. It is a state variously described as amorality, restlessness,

emptiness, alienation, hopelessness, the lack, in short, of something to believe in and be devoted to. We need a validated, usable system of human values that we can believe in and devote ourselves to because they are true rather than because we are exhorted to believe and have faith. (A.H. Maslow, **New Knowledge in Human Values**, Harpers, New York, 1959, as cited in **Journal of Counseling Psychology**, Vol. VII, No. 1, Spring 1960, p. 3.)

I share with you my conviction that in terms of life generally and family life particularly, The Church of Jesus Christ of Latter-day Saints offers this validated, usable system of human values that is true and can provide great strength to marriages and family.

Thank you very much