Abigail, 71
Adam, 46
agape, 172–174, 176–177
agency
  is active, 34–35
  as choice to pursue good, 148–149, 152–153
determined by what we organize, 41
in dialectical relationship with mortal conditions, 40–43
in gospel vs. in psychology, 227
morality and, 43–47
is more than making choices, 17–19, 147
not controlled by unconscious, 124
not indeterminism, 14–15, 41
ontological level of, 20–21
as persuasibility, 23–25
phenomenological level of, 21–22
pragmatic level of, 22–23
understanding of, in relation to determinism, 12–19, 35–36
Alma the younger, 24, 34
American Psychological Association, on values, 78
anger, 61–62, 68
antecedents, of actions, 16, 41
atomism, 131–136
Atonement, 11, 12, 44, 149, 152
Benjamin, King, 103–104
body, 122–124, 155–158
causality, formal and final, 36–39
causal mechanisms, 115–143
character development, 203–204
choice, and needs of others, 162
circumstances, decisions based on, 184, 187
Comforter, 161
communication, 96–99, 110
complexity, dealing with, 192–193
contextualism
  moral agency and, 42–43
  truth as seen by, 81–83
contract
  vs. covenant, 102
  marriage as, 99–101
coping strategies, reactive, 184, 185
cosmopolitanism, 84
covenant, 102–110
David, king, 71
determinism
  atonement and, 11–12
  relationship of, with agency, 14–19
  unconscious, 117–125
discourse, 85–86, 88, 89
doubt, 194–196, 196
dreams, 132
eclecticism, 139
go, 117–118, 125
egoism
  in marriage, 94–99
  as result of hedonistic causal mechanism, 132, 133–134
elpis, 170–171
emptiness, 166
Encyclopedia of Mormonism, 101, 107
Enos, 168–169
Eve, 46
experience, as nonhedonistic motive, 129
facticity, 22–23
faith
  in another, 168–170
  benefits of divine interventions recognized through, 206–208
  coping with pain through, 198
  in correct principles, developing, 211–214, 216
  enhanced by looking to future, 198–199
  as foundational principle, 181–182
  founded on correct principles, 184–188
  fruits of, 203–208
  as gift, 207
  in gospel vs. in psychology, 226
faith (cont.)  
helps envision improved future, 210, 215  
helps replace past patterns with direction, 211, 216  
identifying examples of, 209, 215  
motivates action, 188–189, 212–214  
relationships built with, 205–206  
strengthening, 189–203  
fear, 183–184, 194  
feminism, postmodern, 84–85  
fidelity, 108  
forgiveness, 63, 64–67, 70, 205–206  
fragmentation, 138  
Frankl, Victor, on nonhedonistic motivations, 129–130  
Freud, Sigmund  
contributed to culture of suspicion, 115  
premise of atomistic intrapsychic relationships of, 131–132  
premise of hedonistic motivation of, 125–126  
premise of no universal truth of, 136–137, 139–140  
premise of unconscious choice of, 117–118  
future, potential of, seen through faith, 198–199, 210–211, 215–216  
God  
covenant relationship with, 103–107  
as embodiment and exemplar of all virtues, 201–202  
grants gift of faith, 207  
love for, 44–45  
nonhedonistic motives of, 130  
path leading to, 151–152  
as projection of superego, 132  
relationship with, 134  
seeing intervention of, 206, 218–219  
trusts us to act, 193–194  
good  
knowing, from evil, 153–155  
nature of being and, 155–158  
in opposition to evil, 149  
gospel  
methodologies not explicitly inherent in, 225  
not replacement for psychotherapy, 222–224  
relation perspectives for finding truth and, 88–90  
semantic interfaces between psychotherapy and, 226–228  
gratification, 98–99  
guilt, 60–61, 163–165  
hedonism, 125–131  
helplessness, 60  
hermeneutics, 85–86  
Hinckley, Gordon B., 157  
Holy Spirit, 161  
hope, for another, 170–171  
id, 117–118  
indebtedness, 103–104  
indeterminism. See determinism  
individualism, 133, 162–165, 226  
individuation, 165  
Israelites, 103, 104–105  
Jesus Christ  
emphasizes nonhedonistic motives, 129  
ingested light, 154  
justice claims and, 66, 69  
on motives behind obeying laws, 191  
nonhedonistic motives of, 130  
thought embodied in, 140–141  
joy, 62, 227  
justice claim, 59–60, 63–71  
purposes and benefits of, 68–70  
knowledge  
expanding body of, 228  
as nonhedonistic motive, 129  
through asking questions, 197  
Laman and Lemuel, 34  
Lehi, 24, 32, 149, 152  
Levinas, Immanuel, 86  
light, ingesting, 153–154  
light of Christ, 140, 150  
Lot’s wife, 198  
love  
as nonhedonistic motive, 130  
for others, 167, 172–174, 176–177  
relational ontology and, 88  
waxes cold, 161–162  
magic  
communication in, 96–99  
as contract, 99–101  
as covenant relationship, 101–110  
egocentrism in, 94–99
seeds, faith and, 188–189
self-interest, 62–63
selfishness, 166–167
self-knowledge, 97
self-reliance, 200
shame, 163–164
Smith, Joseph
  asked questions, 196
  on commandments, 191n, 193n
  on obedience, 187n
soulful outcry of, 66, 68
social exchange theory, 100, 127–128
soul, 122–124
spirit, 122–124
spiritual experiences, 136, 202–203, 206–208
suffering
  faith and, 198
  spirituality and healing of, 33–34
superego, 126
suspicion, culture of, 115, 143
teleologies, 38–39
therapists
  can help with agency, 44
  as communication experts/facilitators, 97–98
need faith and trust in God, 217–219
promote self-interest, 100–101
receptivity of, to promptings, 141–142
show agape, 173–174
values and, 47–48, 50–52, 79–80, 81, 84
trust, 199–201, 204–206
truth
  as contextual, 81–83, 84–87
  models for describing, 74–77, 80–90, 136–139
  parallel to “value,” 73–74
  as relational, 141–142
uncertainty, 183–184, 185
universalism, 75–76
value conflicts, 29, 50–53, 82
veil of forgetfulness, 123
victims, 61–62
Wabash Valley Correctional Facility, 174–175
weddings, 106
Wrack, Mr., case of, 175–178